Frontispiece to the Complete Family Bible.

The Law was our School Master, to bring us unto Christ, that we might be justified by Faith. — Gal. III. 24.

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THE COMPLETE
FAMILY BIBLE.

Containing the SACRED TEXT of

The OLD and NEW TESTAMENT

AT LARGE.

WITH

Notes Theological, Moral, Critical, Hiſtorical, and Explanatory.

By FRANCIS FAWKES, M. A.
Vicar of ORPINGTON, and ST. MARY CRAY, Kent.

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MDCCLXI.

BRITISH MUSEUM

THE PREFACE.

THE Bible is in reality the only book abſolutely neceſſary for man to know, as it abounds with precepts to conduct him happily through this world, and to eternal felicity, in the next: and therefore, the ſtudy of the Holy Scriptures is a matter of eſſential duty, and ought to be the care and concern of every Chriſtian: they declare ſalvation unto all men, and ſhew glad tidings of the kingdom of heaven; or, as a noble writer elegantly obſerves of Chriſtianity, *they give to virtue its ſweeteſt hopes, to impenitent vice its greateſt fears, and to true penitence its beſt conſolations*; they are *given by inſpiration of God, and are profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs*; that ſuch as deſire to ſerve God truly, *may be perfect, thoroughly furniſhed unto all good works*: they contain an account of the beginning of the world, and afford us a proſpect to the end of it. Moſes begins his hiſtory with this important truth, which is the foundation of all religion, *viz.* that God created the heaven and the earth. He then proceeds to give an account of the original formation of man, the inſtitution of the ſabbath, the ſtate of innocence, the fall of Adam, and the promiſe of the Meſſiah. Afterwards he relates the hiſtory of the propagation of mankind, the general wickedneſs of the world, the univerſal deluge, the confuſion of tongues, and thereupon, the plantation of families, and the origin of kingdoms: all which is comprehended in a ſmall compaſs; but a more particular account is given of Abraham and his family, in whoſe *ſeed all the nations of the earth were to be bleſſed.*

The moral writings of the Old Teſtament, ſuch as the books of *Job*, *Proverbs*, and *Eccleſiaſtes*, inſtruct us in all the ways of virtue, and give us rules for the direction and good government of our lives. The book of *Pſalms* is a rich ſtorehouſe of all kinds of devotion, and able to furniſh every pious Chriſtian with holy meditations ſuitable to his preſent circumſtances, conſiſting of the moſt affectionate interceſſions, and the moſt exalted ſtrains of thankſgiving: it was undoubtedly deſigned by God for the perpetual uſe of the church, being both a pattern and a treaſure of devotion, at once to enlighten our minds, to warm our affections, and teach us *to pray*, and praiſe God *with the ſpirit, and with the underſtanding alſo.*

The prophets were meſſengers ſent from God, to ſupply the intermediate ſpace between Moſes and Chriſt; they expoſed themſelves to infinite hazards and difficulties in the execution of their office; they taught doctrines conformable to the divine nature, and the ſtricteſt virtue; they foretold events, which none but God could know; performed works, which none but God could perform; and gave all imaginable evidence of the truth of their commiſſion, and ſealed it frequently with the teſtimony of their blood.

Their writings abound with the nobleſt deſcriptions, the ſublimeſt repreſentations of the Deity: they expreſs an ardent zeal for the honour of God, a glorious deteſtation of vice and impiety, and a laudable concern for the intereſts of virtue and religion: they exhort men not

to

to lay too much ſtreſs upon the practical obſervance of the ceremonial law, but to *fulfil the righteouſneſs* chiefly intended by it, *of walking not after the fleſh, but after the ſpirit*. They foretel the moſt extraordinary events, moſt of which have been remarkably fulfilled, and are at this time fulfilling in the world:—which is a plain proof that they were inſpired by that all-wiſe Being, who alone can look into future contingencies. But the chief intention of God in ſending them was, to foretel the coming of HIM, who was the author of a better and more glorious diſpenſation: a diſpenſation which exceeds all the moral ſyſtems of the ancient philoſophers, even of the ſtoics themſelves, as much as the brightneſs of the ſun ſurpaſſes the glimmering of the ſtars. It teaches us the true method of approaching God, namely, with pure hearts, and chaſte deſires: it recommends that admirable virtue of *humility*, which ſweetens the tempers of men, and renders them courteous and obliging: it lays down the beſt rules for the peace and quiet of mankind; for overlooking one another's faults; for patient ſuffering of offences; for loving our enemies, and imitating God in all manner of goodneſs. Chriſtianity, in ſhort, is that ſyſtem, where true benevolence is carried to the nobleſt pitch. It teaches us *to do unto others, as we ourſelves would be done unto*; to be ready to render good for evil, and to overcome evil with good: it inclines us to labour for the good of others, becauſe God has been merciful to us; to forgive others, becauſe God has forgiven us; to conſider the meaneſt Chriſtian under the endearing character of a brother, as equally related to our God and our Redeemer, and born to the ſame expectations with ourſelves; to be gentle, and eaſy to be intreated; to weep with them that weep; to rejoice with them that rejoice; to ſhew reverence to ſuperiors, kindneſs and humanity to equals and inferiors, and juſtice to all.

Such is that amiable religion which Chriſt has revealed to mankind; ſo noble are thoſe precepts; ſo benevolent thoſe principles; ſo intereſting thoſe truths which are contained in the Bible: the ſtudy, therefore, of that ſacred volume is a duty that ſhould engage the attention of every perſon who is willing to pleaſe his Creator, and ſave his own ſoul. We muſt lay up the *words of this book in our heart, and in our ſoul; we muſt teach them to our children, ſpeaking of them when we ſit in our houſes, and when we walk by the way, when we lie down, and when we riſe up.*

Many difficulties will probably attend the ſtudy of the Holy Scriptures, owing to their having been written in a language, whoſe genius is very different from that of our own; owing to frequent alluſions to the cuſtoms and manners of the ancient inhabitants of the Eaſt, which are long ſince diſuſed; and owing ſometimes perhaps to errors in the tranſlation. A ſolicitude to remove theſe difficulties; to aſcertain the true meaning of ſeveral obſcure paſſages; to correct the errors of the preſent tranſlation; to open this fountain of living water, and direct its currents for the general good, has furniſhed me with abundant reaſon for offering the following work to the public, which contains an extract of the quinteſſence of all the beſt notes of the beſt commentators on the Bible. Beſides availing myſelf of their learned labours, I ſhall add ſuch obſervations of my own as have occurred to me in the courſe of my miniſtry.—If theſe my labours ſhould be ſo fortunate as to turn one ſinner from the error of his way, to ſave one ſoul from death eternal, I ſhall think all my pains amply recompenſed; *I ſhall be glad, and rejoice, and give honour unto God, and praiſe his name for ever and ever.*

ORPINGTON,
June 20, 1761.

Fra: Fawkes

To the Rev. Mr. FAWKES, on his Complete FAMILY BIBLE.

By a Gentleman of CAMBRIDGE.

THRICE happy Bard! whom late the Nine inſpir'd;
And all, but envious Critics, have admir'd:
Whoſe Pen diffus'd through each enchanting Theme
The pureſt Waters of *Caſtalia's* Stream.
In eaſy Numbers have we ſeen thee rove
With gay * *Anacreon* through the Fields of Love:
Have ſeen thy grateful Muſe ſincerely mourn,
And pay her Tribute at * *Aurelius'* Urn.
A Breaſt like thine each fair Perfection warms
Aurelius' Goodneſs, and thy * *Laura's* Charms.
Now to thy Hand a nobler Taſk is given,
Angelic Taſk! to lead the Soul to Heaven.
Thy manly Senſe the Mind of Error draws
To one ſupreme and univerſal Cauſe.
Explain'd by thee ev'n Virtue's ſelf inſpires
Thoughts more ſublime, and more ſeraphic Fires.
Truth too, like Virtue, puts new Radiance on,
And ſhines, in Brightneſs, like the noon-tide Sun.
Proceed to perfect thy exalted Plan,
'And vindicate the Ways of God to Man:'
So ſhall thoſe Crowns of Glory grace thy Brows,
Which Saints contend for, and which God beſtows.

* See FAWKES's Poems.

The MUSES to the Rev. Mr. FAWKES, on the Publication of his Complete FAMILY BIBLE.

ENraptur'd have we ſeen thy Genius rove
Through the ſweet Maze of our poetic Grove,
And as we heard thy ſoft melodious Lay,
Prepar'd thy Garland of eternal Bay.
This ſhalt thou wear—but firſt thy Plan purſue,
And give our Truths divine to publick View.
Pure from the ſacred Fount we pour along
The deep, unalterable Tide of Song.
From thence alone our cleareſt Water flows:
There our firſt Stream of Inſpiration roſe.
There Truth diffuſes her immortal Ray,
With conſtant Charms embelliſhing the Lay.
Without her golden intermingled Flame,
The Torch of Poetry is but a Name:

It's languid glow-worm Beam wants Strength to burn,
And ſinks extinguiſh'd in its brittle Urn.
Proceed, my Son! and on thy Brow ſhall ſhine
Our Wreath unfading, wove by Hands divine;
The Wreath which unpolluted ſhall remain,
And which dull Envy ſhall deſpair to gain.

Lincoln's-Inn. W. WOTY.

To the Rev. Mr. FAWKES, on the Publication of his Complete FAMILY BIBLE.

BLEST is the Man! and worthy of our Praiſe,
Who joins not Sinners in their wicked Ways;
Who ſquanders not his Time in *Plays* and *Balls*,
Nor in the Sport that for *Repentance* calls:
But deems the *Word of God* his chief Delight,
His *Taſk* by Day, and fav'rite *Song* by Night;
His *Spring* of *Solace*, in Affliction's Rage;
His *Guide* in *Youth*, and *Staff* in wither'd *Age*.
He, like a *Scribe*, in heav'nly Science bold,
Pours from his *Treaſure* Things both new and old;
Reſcues the *Text* from each illuſive Gloſs,
And gives us ſterling Gold for monkiſh Droſs;
Clears the obſcure, exhibits the ſublime,
Sets each Tranſaction right in Point of Time;
Collates the Copies, from the beſt compiles,
And ſeeming Contradictions reconciles;
Turns huge and pond'rous Volumes o'er for Notes,
The moſt enlighten'd and judicious quotes:
Like a ſkill'd *Chymiſt* he extracts the ſoul,
And from looſe Parts gives one conſiſtent whole.
This *Character*, ſagacious *Bard*, is thine!
See! diff'ring Chriſtians in thy Praiſes join;
Twin'd with the *Word*, thy Name a *Life* may boaſt,
When *Homer*'s in the Wreck of Time is loſt.

Witney, Aug. 9. W.

To the Rev. Mr. FAWKES, on his BIBLE.

HAIL ſacred Book! where Heaven's own Hands engage,
To pour perpetual Bliſs on every Age;
Where ſoars aloft the genuine Song ſupreme,
Where Juſtice bends to Mercy's milder Beam!

When

When Time ſhall tear the Fraud from earthly Things,
When faithleſs Wealth ſhall flit on Tyrian Wings;
When all the Ardours of th' Aonian Breeze
Appear the Gewgaws of an Infant's eaſe;
When all Ambition's Av'rice ſnatch'd away
Seems but the Trapping of one tawdry Day:
Religion's Labours ſhall eternal ſtand,
The ſole ſure Bulwark of the righteous Land.
Still Truth ſhall ſhew in each triumphant Line,
The rending Pathos of the Pen divine.
And ſhall not he, who, when all earth rebels,
God's awful Grandeur to the Tyrant tells;
Who ſees with Sorrow wand'ring cares increaſe,
And points the Trav'ller to the Path of Peace;
Proceed, the Fav'rite of the Good and Wiſe,
And ſcatter far the Copies of the Skies.

JOHN CARR.

To the Rev. Mr. FAWKES, on his Progreſs in his Complete FAMILY BIBLE.

AS, when the Huſbandman his Crop ſurveys
Full ripen'd by the Sun's autumnal Rays,
High beats his Heart with exquiſite delight,
And his Eye dances at the golden ſight;
With equal Rapture glows my ſwelling Soul
To ſee thee reaching Revelation's Goal.
Accept this little Tribute to thy Praiſe,
If Praiſe can flow from rude unletter'd Lays.
What! tho' my Verſe lethargically flows,
While Metre only reſcues it from Proſe;
The want of Genius and of Art excuſe,
And let my Friendſhip triumph o'er the Muſe.

W. WOTY.

To the Rev. Mr. FAWKES, Author of the Complete FAMILY BIBLE.

'TIS hard to praiſe, yet harder to refrain:
To pleaſe ourſelves, we oft give others Pain.
While the warm Heart is earneſt to commend,
Our Zeal is apt to ſully, or offend;
Like him, who, with unuſual Rapture fir'd,
Soil'd, by his Touch, the Picture he admir'd.
Tho' Bards of higher Rank reſound thy Praiſe,
Indulge the well-meant Incenſe of my Lays,
On thy tranſcendent Worth to graft my own,
Like Shrubs which court the Shade of Lebanon.

What

What tho', unequal to the Height, he flies,
Like the proud Falcon, to ſuperior Skies;
Yet not rejected was the Widow's Mite,
Nor diſeſteem'd the lowly Shunamite.
Unnumber'd Comments have the Church perplex'd,
And venal Scribes have but obſcur'd the Text,
Who like the Gnomon to the Sun diſplay'd,
Point their dull Meaning out by duller Shade;
Inſtead of giving, intercept the Light,
And raiſe, like Fens a Miſt before the Sight.
Fertile in Leaves, but barren in the Fruit,
They clog the Soil, and hurt the Hebrew-Root.
While, like the flying Horſe, in painted Air,
They never quit their wooden Hemiſphere.
What, finer far than Ariadne's Clue,
Guides thee thro' Mazes intricate and new?
While we admire the Graces of thy Song,
We more admire 'tis ſo conciſe and ſtrong;
For heavy, leaden Volumes we behold
The ſacred Writ, epitomiz'd in Gold,
And like a Roſe of Diamonds, rich and bright,
Plain in their Neatneſs, ſet in native Light.
To treat divinely ſo divine a Theme,
Say, haſt thou lately bath'd in Jordan's Stream?
Who has unlock'd to thee the ſacred Store
Of Learning's Treaſure, and of Wiſdom's Lore?
What Maſter-key admits thee to the Springs
Whence Moſes dictates, and whence David ſings?
In what ſeraphic Viſion haſt thou ſeen
That Temple, ſo admir'd by Sheba's Queen?
By Heav'n unaided could'ſt thou ever ſhow
The hidden Sources, whence thoſe Waters flow?
Impoſſible!—Without ſome Aid Divine,
Thou could'ſt ſo fully, yet ſo clearly ſhine!
So, when the Moon, mild Regent of the Night,
Conſpicuous ſhines in full-orb'd Beauty bright,
The Luſtre we aſcribe not to her Rays,
But to the Sun's more elevated Blaze.
Reſcu'd by Thee, the ſacred Muſe no more
Laments the ruſty Manacles ſhe wore,
Thy juſter Senſe each doubtful Paſſage clears,
And ev'ry Part in Symmetry appears.
So, when Suſannah bore an injur'd Name,
And falſe Aſperſions vilify'd her Fame,
While wav'ring Judgment, undetermin'd hung,
Dubious to fix upon the right, or wrong,
To vindicate her Virtue, Daniel roſe,
Stood forth her Champion, and abaſh'd her Foes.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

THE ARGUMENT.

The first five books of the Bible were written by MOSES, *and are called the* PENTATEUCH, *or Five-fold Volume, because originally all five made but one book. This first book is emphatically entitled* GENESIS, *that is,* GENERATION, *because it contains the history of the generation of the whole world, from the creation of Adam down to the death of Joseph; and comprehends an history of about 2369 years; that is, from the Creation to the Flood 1656; from the Flood to the Death of Joseph 713; in all 2369.*

CHAP. I.

1 *The creation of heaven and earth,* &c. 26 *Of man in the image of God.* 29 *The appointment of food.*

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day.

Notes on the first Chapter.

Ver. 1 *In the beginning.*] The world is not eternal, as Aristotle and several philosophers asserted, but had a beginning.

God created the heaven and the earth.] He who is eternal produced out of nothing the *heaven and the earth*, that is, as, the best interpreters understand it, not the solar system only, but the whole universe.

2 *And the earth was without form, and void.*] The earth was a confused, indigested heap, without beasts, or trees, or herbs; a chaos, wherein the elements of things lay blended together in confusion.

And darkness was upon the face of the deep.] Nothing was visible for want of light, which lay buried, as all other things did, in the vast, confused heap of matter: nothing was visible but to him with whom *the darkness and light are both alike.*

And the spirit of God moved, &c.] That is, the infinite wisdom and power of God exerted their influence in disposing and reducing the chaos into form and order. The word we here translate *moved*, literally signifies *brooded*, as a hen does upon her eggs. There are two passages in Milton, which will elucidate this verse:

——— " Thou with mighty wings outspread,
" Dove-like sat'st brooding on the vast abyss,
" And madst it pregnant." B. i. ver. 20.

——— " On the watry calm
" His brooding wings the Spirit of God outspread,
" And vital virtue infus'd, and vital warmth
" Throughout the fluid mass." B. vii. ver. 234.

3 *And God said, Let there be light,* &c.] Longinus, one of the best judges of writing among the antients, has admired the sublimity of this expression. What can give us a nobler idea of the power of God, than thus to conceive light starting into existence at his word! *He spake and it was done.* And as the sentiment is sublime, so it is beautifully and justly expressed. The expression is quick as thought, and shows the instantaneous transition from the command to the execution. The original is shorter than our translation: *Be light, and light was; Fiat lux, & lux fuit.*

4 *And God saw the light,* &c.] Here the Creator is represented, as making a pause to survey the work that he had made; he beheld the light with complacency, and pronounced it *good*, fit for all the purposes for which he had designed it.

God divided the light, &c.] Distinguished time by light and darkness, and appointed that they should constantly succeed each other.

5 *The evening and the morning,* &c.] In the Hebrew language, *evening*

6 ¶ And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters.

7 And God made the firmament; and divided the waters which *were* under the firmament, from the waters which *were* above the firmament: and it was ſo.

8 And God called the firmament Heaven: and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was ſo.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, Let the earth bring forth graſs, the herb yielding ſeed, *and* the fruit-tree yielding fruit after his kind, whoſe ſeed *is* in *itſelf*, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind, and the tree yielding fruit, whoſe ſeed *was* in *itſelf*, after his kind: and God ſaw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night: *he made* the ſtars alſo.

17 And God ſet them in the firmament of the heaven, to give light upon the earth;

18 And to rule over the day, and over the

---

evening and morning ſignify a whole day; the *evening* is probably put firſt, becauſe darkneſs was prior in time to light.

6 *Let there be a firmament.*] The Hebrew word ſignifies an EXPANSION, by which we underſtand our atmoſphere.

In the midſt of the waters.] That is, to divide the clouds, which in ſcripture language are frequently called *waters*, from the waters of the ocean, floods, and rivers.

9 *Let the waters*, &c.] It was the work of the Almighty on the third day to make a ſeparation between the water and the earth, by raiſing the earth above the waters which had covered its ſurface, and by preparing ſuch cavities in it, as would be ſufficient reſervoirs for the ſuperfluous waves. Some ſuppoſe this to have been effected by means of an earthquake, which would raiſe the mountains, and form receptacles for the water: others maintain, that the earth, by reaſon of its columns being of different denſity when its ſurface was firſt formed, would ſettle into the abyſs in different degrees, according to the law of ſpecific gravity, and thereby become diſtinguiſhed into ſeas and lakes, mountains and vallies. Be that as it will, the miracle is ſtill the ſame, ſince all ſecond cauſes act only by the direction of the firſt.

11 *Let the earth bring forth graſs*, &c.] The dry land, being left by the retreat of the waters, now became fit for the production of vegetables, which was the ſecond part of the third day's work. The vegetable tribes are ranged under three general heads: 1. *Graſs*, which ſprings up annually without ſowing. 2. *Herbs yielding ſeed*, which comprehends all ſorts of corn, and whatever is ſown. 3. *Trees yielding fruit*, Heb. of fruits, that is, either capable of bearing fruit, or whoſe boughs were actually loaded with fruit. See ch. iii. 6. Whence it has been inferred, that the world was made in the autumnal ſeaſon, meaning with regard to the regions of paradiſe; which is ſtill more probable from the Jews and moſt antient nations beginning the year about the autumnal equinox.

Yielding ſeed.] God not only made all plants and vegetables at firſt, but by communicating to them a virtue of propagating their ſpecies, eſtabliſhed the courſe of nature in the vegetable kingdom, which was to continue to all generations; it being found by microſcopical experiments, that the ſeeds of plants are no other than the entire bodies of thoſe plants in miniature; and that every one of them contains the ſame parts and members with the complete bodies themſelves when grown to maturity. The nature of ſeeds will ever be found inexplicable by the laws of matter and motion; it is therefore but juſt and philoſophical to conclude them to be the immediate work of God, eſpecially ſince it is confirmed by experience, that no herb nor plant can be raiſed without ſeed, by any formative power reſiding in the ſoil.

14 *Let there be lights.*] The word here uſed is different from that in ver. 3, and ſignifies luminous bodies.

And for days and years.] The beneficent Deity appointed the ſun, by his diurnal courſe, to divide our time into the agreeable viciſſitudes of *day* and *night*, the one for labour, the other for reſt; and in his annual revolution to viſit the ſeveral regions of the globe by turns, in order to produce in every climate a delightful variety of ſeaſons ſtill ſucceeding one another in a perpetual round; by the gradual approach of his heat ripening the fruits of the earth to perfect maturity; and then as gradually retiring, that the earth may have time to reſt and recruit her ſtrength againſt his next return.

God made two great lights.] Let it be here obſerved once for all, that the ſcripture in phyſical matters, ſpeaks according to the appearance of things, and not in the language of philoſophy: for it is well known that neither the moon, nor any of the planets, are luminous bodies, but borrow all their light from the ſun. That glorious orb is the parent of day, and the palace of light. From thence the morning ſtar gilds her horn; from thence the planetary globes are crowned with luſtre; and from thence the moon borrows all her radiance, to enliven the nocturnal gloom, and line with ſilver the raven-coloured mantle of night.

He made the ſtars alſo.] In the Hebrew it is only *the ſtars alſo*: ſo that the words might be better rendered thus: *God made the greater light to rule the day, and the leſſer light, together with the ſtars, to rule the night*; agreeably to *Pſalm* cxxxvi. ver. 9.

17 *And God ſet them*, &c.] By the repetition of this ſo often, Moſes intended to fix in the people's minds this notion, that though the heavenly bodies be very glorious, yet they are but creatures made by God, and *ſet* or appointed by his order to give us light; and therefore that he alone is to be worſhipped, not they.

Let

night, and to divide the light from the darkneſs: and God ſaw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God ſaid, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind: and every winged fowl after his kind: and God ſaw that *it was* good.

22 And God bleſſed them, ſaying, Be fruitful, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the living creature after his kind, cattle,

Let us here make a pauſe, and take a tranſient view of the operations of the Almighty, recorded in the few preceding verſes; namely, the creation of the heaven and the earth. Aſtronomers tell us, that the mean diſtance of the ſun from the earth is no leſs than eighty-one millions of miles, and yet we are every day ſenſible of its light and heat; and though the rays of light move through ſo prodigious a ſpace in about ſeven minutes and a half, their amazing velocity does not prejudice the tender eye: That our earth, which we conſider as an immenſe globe, would appear, to a ſpectator in the ſun, no bigger than a ſmall ſtar: That the ſun is a ball of fiery matter, whoſe bulk is above a million times greater than that of the earth: That the moon, whoſe beneficial influences we ſo much admire, is at the diſtance of 240,000 miles from the earth: That the reſt of the planets, whoſe magnitude confounds our limited conceptions, obſerve the laws at firſt given them by their great Creator, who ſpake them into being. When we conſider theſe, and a thouſand other particulars that might be added, we may well cry out with the inſpired apoſtle, *O the depth of the riches both of the wiſdom and the knowledge of God!* and with him confeſs, that it is God *who upholdeth all things by the word of his power*; and that *the heavens declare the glory of God, and the firmament ſheweth his handy work.* But this ſolar ſyſtem, which we have juſt mentioned, is only a ſmall part of the creation. Every ſtar, which decorates the empyrean arch, is equal to our ſun in luſtre and magnitude; and, in all probability, like it, the center of a planetary ſyſtem, irradiating a retinue of worlds with its beams, though their immenſe diſtance renders them inviſible to our ſight. Immenſe indeed! for according to the moſt favourable calculations, a cannon-ball, flying with the ſame velocity as when it firſt iſſued from the mouth of the piece, would not reach the neareſt of thoſe luminous orbs in leſs than ſeven thouſand years. Can the human imagination form any idea of ſo prodigious a diſtance! How ſhall we then be loſt in aſtoniſhment, when we conſider that there is at leaſt the ſame immeaſurable ſpace between each of thoſe brilliant globes; and that though the teleſcope diſcovers an amazing number, before hid from our ſight, yet in ſome ſpots they appear ſo blended together, as not to be numbered; and many are, doubtleſs, ſo far immerſed in ether, as not to be rendered viſible by the utmoſt ſtretch of human art. "Could you, ſays Mr. Hervey, ſoar beyond the moon, and "paſs through all the planetary choir: could you wing your "way to the higheſt apparent ſtar, and take your ſtand on one "of thoſe loftieſt pinnacles of heaven; you would there ſee other "ſkies expanded; another ſun diſtributing his inexhauſtible "beams by day; other ſtars that gild the horrors of alternate "night: and other, perhaps nobler, ſyſtems eſtabliſhed; eſtabliſh-"ed in unknown profuſion through the boundleſs dimenſions of "ſpace.—Nor does the dominion of the univerſal Sovereign "terminate there. Even at the end of this vaſt tour, you "would find yourſelf advanced no farther than the ſuburbs of "creation; arrived only at the frontiers of the great Jehovah's "kingdom."

Surely when we meditate on theſe ſubjects, we muſt conceive the nobleſt ideas of the divine power and wiſdom; and, at the ſame time entertain the meaneſt opinion of the pride of puny mortals, who make ſuch a buſtle for a ſmall corner of this globe, which, if annihilated, could not be miſſed by an eye capable of ſurveying the whole creation. But if we farther conſider how many millions of worlds are contained in the limits of creation, each poſſibly inhabited by rational creatures, and who perhaps never offended their Creator, as we thoughtleſs mortals always have, and ſtill continue to do; and yet that this omnipotent Being ſhould vouchſafe to make us his peculiar care, and ſend his only begotten ſon into this world to die for our ſins, merely to reconcile us to himſelf, and ſatisfy his juſtice for our offences, we muſt ſurely be aſtoniſhed and confounded, and cry out with the pſalmiſt, *When I conſider the heavens, the work of thy fingers, the moon and the ſtars, which thou haſt ordained, what is man that thou art mindful of him? or the ſon of man that thou viſiteſt him?*

20 *And God ſaid, Let the waters,* &c.] When God had prepared and commodiouſly furniſhed the earth for the reception of its future inhabitants, he proceeded to the formation of the animal world, beginning with the moſt ignoble ſort, namely, fiſh and fowl; and ſo advancing in a regular proceſs to more illuſtrious diſplays of his power and goodneſs. The words in our tranſlation of this verſe imply, that the fowls, as well as the fiſhes, were produced out of the water; but it is expreſsly ſaid, chap. ii. ver. 19. *And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air.* The true ſenſe of the text is this, and the verſe ſhould have been thus tranſlated: *And God ſaid, let the waters bring forth abundantly the moving creatures that have life,* and let the fowl fly above the earth, *in the open firmament of heaven.*

24 *And God ſaid, Let the earth,* &c.] It has been a controverted point, whether the plants and animals were immediately created in an adult and perfect ſtate, or in the ordinary courſe of nature ſprung from ſeed: but ſuch controverſies are not worth attending to, ſince it is abſurd to ſuppoſe, that God, in the firſt formation of things, proceeded by the ſame methods which he obſerves in order to ſupport and propagate the ſeveral ſpecies: it is evident, that the infinite wiſdom of the Almighty is equally diſplayed both ways, and what we call the courſe of nature is full as miraculous as the inſtantaneous production of things by the word of the ſupreme; for who but God communicated to the earth ſuch a prolific generating virtue? By whom was matter ſo ordered and diſpoſed, that in the ſpace of ſix days the whole creation ſhould be finiſhed? The atheiſt's only refuge here is in the fancy of what is called equivocal or ſpontaneous generation; which ſuppoſes the earth itſelf, by the mere influence of the ſun, to produce inſects, and conſequently other animals. But this abſurd doctrine is now fully exploded, it being found by numberleſs experiments, that thoſe inſects, which were ignorantly believed to be ſpontaneous, accidental productions, did really ſpring from ſeeds or eggs in the ordinary way of generation.

and creeping thing, and beaſt of the earth after his kind: and it was ſo.

25 And God made the beaſt of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God ſaw that *it was* good.

26 ¶ And God ſaid, Let us make man in our image, after our likeneſs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him: male and female created he them.

28 And God bleſſed them, and God ſaid unto them, Be fruitful, and multiply, and replenifh the earth, and ſubdue it: and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God ſaid, Behold, I have given you every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding ſeed: to you it ſhall be for meat.

30 And to every beaſt of the earth, and to every fowl of the air, and to every thing that

26 *Let us make man*, &c.] The world being now, like a noble palace, ready furniſhed with all conveniencies, the air pure and fit for reſpiration, the waters above and below regularly diſpoſed; the earth diverſified with mountains, rivers, and verdant plains, adorned with plants, trees, and flowers; the lamps of heaven lighted up to gild the various landſkips of nature; and all the elements ſtocked with animals; God proceeded to make a more noble creature, endued with reaſon, contemplative, capable of adoring the Creator in his works, and who was to be the lord of all. His pre-eminence, above the whole creation beſides, is ſtrongly marked by the ſolemn manner with which the Deity ſets about his formation. He doth not ſay of him, as he did of the reſt, *Let the waters*, or *let the earth bring* him *forth*; but he adviſes, as it were, and conſults about his production: *Let us make man*. Not to ſignify any deliberation within himſelf, or any difficulty in the work; but to repreſent to us the dignity of man, and that he was made a far more noble creature than any upon earth; made with admirable wiſdom and great prudence; and that a greater power and ſkill was employed in producing a creature of ſuch beauty and majeſty. He was to conſiſt of two parts; a body, like other terreſtrial creatures, and a ſoul, peculiar to himſelf. All creatures are, in one ſenſe, images of the Deity, being formed after the ideas of the Divine Mind, and ſtamped with ſignatures of his wiſdom, power, and goodneſs; but man is ſo in a peculiar ſenſe. He is endued with reaſon, which is a ray of the Eternal Wiſdom; he is made partaker of a ſpiritual and immortal nature; and he has the honour to be conformed to his Creator in moral perfection. Some traces of this image are ſtill diſcernible upon the mind of man, eſpecially in that benevolence and compaſſion which every man feels in ſome degree, and which exerts itſelf ſtrongly in thoſe who make it their ſtudy to tread the paths of virtue; in that conſcience, or ſenſe of right or wrong, which tends directly to reſtrain men from doing miſchief to one another, and prompts them to do all the good actions in their power. It is this principle, implanted in the human breaſt, that makes every man a law to himſelf. There is, indeed, a conſiderable taſk left for us to do, upon our own heart and temper: we muſt cultivate aſſiduouſly, improve perpetually, and heighten conſtantly, this virtue and moral goodneſs: we muſt exerciſe it in a ſteady uniform manner; for if ſuch culture be wanting, the mind will be vitiated, and the dictates of this faithful monitor diſregarded. But neither the perverſeneſs of men, nor the malignity of devils, will ever be able totally to deface the image of God on the ſoul. And let it be here remembered, that however men may deviate from the noble end of their being, yet there is no principle in human nature but what is good in itſelf. That ſelf-love, which is ſo ſtrongly implanted in every man, is in itſelf a right affection, and ſhews the proviſion which God hath made for the preſervation of the individual. In a word, all the affections God has implanted in our breaſts, either reſpect private or public good: even envy itſelf aims at a lawful end, namely, equality or ſuperiority; and, conſequently, to do miſchief is not the end of envy, but the means it too often makes uſe of to attain its end. Hence it is, that Solomon pronounces every man, notwithſtanding the fall, upright as he comes into the world. But, at the ſame time that we contemplate our divine original, and the many eminent gifts we have received, above all other creatures, let us remember, that we are *made of the duſt of the ground*: a leſſon which muſt ſurely mortify our pride, and cannot fail of teaching us humility.

27 *So God created man in his own image.*] This is repeated to remind us of our dignity, and ſhould excite us to live ſuitably to our divine original.

Male and female created he them.] From this paſſage we learn that Adam and Eve were both created on the ſame day, though the particulars of Eve's creation are only mentioned in the ſecond chapter.

28 *And God bleſſed them.*] What an amiable idea of the Deity is here exhibited! The benevolent Parent of the univerſe bleſſes his children at their firſt coming into the world: an inconteſtable proof, that he takes pleaſure in our happineſs, and is deſirous that we ſhould rejoice in our being: and it is by virtue of this bleſſing that the human race has been preſerved from generation to generation.

And have dominion, &c.] What further ſhows the benevolence of the Creator to man is, that he did not only make him in his own image, and enlighten him with a ray of heavenly wiſdom, but he declared him lord alſo of the whole creation; ſurely then he ought to imitate his Almighty Parent in the exerciſe of this delegated power. How abſurd muſt it appear for man, who boaſts himſelf heaven's vicegerent, to abuſe his maſter's bounty, and govern, like a tyrant, with a rod of iron?

29 *Every herb, and every tree—to you it ſhall be for meat.*] It is generally thought that the firſt ages of the world confined themſelves ſtrictly within the limits of this rule, and abſtained wholly from eating fleſh till after the flood, when God expreſsly gave them every living thing for meat, as well as the herbs. The wonderful fertility of the ſoil originally, gives us reaſon to conjecture, that the antediluvian vegetables were more juicy and nouriſhing, not only than fleſh, but than they have ever been ſince.

30 *And to every beaſt every green herb for meat*, &c.] This care of Providence for the brute creation, ſhould check that pride of the human heart, which leads us ignorantly to imagine, that God has made all his creatures entirely for our pleaſure.

'Tis

creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II.

1 *The first sabbath.* 8 *The garden of Eden.* 16 *The tree of knowledge.* 19, 20 *The creatures named.* 21 *Woman made, and marriage instituted.*

THUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made.

4 ¶ These *are* the generations of the heavens and of the earth, when they were created; in the day that the Lord God made the earth and the heavens.

It is true, indeed, man is the only rational inhabitant of this sublunary world; but then it is as true, that God has made all creatures to be happy in themselves as well as useful to each other. The poet justly argues:

> Has God, thou fool! work'd solely for thy good,
> Thy joy, thy pastime, thy attire, thy food?
> Who for thy table feeds the wanton fawn,
> For him as kindly spread the flow'ry lawn.
> Is it for thee the linnet pours his throat?
> Loves of his own, and raptures, swell the note.
> Is thine alone the seed that strews the plain?
> The birds of heaven shall vindicate their grain.
> Pope Eth. Epist. 3. 27.

The formation of man was the last act of creation; after which the Almighty took a general survey of his works, and observing such harmony risen from principles so jarring and repugnant, and so beautiful a variety and composition of things from a mere mass of confusion and disorder, was pleased with them, and pronounced them very good: a sufficient reason that man should do the same. Indeed, our dissatisfaction flows from our ignorance. Were it possible for us to form a true idea of the glorious plan of the universe, we should then be convinced that the whole was perfectly good, and, with our Creator, rejoice in his works.

Thus have we taken a view of the creation of the world, as recorded by Moses; and shall only add, that this history of the origin of things, delivered by that prophet to the children of Israel, was known among all the descendants of Noah, as is sufficiently evident from the most antient accounts of the creation among the Phœnicians, Chaldæans, and Egyptians, which were preserved and taught in their mysteries, and agreed in substance with the Mosaic account. For how was it possible that the history of the creation should be preserved, and related in almost the same manner, in the most antient mysteries of Chaldæa, Phœnicia, and Egypt, as Moses has related it, unless derived from the same source? Can we think that a notion should so universally prevail, that the matter of the visible world was originally a dark and confused mixture, or chaos; that a spiritual and divine wind from God, or the Supreme Mind, acted upon it, and by degrees brought the mass into order; that light issued out of the chaos before the sun and moon were made, or shined in their orbs; and that after the formation of the elements, should succeed the trees and herbs of the earth, the several kinds of brute animals, fishes, fowls, and other living creatures; and last of all, man and woman: can we, I say, suppose that all the above nations should relate the same works in the same order and succession as Moses has done in his history, unless they all had them from the first inhabitants of the earth after the flood, namely, Noah and his sons?

It is, indeed, no wonder that this history, in which the one Supreme Mind, or God, was taught to be the creator of all things, should be mixed with fable, after idolatry prevailed in the world. And therefore, after the worship of the sun, moon, stars and planets, supposed to be inhabited by celestial dæmons and deified heroes, was almost universally received, the Chaldæan, Phœnician, and Egyptian priests and philosophers taught the people, that these were the first, eternal, and supreme gods: but their secret doctrine, taught in their mysteries, was, that one Supreme Mind, or God, filled the whole universe with his presence, power, and providence, and both formed and governed it: and that the celestial luminaries, or gods residing in them, were the subordinate ministers of the Divine Providence in the several parts of the world; and symbolically represented the properties, perfections, and power of the supreme Deity. So that they acknowledged the Supreme Mind or God to be *all in all*; referred all the subordinate deities to him, as supreme head; and resolved their power and ministerial government of the world into him, as the fountain of all being, power, and perfection.

Notes on the Second Chapter.

Ver. 1 *And all the host of them.*] That is, all creatures in heaven and in earth; which are called *host* or *army*, because of their vast variety and excellent order.

2 *God ended his work.*] Or rather, *had ended*, (as it may be translated) for he did not work on the seventh day, but as it follows, *he rested on the seventh day*, which expression implies not any weariness in God, but is spoken after the manner of men; *for the Creator of the ends of the earth fainteth not, neither is weary*, Isai. xl. 28. We are therefore to understand by this expression no more than this, that *God having finished the heavens and the earth, and all the host of them*, on the *seventh day ceased from his works of creation.*

3 *And God blessed the seventh day*, &c.] God appointed the seventh day, from the very beginning of the world, to be observed in memory of its creation, as a day of solemn thanksgiving and public joy. It has been a question, whether any sabbath was observed before the promulgation of the law by Moses: but the most judicious commentators agree, that Adam and Eve constantly observed the seventh day, and dedicated it more peculiarly to the service of the Almighty; and that the first sabbath, which Philo calls *the birthday of the world*, was celebrated in paradise itself: which pious custom being transmitted from our first parents to their posterity, became in time so general, that the same Philo calls it *the universal festival*; though among many nations the reason of the institution was soon forgotten.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

gotten. Several divines go farther, and suppose, that even in heaven itself there are certain times for more solemn devotion, when all the exalted music of the celestial choirs is united in the praises of their eternal king, according to that beautiful expression in Job, *When the morning-stars sang together, and all the sons of God shouted for joy.*

5 *Every plant before it was in the earth.*] That is, before it was propagated, as now, by being planted or sown.

Had not caused it to rain—and there was not a man, &c.] These two reasons show, that plants were not produced in the ordinary way of generation.

7 *God formed man of the dust.*] Moses here mentions a circumstance before omitted, *viz.* the formation of man out of the dust or slime of the earth, whence the apostle calls him the *earthy man.* This consideration serves to humble all human pride; for, though our souls are related to the angelical beings, yet our bodies may justly call *corruption their father, and the worm their mother and their sister.*

The breath of life.] The soul, which after the dissolution of the body *shall return to God who gave it.*

8 *God planted a garden.*] Or rather *had planted,* before he made man: it is probable this garden was prepared on the third day, when the earth was adorned with the vegetable creation.

And there he put the man.] Hence it is inferred that man was created out of paradise.

Eastward in Eden] Eastward, in respect of Judæa, *in Eden,* so called from its pleasure, about the situation of which the learned are greatly divided.

9 *The tree of life.*] The antient fathers, and others, think it was so called, because it had a virtue not only to repair the animal spirits, but also to maintain them, and all the organs of the body, without decay, till man should have been fit to be translated into another world. That there was such a vivific virtue in this tree is intimated, chap 3. ver. 22. *Lest he put forth his hand, and take of the tree of life, and eat, and live for ever.*

The tree of knowledge of good and evil.] So called, as bishop Patrick supposes, because God intended by this tree to prove Adam and Eve, whether they would be good or bad. Some think it was set before man as a sign, or *caveat,* that he was not to aspire after more wisdom than became him, nor take upon him to decide for himself what was good or evil, right or wrong, independently upon his Maker. Others think it was so called afterwards, because by eating of it, he knew from miserable experience, the difference between obeying and disobeying God's commandments. These two trees will for ever remain constant monitors to man, that his happiness and misery were in his own hand, and depended wholly upon his obedience to his Maker.

10 *And a river went out of Eden.*] The word Eden, in Hebrew, signifies pleasure; and thence several versions, and among the rest the vulgate, have rendered it *the place or garden of pleasure.* But it is sufficiently evident, from several passages of Scripture, that it is the proper name of a country; for Cain is said to have dwelt in *the land of Nod, on the east of Eden,* (chap. iv. 16.) It has, however, exercised the sagacity of the commentators, to determine the spot where Eden was situated. The learned Heidegger, Le Clerc, Pere Abram, and Pere Hardouin, place Paradise near Damascus in Syria, about the springs of Jordan. But this is destitute of all the marks specified in the Mosaical description, which ought always to be the principal test in this enquiry. Sanson, the late Mr. Hadrian Reland, and Calmet, place Eden in Armenia, between the springs or heads of the Tigris, the Euphrates, the Araxes, and the Phasis: but this scheme is not much better supported than the first, modern travellers having discovered, that the Phasis does not rise in the mountains of Armenia, as the ancients pretended, but at a great distance from the Tigris and Euphrates, in Mount Caucasus.

But there still remains a third opinion to be considered, and this is indeed supported by all the passages of Scripture where Eden is mentioned. According to this, the terrestrial paradise was situated upon the united stream of the Dijlat, or Hiddekel, and Frat, called by the Arabs, Shat al Arab, that is, the river of the Arabs, which begins two days journey above Basrah, and about five leagues below divides again into two two or three channels, which discharge themselves into the Persian gulph. The Shat al Arab is therefore the river passing out of Eden, and which divides into four heads, or different branches, and makes four rivers; two below the Pison and Gihon, and two above the Euphrates and Hiddekel. This opinion was first started by Calvin, and is, with some little variation, followed by Stephanus Morinus, Bochart, and Huetius, bishop of Avranches. See Universal History, 8vo. edit.

We cannot help observing here, that most of the emblematical representations of heaven in the New Testament, are borrowed from the Mosaic description of the primæval seat of innocence and felicity. Hence it is often called Paradise; and in the description which St. John (Rev. chap. xxi. 18, 19, 20. and chap. xxii. 1, 2.) has given us of the new Jerusalem, the city is said to be of *pure gold,* the foundation of the gates to be garnished with all manner of *precious stones,* and the twelve gates to be of *twelve pearls*; plainly alluding to the gold, the bdellium and the onyx stones, in this description of Paradise. In like manner the *water of life,* proceeding out of the throne of God, and the *tree of life* in the midst of the street, and on either side the river, as plainly allude to the river of Paradise, and the tree of life in the midst of the garden of Eden. We also find the prophets often borrowing their ideas of happiness from the same source. Thus, in the figurative description of Tyre, (Ezek. xxviii. 13.) most of the images are paradisaical. *Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond; the beryl, the onyx, and the jasper; the sapphire, the emerald, and the carbuncle, and gold,* &c.

11 The name of the firſt *is* Piſon: that *is* it which compaſſeth the whole land of Havilah, where *there* is gold.

12 And the gold of that land *is* good: there *is* bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of Ethiopia.

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the eaſt of Aſſyria. And the fourth river *is* Euphrates.

15 And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.

16 And the Lord God commanded the man ſaying, Of every tree of the garden thou mayeſt freely eat:

17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it: for in the day that thou eateſt thereof, thou ſhalt ſurely die.

18 ¶ And the Lord God ſaid, *It is* not good that the man ſhould be alone: I will make him an help-meet for him.

19 And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air, and brought *them* unto Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field: but for Adam there was not found an help-meet for him.

21 And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept: and he took one of his ribs, and cloſed up the fleſh inſtead thereof.

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11 *The name of the firſt is Piſon*, &c.] By Piſon, according to Huetius, muſt be underſtood the weſtern ſtream that aroſe from the parting of the Euphrates and Tigris; and by Havilah the eaſtern tract of Arabia, lying near the bottom of the Perſian gulph.

Where there is gold, &c.] The gold of Arabia was remarkably excellent; and dug up in great plenty.

12 *There is bdellium alſo, and the onyx-ſtone.*] Bdellium is a tranſparent odoriferous gum.—Arabia abounded with precious ſtones of all ſorts, as appears from Ezek. chap. xxvii. 22.

13 *Gihon.*] No traces of this name remain, but it is ſuppoſed to be the eaſtern ſtream that aroſe from the parting of the Euphrates and Tigris.

14 *The name of the third river is Hiddekel.*] This river is undoubtedly the Tigris.

Which goeth towards the eaſt of Aſſyria.] That is, it runs along the frontiers of Aſſyria, viz. the province of Adiabere, whereof Nineve was the capital.

16 *Of every tree of the garden thou mayeſt freely eat.*] A very liberal conceſſion, and worthy of that Divine Author, whoſe mercies are over all his works.

17 *But of the tree of knowledge*, &c.] With this ſmall reſtraint, which the Divine Wiſdom thought proper to lay upon Adam, as a token of his ſubjection, and a teſt of his obedience, God left him to the enjoyment of this Paradiſe. A prohibition ſurely of little conſequence, when the garden abounded with every thing his ſoul could deſire: and if we grant, that this was a poiſonous plant, as there is great reaſon to think it was, the all-gracious Creator, by this prohibition, only forewarned man, as he valued his life, not to eat thereof, however fair and tempting it might appear to the eye. In this happy place was he to employ his mind as well as exerciſe his body; to contemplate the amazing works of God; to ſubmit himſelf wholly to the Divine Conduct; to conform all his actions to the Divine Will, and to live in a conſtant dependence on the Divine Goodneſs. Here he was to ſpend his days in the continual exerciſes of prayer and thankſgiving. Here were thouſands of objects to entertain his intellectual faculties, to call forth his reaſon and employ it: but that wherein the ultimate perfection of his life was doubtleſs to conſiſt, was the union of his ſoul with the *Supreme Good*, with that infinite and eternal Being, which alone can conſtitute the happineſs of man. This was the deſigned felicity of our firſt parents: neither they nor their poſterity were to be liable to ſorrow or miſery of any kind, but to enjoy a conſtant and never-failing happineſs; and after innumerable ages and ſucceſſions, were, in their courſes, to be tranſlated from an earthly to a heavenly Paradiſe.

18 *It is not good that man ſhould be alone.*] Man is a ſocial being, and ſo deſirous of fellowſhip, that he pines and grows ſick of life, when deſtitute of companions to ſhare his joys. Cicero carries this ſocial deſire ſo far as to ſay, a man would have no pleaſure in diſcovering all the beauties of the univerſe, even in heaven itſelf, unleſs he had a partner, to whom he might communicate his joy.

I will make him an help-meet for him.] That is, I will make him a creature like him, or as the Septuagint has it, *his other ſelf*; one like him in nature, and knit to him in love, in whoſe ſociety he may rejoice, and in whoſe amiable perfections he may find his wants and exigencies ſupplied.

19 *Out of the ground*, &c.] This expreſſion here ſignifies the terraqueous globe, comprehending land and water.

Brought them to Adam.] Either by the miniſtry of angels, or by ſome ſecret inſtinct, diſpoſed them to come of themſelves. We muſt not ſuppoſe that all the birds and animals appeared before Adam on one and the ſame day: though this tranſaction is related in few words, it appears to have been a work of ſome conſiderable time; and probably the names of creatures were found out by degrees, as they were occaſionally obſerved, or as our firſt parents had opportunity to converſe about them.

21 *And the Lord cauſed a deep ſleep*, &c.] To render him inſenſible of the pain he muſt otherwiſe have ſuffered in the operation.—We have already obſerved, chap. i. ver. 27, that Eve was made on the ſame day with Adam, but the particulars of her formation are mentioned here to introduce the ſubſequent account of the inſtitution of marriage, and to ſhow its foundation in the law of God, and the original eſtabliſhment of nature.

One of his ribs, &c.] The word ſignifies, *the ſide in general*, and ſo the Septuagint all along tranſlate it: the forming of Eve out of a part ſo near the heart, was to teach man that he ought to cleave to his wife with the greateſt tenderneſs and affection; and

22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

23 And Adam ſaid, This is now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called Woman, becauſe ſhe was taken out of man.

24 Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And they were both naked, the man and his wife, and were not aſhamed.

CHAP. III.

1 *The ſerpent deceiveth Eve.* 6 *Man's fall.* 15 *The promiſed ſeed.* 16 *Man's puniſhment.* 22 *and loſs of Paradiſe.*

NOW the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made: and he ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

and thereby recommends marriage as founded in nature, and as the re-union of man and woman.

23 *And Adam ſaid, This is now*, &c.] That is, now at length I have found the companion whom I ſought for in vain among the the creatures.

——— ——— I muſt confeſs to find
In all things elſe delight indeed, but ſuch
As us'd or not, works in the mind no change,
Nor vehement deſire; theſe delicacies
I mean of taſte, ſight, ſmell, herbs, fruits, and flowers,
Walks, and the melody of birds; but here
Far otherwiſe, tranſported I behold,
Tranſported touch ——— *Par. Loſt.* b. 8. v. 523.

She ſhall be called woman.] She ſhall partake of my name as ſhe does of my nature; being himſelf called *Iſch*, the Hebrew word for man, he called her *Iſcha*, becauſe ſhe was taken from his ſide.

24 *Therefore ſhall a man leave his father*, &c.] That is, the nuptial-tie ſhall be ſtronger between the huſband and wife, than that of nature between a child and its parent. They ſhall even be one fleſh, or joined together in intire and inſeparable love, never to be divided but by death. And ſurely, if any condition in this world can yield perfect happineſs, it is that of two friends and lovers uniting their hearts and intereſts for life.

O happy they! the happieſt of their kind!
Whom gentle ſtars unite, and in one fate
Their hearts, their fortunes, and their beings blend.
'Tis not the coarſer tie of human laws,
Unnatural oft, and foreign to the mind,
That binds their peace; but harmony itſelf
Attuning all their paſſions into love;
Where friendſhip full exerts her ſofteſt power,
Perfect eſteem, enliven'd by deſire
Ineffable, and ſympathy of ſoul;
Thought meeting thought, and will preventing will,
With boundleſs confidence. *Thomſon's Spring.*

We muſt not here paſs over an objection raiſed by the free-thinkers of our age, againſt the truth of the Moſaic account of the origin of mankind, which makes mankind to have been propagated from one pair; namely, the difference of colour between the whites and blacks, which they pretend is an unanſwerable reaſon againſt their all coming originally from the ſame ſtock. But a little reflection will be ſufficient to remove this difficulty, notwithſtanding the confidence with which they propoſe it. Experience has abundantly demonſtrated, that the bodies of men differ according to the climate they inhabit, and their greater or leſſer diſtance from the ſun; we may therefore juſtly conclude, that the firſt colony which ſettled in a very hot country, received a great change in their complection, proportionable to the heat of the climate, and became very tawny, gradually inclining to blackneſs as the ſun was more intenſe upon them. Hence, in a generation or two, that high degree of tawnineſs might become natural, and perhaps the pride of the natives. The men might begin to value themſelves upon this complection, and the women to love them the better for it: and we well know what influence the fancy and imagination of the mother has upon the fruit of her womb. Hence the children thus produced, muſt every birth approach nearer to an abſolute blackneſs; and as their tender bodies came to be expoſed naked (as the manner of theſe countries is) to the violent heat of the ſun, their ſkin muſt needs be ſcorched in an extraordinary manner, and perhaps, its very texture altered, and thence contract a blackneſs far ſuperior to that of their parents. By ſuch degrees, it is not improbable, but that perſons of the faireſt complection, when removed into a very hot climate, may, in a few generations, become perfect negroes. Univerſal Hiſt. vol. I.

25 *And they were both naked.*] St. Chryſoſtom and others have thought, that the bodies of Adam and Eve were arrayed with a luminous garment, ſo glorious and beautiful, that they needed no covering of artificial robes. And in this, ſome will have the Divine Image partly to conſiſt; for as the ſoul of man was pure and upright, and in that reſpect reſembled his Creator, ſo his body likewiſe was arrayed with light after the ſimilitude of Him, who is ſaid in Scripture *to dwell in light, and to cloath himſelf with light as with a garment.*

And were not aſhamed.] They had done nothing criminal or indecent, and therefore ——

Then was not guilty ſhame, diſhoneſt ſhame
Of nature's works ——— ——— ———
So paſs'd they naked on, nor ſhun'd the ſight
Of God or angel, for they thought no ill:
So hand in hand they paſs'd, the loveliеſt pair
That ever ſince in love's embraces met.
Par. Loſt, b. 4. v. 319.

Notes on the Third Chapter.

1 *Now the ſerpent was more ſubtil.*] The word ſubtil does not here ſo much denote the craft and inſidiouſneſs of this creature, as its gentle, familiar, and inſinuating nature. That the ſerpent before the fall was mild and gentle, and more familiar with man than any other animal; that it did not creep upon the ground, but went with its head and breaſt reared up, and advanced; that by frequently approaching our firſt parents, and playing and ſporting before them, it had gained their good liking and eſteem, is not only the ſentiment of Jews and Chriſtians, but what ſeems likewiſe to have ſome foundation in Scripture: for when God ſays, *he would put enmity between the ſerpent and the woman, and between his ſeed and her*

2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.

4 And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and ye ſhall be as Gods, knowing good and evil.

6 And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make *one* wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked: and they ſewed fig-leaves together, and made themſelves aprons.

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her ſeed, he ſeems to imply, that ſome ſort of kindneſs and intimacy ſubſiſted between them before. And hence we ſee the reaſon why the devil ſhould aſſume the form of a ſerpent, rather than that of any other creature. What ſort of ſerpent this was, we are not told in Scripture. Perhaps there is none now like it in all reſpects, being greatly degraded by the curſe of the Almighty. Probably it was of the kind of thoſe winged ſerpents, which are ſtill found in the eaſtern and ſouthern parts of the world, ſtiled fiery flying ſerpents, called ſeraphim; and termed fiery, not merely from their inflammatory venom, but becauſe they appeared ſhining like fire when they flew in the air. And from hence thoſe lofty angels, who were frequently employed by God to deliver his will to mankind, were called Seraphs, or Seraphim. The devil is therefore thought to have made uſe of this kind of ſerpent, that he might reſemble one of theſe angels of light.

Yea, hath God ſaid.] The particle *yea* is generally uſed as an addition to ſomething ſpoken before; and therefore looks more like the concluſion than the beginning of a diſcourſe, as the Jews themſelves have obſerved. This is therefore a confirmation of the above opinion, that the ſerpent, before he accoſted the woman, had transformed himſelf into the form of a ſeraphim, or angel of light, in order to paſs for one of the heavenly court, who came to congratulate our firſt parents on their happineſs in Paradiſe; and, not ſatisfied with what he had heard in heaven, was deſirous of knowing from the woman's own mouth, what particular command they had received with regard to the tree of knowledge. Upon this ſuppoſition the very abruptneſs of the ſpeech becomes exceeding natural, *yea*, or the words may be rendered, *is it true indeed, that God hath ſaid ye ſhall not eat*, &c. It muſt, however, be remembered, that Moſes relates only that part of the diſcourſe whereby the tempter accompliſhed his wicked deſign.—We ſee, in this ſhort narrative, the dangers of being expoſed to temptation, eſpecially when it comes, as it did to Eve, dreſſed up with all poſſible allurements. Curioſity of trying the pleaſures of ſenſe, the deſire of being our own maſters, and chuſing for ourſelves, together with the charming appearance of ſin, and our own ignorance and inexperience of its conſequences, are generally the firſt means of our being corrupted; notwithſtanding the good maxims and principles we have received from our parents and inſtructors.

4 *And he ſaid unto the woman.*] 'Tis generally thought that the devil ſpoke out of the ſerpent.—If it be aſked, why Eve was not afraid to hear a ſerpent ſpeak? Joſephus and others alledge, that all animals were endued with ſpeech and reaſon before the fall.—But other interpreters more plauſibly obſerve, that it is agreeable to the oriental ſtile, and to that of Moſes in particular, to give voice and ſpeech to all the parts of nature, and therefore underſtand him to mean here, that the ſerpent, by his actions, conveyed the ſame ideas to the mind of Eve, as words of the ſame import would have done. For example, ſhe ſeeing the ſerpent eat of the forbidden fruit without receiving any damage, thence concluded that the fruit was innocent, and was induced, by his example, to make trial of it.

6 *When ſhe ſaw*, &c.] She gazed upon the tempting fruit till her appetite was inflamed; its beautiful hue made her fancy it to be a moſt delicious food; and having now heard of its wonderful virtue, ſhe expected that her mind would be no leſs gratified than her palate, by an encreaſe of knowledge and wiſdom: all which is expreſſed in theſe words, *good for food, pleaſant to the eyes, to be deſired to make one wiſe:* upon this ſhe ſtretched forth her preſumptuous hand, took of the baleful fruit, and eat her own deſtruction.

——— She pluck'd, ſhe eat;
Earth felt the wound, and Nature from her ſeat,
Sighing thro' all her works, gave ſigns of woe,
That all was loſt.
——— He ſcrupled not to eat
Againſt his better knowledge——
Earth trembled from her entrails, as again
In pangs, and Nature gave a ſecond groan:
Sky lowr'd, and muttering thunder ſome ſad drops
Wept at compleating of the mortal ſin
Original.—— *Paradiſe Loſt*, b. 9.

Adam, by yielding to this temptation, accompliſhed the ſin that brought death and all our woes into the world. Hence we are able to ſolve that great difficulty which has ſo long puzzled the reaſon of mankind, viz. how moral and natural evil came into the world. Moral evil, we ſee, ſprung from man's abuſe of his natural liberty; and from the ſequel it will appear, that all natural evil is only a conſequence of the other.

7 *And the eyes of them both were opened*, &c.] In a far other ſenſe than that which the tempter had made them believe; their eyes were opened, but alas! only to behold their own folly and impiety: they now perceived their own nakedneſs, and the wretched degradation of their nature. By the expreſſion, *they knew that they were naked*, ſome interpreters underſtand their being ſtripped of that robe of glory, with which God had adorned their bodies, as a badge of their innocence, dominion, bliſs, and immortality. But the term nakedneſs is often uſed in Scripture to ſignify the turpitude of vice; and this ſeems the true import of it here; for after Adam had himſelf an apron to cover his body, he told his Maker that he was naked; that is, he was convinced that he was diveſted of his purity and innocence, that image of God, which was the true ornament of his nature. But the following words imply, that they were now ſenſible of the nakedneſs of their bodies, and accordingly *ſewed fig-leaves together, and made themſelves aprons.* Hence ſome imagine, that immediately upon the fall of man, the whole face of nature was changed, the air became inclement, and a cold ſhiver-

8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themſelves from the preſence of the Lord God amongſt the trees of the garden.

9 And the Lord God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* naked; and I hid myſelf.

11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree whereof I commanded thee, that thou ſhouldeſt not eat?

12 And the man ſaid, The woman, whom thou gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the Lord God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat.

14 And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou *art* curſed above all cattle, and above every beaſt of the field: upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life.

15 And I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

16 Unto the woman he ſaid, I will greatly multiply thy ſorrow and thy conception; in

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ing ſeized their limbs, which made them feel their bodies to be naked, and ſtand in need of covering.

And they ſewed fig-leaves together.] They twiſted the young twigs of the fig-tree, with the leaves on them, which are very broad in the eaſtern countries. Le Clerc underſtands it, *They wove a bower or ſhelter of the twigs of the fig-tree*, wherein to hide themſelves in their guilty ſtate; for the ſame word that we tranſlate *aprons*, ſometimes ſignifies *huts* or *ſylvan ſcenes*.

8 *And they heard the voice*, &c.] The ſound of the majeſtic preſence, or glory of the Lord, approaching nearer and nearer to the place where they were.

In the cool of the day.] Heb. *in the wind of the day*, that is, towards the cool of the evening, as ſome underſtand it, when the gentle breezes riſe. But as this ſenſe is founded on the abſurd notion of their having fallen on the afternoon of the ſame day whereon they were created, ſome commentators underſtand it rather of the morning, when they awoke to a ſenſe of their guilt; and to this the Hebrew expreſſion, *the wind of the day*, agrees: for the morning likewiſe is fanned with cooling breezes; and then, as the poets ſpeak, *the new-born day begins to breathe*: hence, in the Song of Solomon, the morning is thus deſcribed, *Until the day breathe, and the ſhadows flee away*.

They hid themſelves, &c.] See the fatal change which ſin had occaſioned! While our firſt parents continued in a ſtate of innocence, they no ſooner heard *the voice of the Lord* coming towards them, than they ran to meet him, and with humble joy welcomed his gracious viſits; but now God was become a terror to them, and they a terror to themſelves. Their own conſciences painted their tranſgreſſions in the blackeſt colours; and as they had then no hopes of a future mediator, there remained nothing for them, *but a certain fearful looking for of judgment, and fiery indignation, ready to devour them*. It was therefore no wonder, that on their hearing the ſound of God's majeſtic preſence drawing nearer and nearer to them, they ſhould hide themſelves in the thickeſt and cloſeſt coverts of the groves to conceal themſelves from his ſight, not conſidering that all places and things are open to his all-ſeeing eye; *and that darkneſs is to him even as the noon-day*.

9 *Where art thou?*] Not that the Almighty needed to be informed, but to awaken the guilty offender to a ſenſe and confeſſion of his crime.

10 *I was afraid, becauſe I was naked.*] He does not ſay, I made myſelf an apron to cover myſelf becauſe I was naked; but, *I was afraid, and hid myſelf, becauſe I was naked*: which plainly ſhows the meaning of the expreſſion to be as we have explained it, ver. 7. that he was conſcious of guilt, and therefore dreaded the preſence of his Maker.

12, 13 *And the man ſaid, the woman—and the woman ſaid*, &c.] Here we ſee how natural it is for mankind to excuſe and palliate their guilt, by laying that load upon others with which they ought to charge themſelves.---Had our firſt parents been ingenuous, they would have confeſſed the ſource of their diſobedience to have been in themſelves only; for God made the mind of man free, and incapable of being compelled to act by any external force whatever: he may indeed be betrayed into evil, under the appearance of good; yet not even that, if he be ſufficiently upon his guard, but forced he cannot be; therefore ſays St. James, *Every man is tempted, when he is drawn away of his own luſt and enticed*, chap. i. 14.

14 *And the Lord God ſaid unto the ſerpent*, &c.] God, after convincing our firſt parents of the greatneſs of their tranſgreſſion, proceeds to pronounce the juſt ſentence of condemnation upon the ſerpent and them. But if we would underſtand the true ſenſe of the paſſage relating to the ſerpent, we muſt take off the veil, and conſider the ſpiritual meaning concealed under thoſe enigmatical expreſſions. For it muſt be remembered, that the earlieſt method of inſtructing mankind in moral and divine truths, was by alluſions and metaphors drawn from ſenſible objects. In this ſenſe the puniſhment relates to the devil, who had abuſed the woman under the figure of a ſerpent. And accordingly God declared, that as he and his aſſociates had been degraded from their primitive ſtate of happineſs, ſo this new inſtance of his malice, whereby he had introduced ſin and diſorder into the works of God in this lower world, ſhould in the end recoil upon himſelf, heap on him a double puniſhment, and plunge him deeper in wickedneſs and diſgrace; and that from the ſeed of the woman ſhould riſe a Saviour, which ſhould redeem loſt mankind, and trample under foot the kingdom of ſin and death. The laſt part of the ſentence was remarkably fulfilled in the perſon of our adorable Redeemer, who *for this purpoſe was manifeſted, that he might deſtroy the works of the devil*. And will be ſtill more remarkably fulfilled at the ſecond coming of Chriſt, when ſin and death ſhall be totally aboliſhed, and mankind reinſtated in the everlaſting poſſeſſion of a Paradiſe, far more glorious than that which they loſt.

15 *I will put enmity.*] Dr. Sherlock has ſufficiently proved that the words, *it ſhall bruiſe thy head*, refer to our Redeemer, who in the fulneſs of time was to triumph over Satan, and *deſtroy the works of the devil*.

16 *And unto the woman he ſaid*, &c.] Next to the ſerpent the woman,

ſorrow thou ſhalt bring forth children: and thy deſire *ſhall be* to thy huſband, and he ſhall rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the days of thy life.

18 Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken; for duſt thou *art*, and unto duſt ſhalt thou return.

20 And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

21 Unto Adam alſo and to his wife did the Lord God make coats of ſkins, and clothed them.

22 ¶ And the Lord God ſaid, Behold, the man is become as one of us, to know good and evil. And now leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever;

23 Therefore the Lord God ſent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.

CHAP. IV.

1 *The birth of Cain and Abel.* 8 *The murder of Abel.* 11 *The curſe of Cain.* 19 *Lamech and his two wives.*

AND Adam knew Eve his wife: and ſhe conceived and bare Cain, and ſaid, I have gotten a man from the Lord.

2 And ſhe again bare his brother Abel. And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſs of time it came to paſs that Cain brought of the fruit of the ground an offering unto the Lord.

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woman, who was next in order, becauſe ſhe was firſt in the tranſgreſſion, received her ſentence; which was ſorrow in conception, pain in child-birth, and conſtant ſubjection to her huſband's will.

17 *And unto Adam he ſaid*, &c.] The puniſhment of Adam conſiſted in a life of perpetual toil and ſlavery. In this the wiſdom, goodneſs, and juſtice of God is very conſpicuous; for by decreeing, that toil and drudgery ſhould be the conſequence of departing from an eaſy and rational obedience, the earth, which there was now a neceſſity for his leaving ſoon, would become leſs deſirable to him: and thoſe paſſions and appetites which had been the cauſe of his deſtruction, ſubdued by hard labour and continual toil. Thus, upon the whole, we have much more reaſon to admire the goodneſs of God, who out of evil brings forth good, than to repine at the ſeverity of his juſtice.

20 *And Adam called his wife's name Eve*, &c.] She was firſt called *Iſcha*, woman; but now, in gratitude to his Maker, who in his wrath for their offence had remembered mercy, he called her Eve, the mother of life, as the whole race of mankind was to ſpring from her.

21 *God made them coats of ſkins.*] That is, God taught them to make themſelves garments, by the ſecret influence of his providence. It may be aſked how they came by theſe ſkins of beaſts: ſome think that they were the ſkins of the beaſts which they offered in ſacrifice to God, who inſtituted that ceremony of religion immediately after the fall, the better to repreſent to our firſt parents their guilt, and that the promiſed ſeed ſhould redeem their poſterity by ſhedding his blood; though the ſenſe will be eaſy, if we make the *ſkins* not the covering, but the thing covered; meaning that God taught them to make coats *for their ſkins*, or to cover their ſkins: for the word ſignifies *cutis*, as well as *pellis*, as in Exod. xxii. 27. and is ſo underſtood here by the Chaldee paraphraſe, *fecit veſtimenta honoris ſuper cutem carnis ſuæ.*

22 *Behold the man is become as one of us*, &c.] Moſt commentators underſtand this as a ſarcaſtical or ironical expreſſion, to reprove the folly and arrogance of our firſt parents, in thinking to increaſe their knowledge, without the permiſſion of their Maker.

And now leſt, &c.] This is an elliptick kind of ſpeech; *Let us turn him out* (or ſome ſuch words being underſtood) *leſt he put forth his hand*, &c. The true import of the expreſſion is, that our firſt parents having already experienced how vain it was to aſpire after that knowledge which God judged improper for man, ſo to convince them that their life depended intirely on the Divine Power, and not upon ſecond cauſes, God was pleaſed to remove them from the tree of life.

23 *To till the ground from whence he was taken.*] He was ſent back to the place where he was firſt formed, there to till the earth whence he took his original.---Thus we ſee, as was before obſerved, Adam was not created in Eden, but on a neighbouring mountain.

24 *So he drove out the man.*] The word in the original, which we tranſlate *drove*, implies *divorced*; and therefore the true import is, that God put him away from his preſence, as a prince baniſhes his rebellious ſubjects.

And he placed in the eaſt of Eden cherubims and a flaming ſword, &c.] God placed at the entrance of Eden a guard of angels, ſome of which aſſumed bodies of fire, which moving in the air, ſeemed to flaſh on every ſide, and reſembled the vibrations of a flaming ſword.

Notes on the Fourth Chapter.

Ver. 1. *I have gotten a man from the Lord.*] That is, the promiſed Meſſiah, which ſhe imagined would have been her firſt-born: the name Cain ſignifies acquiſition. Little ſuſpecting that, inſtead of a deliverer, ſhe had brought forth a murderer, who would involve her in ſorrow and wretchedneſs.

2 *His brother Abel.*] The word *Abel* ſignifies vanity, and according

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the Lord had reſpect unto Abel and to his offering:

5 But unto Cain, and to his offering, he had not reſpect. And Cain was very wroth, and his countenance fell.

6 And the Lord ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be accepted? and if thou doeſt not well, ſin lieth at the door. And unto thee *ſhall be* his deſire, and thou ſhalt rule over him.

8 And Cain talked with Abel his brother: and it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 ¶ And the Lord ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: *am* I my brother's keeper?

10 And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now *art* thou curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yield unto thee her ſtrength. A fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the Lord, My puniſhment *is* greater than I can bear.

14 Behold, thou haſt driven me out this day from the face of the earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs, that every one *that* findeth me, ſhall ſlay me.

15 And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold. And the Lord ſet a mark upon Cain, leſt any finding him, ſhould kill him.

16 ¶ And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden.

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cording to ſome, was given him as an intimation of the little eſteem his mother had for him in compariſon of her firſt-born.

4, 5 *And God had reſpect unto Abel, and to his offering---but unto Cain*, &c.] The foundation of the diſtinction which the Almighty made between them, conſiſted in the eſſential difference of their moral characters. The one was ſincere and upright, the other falſe and diſhoneſt. The writer to the Hebrews directs us to the true ground of the diſtinction, *By faith Abel offered a more excellent ſacrifice than Cain:* that is, he preſented his offering with pious love, humility and gratitude to God, founded on a lively faith of the divine preſence, and ſenſe of the divine goodneſs: but Cain not accompanying his ſacrifice with ſincerity of heart, found no acceptance with his Creator.

And Cain was very wroth.] He viewed his brother with a jealous or envious eye, and even conceived the baſe deſign of deſtroying him. Some think Cain was jealous of Abel, leſt he ſhould ſupplant him in the promiſe of being the *ſeed of the woman that ſhould bruiſe the ſerpent's head.*

And his countenance fell.] He did not merely look dejected through grief, but wore a ſullen gloomy aſpect, like thoſe who meditate revenge.

6 *And the Lord ſaid unto Cain.*] Cain is hereby informed, that the conduct of God was altogether impartial, and that he himſelf might have merited that favour which was ſhown to Abel.

7 *If thou doeſt well*, &c.] This paſſage refutes the arguments of thoſe who maintain the doctrine of fatality, or abſolute predeſtination.

Unto thee ſhall be his deſire.] That is, he is ſtill thy younger brother, and ſhall be ſubject unto thee.

8 *And Cain talked with Abel his brother*, &c.] In the original it is, *Cain ſaid to Abel*, where there ſeems to be a deficiency. The LXX and Samaritan verſion ſupply this defect, by adding, *Let us go into the fields.* Be this as it may, the true import is, that Cain ſpoke to his brother in a friendly manner, and, with diſſembled love, enticed him to walk with him into the fields; and after drawing him to ſome diſtance from his father's tents, fell upon him and ſlew him.

9 *Am I my brother's keeper?*] Was he committed, like a little child, to my care, to look after him? Rage made him rude, even to his Maker.

10 *The voice of thy brother's blood crieth.*] In the Hebrew it is *bloods*, in the plural number; becauſe, ſay the Jewiſh doctors, by killing Abel he killed the poſterity which were in his loins. The giving a voice to *blood* is a noble metaphorical expreſſion, and ſtrongly marks the enormity of the heinous ſin of murder.

12 *A fugitive*, &c.] The LXX render it, Thou ſhalt go about *groaning* and *trembling*; that is, full of anguiſh in thy mind, and with a continual ſhaking in thy body.

13 *My puniſhment*, &c.] Or, as the words may be rendered, *My ſin is too great to be forgiven*; and ſo Le Clerc and others have rendered it. But ſome Hebrew expoſitors take it by way of interrogation; *Is my iniquity too great to be forgiven?*

15 *And the Lord ſet a mark upon Cain.*] Various have been the opinions with regard to the mark which God ſet upon Cain. Some ſay, the Almighty ſtigmatized him in the forehead with a letter of his name. Others, that he looked frightfully; that his head ſhook continually, or that he had a trembling in his whole body; that his face was blaſted with lightning from the *Shecinah*, or Divine Preſence. But if we conſider, that the word, which we render *a mark*, ſignifies alſo a ſign, the ſenſe of the paſſage may be rendered thus, *God appointed to Cain a ſign or token*, to aſſure him, that no one ſhould kill him. It muſt here be remembered, that the world was now 128 or 130 years old, and abounded with people, deſcended from the ſons and daughters of Adam, mentioned chap. v. 4. Mr. Whiſton, by a moderate computation, ſhews, that the number of mankind, in the 130th year of the world, amounted to upwards of four thouſand.

16 *And Cain went out*, &c.] That is, was driven, by the force of the ſentence pronounced by his Maker, from the Divine Glory or *Shecinah*, which he never after enjoyed.

And

17 And Cain knew his wife, and ſhe conceived and bare Enoch; and he builded a city, and called the name of the city, after the name of his ſon, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mahujael; and Mahujael begat Methuſael; and Methuſael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabel: he was the father of ſuch as dwell in tents, and *of ſuch as have* cattle.

21 And his brother's name *was* Jubal: he was the father of all ſuch as handle the harp and organ.

22 And Zillah, ſhe alſo bare Tubal-cain, an inſtructor of every artificer in braſs and iron: and the ſiſter of Tubal-cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech: for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven-fold.

25 ¶ And Adam knew his wife again, and ſhe bare a ſon, and called his name Seth: for God, *ſaid ſhe*, hath appointed me another ſeed inſtead of Abel, whom Cain ſlew.

26 And to Seth, to him alſo there was born a ſon; and he called his name Enos: then began men to call upon the name of the Lord.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godlineſs and tranſlation of Enoch.*

THIS is the book of the generations of Adam: in the day that God created man, in the likeneſs of God made he him:

2 Male and female created he them; and bleſſed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his name Seth.

And dwelt in the land of Nod.] In the land of vagabonds, a name given to the land where he was baniſhed to, from his long wandering up and down in it like a vagabond.

17 *Cain knew his wife.*] Cain muſt have married one of his ſiſters, which was then lawful, becauſe abſolutely neceſſary. But that reaſon having ceaſed, and conſiderations of a public nature rendering marriage with ſuch near relations utterly inconvenient, ſuch connections are juſtly prohibited by the laws of God and man.

And built a city.] Not till he had a numerous progeny to people it, and conſequently in his old age.

23 *And Lamech ſaid unto his wives,* &c.] This paſſage has greatly perplexed the commentators, both with regard to the ſenſe and occaſion of it. Some imagine it to be a kind of hymn compoſed by Lamech, and that Moſes preſerved it as a ſpecimen of his poetry, wherein, puffed up with the muſical inventions of his ſon Jubal, he boaſts before his wives what mighty feats he would perform; and accordingly they render the words in the following manner: "Let a man but lift his hand to wound "me; yea, ſhould a man much younger than myſelf, but offer "to hurt me, I would immediately deſtroy him. If God ſet "ſuch a great value upon my great anceſtor Cain, as to threaten "ſeven-fold vengeance on any one who ſhould put him to "death, ſurely Lamech, who is a much greater man, ſhall be "avenged ſeventy and ſeven-fold."

Mr. Shuckford gives a very different turn to this famous ſpeech. He ſuppoſes that the deſcendants of Cain had lived a long time in fear of the family of Adam, leſt they ſhould attempt to avenge on them the death of Abel; and that Lamech, in order to convince his wives of the unreaſonableneſs of thoſe fears, argued with them in the following manner: "Why ſhould we "make our lives uneaſy with thoſe groundleſs ſuſpicions? We "have not killed a man, nor offered any injury to our brethren "of the other family. Cain, indeed, our anceſtor, killed Abel; "but God was pleaſed ſo far to forgive his ſin, as to threaten "to take ſeven-fold vengeance on any one that ſhould kill him: "if ſo, ſurely they muſt expect a much greater puniſhment who "ſhall preſume to kill any of us: if Cain ſhall be avenged "ſeven-fold, ſurely Lamech, or any of his innocent family, "ſeventy and ſeven-fold." Accordingly he reads the words interrogatively; "Have I ſlain a man to my wounding, or a "young man to my hurt?" That is, I have not killed a man that I ſhould be wounded, nor a young man that I ſhould be hurt. This interpretation is agreeable both to the Chaldea paraphraſe and the Arabic verſion.

26 *Then began men to call upon the name of the Lord.*] This paſſage has been variouſly rendered. Some think it implied, that men began now to call more frequently on the name of the Lord, and to reſort to the places ſet apart for religious duties. Some will have the true meaning to be, that men now began to call themſelves by the name of God; that is, they now began, in an impious manner, to aſſume his titles and uſurp divine honours. Others believe, that the following is the true ſenſe of the paſſage: "Then began men [*i. e.* the children of Seth] to "ſeparate themſelves from the corrupt poſterity of Cain, and "dedicate themſelves to the ſervice of God."

Notes on the Fifth Chapter.

Ver. 1. *This is the book.*] That is, the catalogue.

2 *Called their name Adam.*] The common name to both ſexes, like *homo* in Latin.

3 *An hundred and thirty years.*] This was his age when Seth was born; but we cannot from hence infer, that he had no children but Cain and Abel till now.

In his own likeneſs.] More particularly reſembling him than his other ſons, not only in his outward features, but alſo in wiſdom and goodneſs.

Called his name Seth.] He gives an account of thoſe deſcended

4 And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat ſons and daughters.

5 And all the days that Adam lived, were nine hundred and thirty years: and he died.

6 ¶ And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven years, and begat ſons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived ſeventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived ſixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred ſixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

20 And all the days of Jared were nine hundred ſixty and two years: and he died.

21 ¶ And Enoch lived ſixty and five years, and begat Methuſelah.

22 And Enoch walked with God after he begat Methuſelah three hundred years, and begat ſons and daughters.

23 And all the days of Enoch were three hundred ſixty and five years.

24 And Enoch walked with God, and he *was* not; for God took him.

25 ¶ And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters.

27 And all the days of Methuſelah were nine hundred ſixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a ſon.

29 And he called his name Noah, ſaying,

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from Seth alone, not of the poſterity of Cain, becauſe in Seth the poſterity of Adam were preſerved, when all the children of Cain periſhed in the deluge.

4 *And he begat ſons and daughters.*] After the birth of Seth he begat more children (as probably he had done many before) whoſe names are not here recorded; becauſe we muſt remember, that Moſes ſets down only that race of men from whom Noah, and Abraham, and the Meſſiah were derived.

5 *Lived nine hundred and thirty years.*] Adam, having ſeen a numerous poſterity iſſue from his loins, after a life of 930 years, paid that natural debt to which he had, by his diſobedience, ſubjected himſelf and them. The prodigious age of the antediluvians has induced ſome commentators to ſuſpect, that the years mentioned by Moſes were only lunar, conſiſting each of about thirty days, imagining that it was impoſſible for the human frame to have ſubſiſted for ſo long a period. But this is abſurd to the laſt degree; for Methuſelah himſelf, according to this computation, would have lived little more than 80 years; and ſome of the perſons mentioned in this chapter muſt have had children at ſix years of age. The years therefore mentioned by Moſes were ſolar years, conſiſting of 365 days. The natural cauſes of this primæval longevity cannot be determined; but doubtleſs the principal effect muſt be aſcribed to the efficiency of the Divine will, and was wiſely ordered by Providence, that the world might be ſooner peopled, knowledge and religion ſooner propagated, and arts and ſciences ſooner brought to perfection. Let thoſe curious enquirers, who queſtion the truth of every fact which they are not able to explain, aſſign the reaſon and explain the cauſe, why ſeveral irrational beings outlive the ſons of men, why the oaks of the foreſt ſtand through ages, while the human body, which is of much more value, ſeldom exceeds the period of threeſcore years and ten.

21 *Begat Methuſelah.*] Who lived to the very year of the deluge; whence it is conjectured that Enoch, being a prophet (ſee *Jude*, ver. 14.) and foreſeeing the deſtruction that was coming upon the earth immediately after the death of this ſon, gave him the name of *Methuſelah*, which imports, *He dies, and the emiſſion*, viz. of waters, *enſues*. See *Bochart. Phaleg.*

22 *Enoch walked with God.*] That is, he was ſtedfaſt in a religious courſe of life; he perſevered in obeying the commands of his Creator to the end of his days. It may likewiſe intimate, that he was admitted to a happy intercourſe with God, with whom he *walked*, and familiarly converſed, which agrees with his character as a prophet.

24 *And he was not, for God took him.*] *He was not* any longer among men in this world: he was tranſlated into heaven without dying. By this extraordinary event God was pleaſed to comfort virtuous men in that early age, with the ſure and certain hope of a better life, and joys unſpeakable in the kingdom of heaven.

29 *He called his name Noah.*] Which ſignifies *reſt* or *refreſh-*

ment,

This *ſame* ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat ſons and daughters.

31 And all the days of Lamech were ſeven hundred ſeventy and ſeven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1 *The wickedneſs of the world cauſeth the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to paſs when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the ſons of God ſaw the daughters of men, that they *were* fair; and they took them wives of all which they choſe.

3 And the Lord ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo *is* fleſh: yet his days ſhall be an hundred and twenty years.

4 There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare *children* to them: the ſame *became* mighty men, which *were* of old, men of renown.

5 ¶ And God ſaw that the wickedneſs of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord ſaid, I will deſtroy man,

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ment, and was given by Lamech to his ſon, becauſe he was to be a comfort and relief in their laborious employments, and ſo the Hebrew interpreters expound it. If we refer the laſt words of the verſe, *the ground which the Lord hath curſed*, to the deluge, which Enoch had foretold (ſee *Jude*, ver. 14.) then Noah may be called their comforter, as he was to be the reſtorer of the deſolated world.

32 *Noah was five hundred years old*, &c.] He had probably many children before that age, but theſe only are mentioned, becauſe they bear a part in the following hiſtory. Though Japhet is generally put laſt, yet he was the eldeſt of the three brothers, ſee chap. ix. 24. and chap. x. 21.

Notes on the Sixth Chapter.

Ver. 1. *Men began to multiply.*] *Men* may be limited to the children of Cain, who now began to be very numerous. If we conſider how long the antediluvians generally lived, that they had children as early, and left off as late in proportion as in the preſent age, the number of inhabitants before the flood will appear to be immenſe. Several learned men have proved, from very moderate calculations, that there were at leaſt one hundred thouſand millions of ſouls, that is, near twenty times as many as the number of its preſent inhabitants.

And daughters were born, &c.] That is, in great numbers.

2 *The ſons of God*, &c.] Theſe words are differently interpreted.—This phraſe in the New Teſtament ſignifies the ſons of virtue and piety; but here the word *Elohim*, which we tranſlate God, may either ſignify the judges and magiſtrates, who are God's vicegerents, or the princes and great men who are alſo called gods, *Pſalm* lxxxii. 1, and 6. And then the meaning is, Theſe great perſons were taken with the beauty of the daughters of men, that is, of the meaner ſort, and took by force not only the virgins, but the wives of whom they pleaſed. Some commentators by *the ſons of God* underſtand the children of Seth, who had ſeparated themſelves from the reſt of mankind, and dedicated their days to the ſervice of their Maker, and were called the children of God, becauſe they lived on the holy mountain, and joined with the angels in rehearſing the praiſes of their great Creator. The eaſtern Chriſtians add, that they lived entirely on the fruits of the earth, abſtained from all injuſtice, and that their common oath was by the blood of Abel, for which they cried to God for vengeance on the ſons of men.

The daughters of men, &c.] That is, the daughters of Cain, who were abandoned to all kinds of vice. Thus the ſenſe of the verſe will be, that the children of Seth contracted an alliance with the daughters of Cain, and joined in the univerſal corruption of mankind.

3 *My ſpirit ſhall not always ſtrive with man.*] That is, I will not ſuffer my laws and admonitions to be any longer trampled upon. God always conſiders men as moral agents, and therefore he makes uſe of every method that has any tendency to convert a rational being from the evil of his way. This the Scripture elegantly calls *drawing them with the cords of a man, with the bands of love*, Hoſ. xi. 4.—Theſe are the *ſtrivings of his ſpirit*, exerting itſelf in continual endeavours to reclaim mankind from their extreme folly and perverſeneſs. And when all his efforts prove ineffectual, he then proceeds to puniſh them.

His days ſhall be an hundred and twenty years.] Though the wickedneſs of man is great, I will allow him one hundred and twenty years to repent in: during which time the world was not without a preacher of righteouſneſs; conſequently the Almighty forewarned Noah of the terrible cataſtrophe of the earth, by the deluge, one hundred and twenty years before it happened. And had not that ſtupid race of mortals been ſo far immerſed in ſin, as to be inſenſible of their danger, they might have prevented that terrible judgment which afterwards overwhelmed them: but they deſpiſed all the gentle warnings of their Maker, and turned the doctrine of repentance preached by Noah into ridicule.

4 *There were giants*, &c.] Tyrants who filled the world with rapine, murders, and all manner of wickedneſs. They were alſo diſtinguiſhed by their gigantic bulk and ſtature.

6 *And God repented.*] This expreſſion muſt not be underſtood in the literal ſenſe, *for God is not the ſon of man that he ſhould repent*; but is a figurative expreſſion, and adapted to our apprehenſions. The meaning therefore is, that as all the ſons of men were corrupt, and turned a deaf ear to his preacher, the

Almighty

whom I have created, from the face of the earth, both man and beaſt, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 ¶ Theſe *are* the generations of Noah: Noah was a juſt man, *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſons, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an ark of gopher wood: rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And this *is the faſhion* which thou ſhalt make it *of:* The length of the ark *ſhall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: *with* lower, ſecond, and third *ſtories* ſhalt thou make it.

17 And behold I, even I, do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein *is* the breath of life, from under heaven: *and* every thing that *is* in the earth ſhall die.

18 But with thee will I eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſons, and thy wife, and thy ſons wives with thee.

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind: two of every *ſort* ſhall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, ſo did he.

CHAP. VII.

1 *Noah with his family, &c. enter into the ark.*
17 *The beginning, increaſe, and continuance of the flood.*

AND the Lord ſaid unto Noah, Come thou, and all thy houſe into the ark: for thee have I ſeen righteous before me in this generation.

2 Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

Almighty was determined to deſtroy man whom he had created. Some of our modern contemners of religion have aſſerted, that the deſtroying of the beaſts, together with mankind, was an act of injuſtice: but ſuch would do well to remember, that this was only recalling that temporary breath which God himſelf had given them. And as the recalling it at that time ſerved to render this example of divine ſeverity againſt ſin the more ſignal and tremendous to future ages, we may venture to affirm, anſwered the purpoſes of God's moral government, even better than if he had ſaved them by a miracle from the common wreck.

13 *The end of all fleſh,* &c.] I am determined to make an end of, that is, to deſtroy all mankind.

With the earth.] Or as it is in the margin, *from the earth.*

14 *An ark of gopher-wood.*] A broad-bottomed veſſel, like a cheſt, to float upon the waters. *Gopher-wood* is ſuppoſed to have been the cypreſs-tree, which abounded in the plains where Noah built the ark.

15 *The length of the ark three hundred cubits,* &c.] The common cubit, which was formerly ſuppoſed equal to eighteen of our inches, is now allowed to contain almoſt twenty-two inches; according to which meaſure the ark muſt have been about 547 *Engliſh* feet long, 91 broad, and 54 high. See Univerſal Hiſt. vol. I.—So that it was large enough for the purpoſes intended; namely, that of ſaving a remnant of all creatures on the face of the earth.

16 *In a cubit ſhalt thou finiſh it above.*] That is, with a ſhelving roof raiſed a cubit in the middle.

17 *Deſtroy all fleſh.*] This plainly proves the deluge was univerſal.

19 *Two of every ſort.*] That is, of unclean beaſts.

Notes on the Seventh Chapter.

Ver. 2. *Of every clean beaſt.*] Some are of opinion, that though with reſpect to men's food, the diſtinction of *clean* and *unclean* was not known before the law, yet with reſpect to ſacrifice it was; for the rite of ſacrifice being inſtituted before the flood, this difference alſo of beaſts was before it. Others imagine Adam had directions from God for this, as alſo for ſacrificing, which directions he tranſmitted down to his poſterity.

By ſevens.] That is, ſeven pair, as appears by the addition of male and female.

11 *In*

3 Of fowls alſo of the air by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth.

4 For yet ſeven days, and I will cauſe it to rain upon the earth forty days and forty nights: and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* ſix hundred years old, when the flood of waters was upon the earth.

7 And Noah went in, and his ſons, and his wife, and his ſons wives with him into the ark, becauſe of the waters of the flood.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to paſs after ſeven days, that the waters of the flood were upon the earth.

11 In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeeth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days, and forty nights.

13 In the ſelf-ſame day entered Noah, and Shem, and Ham, and Japheth, the ſons of Noah, and Noah's wife, and the three wives of his ſons with them, into the ark:

14 They, and every beaſt after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ſort:

15 And they went in unto Noah into the ark; two and two of all fleſh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD ſhut him in.

17 ¶ And the flood was forty days upon the earth: and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth: and all the high hills that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the dry-*land*, died.

23 And every living ſubſtance was deſtroyed, which was upon the face of the ground; both man, and cattle, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 *The waters aſſwage.* 18 *Noah goeth forth of the ark,* 20 *buildeth an altar, and offereth ſacrifice.* 21 *God's promiſe to curſe the earth no more.*

11 *In the ſecond month.*] That is, in October; for anciently, before the Iſraelites came out of Egypt, the year began about the middle of September.

The ſeventeenth day.] About the beginning of our November.

The fountains of the great deep.] By the great deep ſome underſtand the ocean; but others with more reaſon, the ſubterraneous abyſs or vaſt collection of waters in the bowels of the earth. So, by breaking up the fountains of the great deep, we muſt underſtand, either the burſting of the waters, lodged in the bowels of the earth, through the ſurface of the ground, or the ſea riſing in prodigious waves, and overflowing the earth.

And the windows of heaven, &c.] Or, it may be rendered, *The cataracts of heaven.*—Thus the deluge was owing to two cauſes, the breaking up of the fountains of the great deep, and opening the windows of heaven. Though ſome philoſophers have not been able to conceive how the deluge was effected by natural cauſes, we apprehend we may, not unphiloſophically, reſolve it into the Divine Power, which might on this occaſion ſo far controul (no greater a miracle than that of continuing) the uſual courſe of nature, as to effect its purpoſe.

17 *And the flood was forty days,* &c.] That is, forty days without intermiſſion.

19 *And all the high hills were covered.*] Which plainly proves the deluge to have been univerſal; for the waters prevailed *fifteen cubits,* or twenty-two foot and a half above the higheſt mountains.

24 *The waters prevailed an hundred and fifty days.*] Whatever ſhort intermiſſions there might be, yet the rain continued 150 days.

AND God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and God made a wind to pass over the earth, and the waters assuaged.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated:

4 And the ark rested in the seventh month, on the seventeeth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

Notes on the Eighth Chapter.

Ver. 1. *God remembered*, &c.] That is, God took compassion upon Noah; he remembered the poor remains of his creation, now floating on the enormous billows of an ocean without a shore: he therefore caused a drying north wind to pass over the earth, he restrained the fountains of the great deep, and closed the windows of heaven.

4 *And the ark rested in the seventh month.*] Of the year, not of the flood. That is, in the beginning of May, when the summer was coming on apace, and the heat of the sun would help to carry off the waters, and warm the earth which had been chilled by the flood. Thus we see that the benevolent Creator was always mindful of the creatures of his hand; he not only abated the waters of the flood, and commanded the seas to retire to their ancient bounds; but did this at a time when the sun was advancing to the northern tropic, and consequently his prolific rays exerted their greatest influence on the country where the ark rested.

Upon the mountains of Ararat.] There have been various opinions with regard to the true situation of the mountain where the ark rested; but the most consonant to reason is that which places it towards the middle of Armenia, near the river Araxes or Aras, above 280 miles distant from Al-Judi, to the north-east. Jerom seems to have been the first, who hath given us any account of this tradition. "Ararat," says he, "is a champaign "country, incredibly fertile, through which the Araxes flows "at the foot of mount Taurus, which extends so far; so that "by the mountains of Ararat, whereon the ark rested, we are "not to understand the mountains of Armenia in general, but "the highest mountains of Taurus, which overlook the plains "of Ararat." Since his time, its situation in this place has been remarked by several other writers; and all the travellers into those parts mention no other mount of Ararat than what the Armenians called Masis. It stands about twelve leagues to the south-east of Erivan, a small city in the Upper Armenia. This mountain is encompassed by several little hills; on the tops of which are found many ruins, thought to have been the buildings of the first men, who feared for a time to descend into the plains. It stands by itself in form of a sugar-loaf, in the midst of a very extensive plain, and separated from the other mountains of Armenia, which make a long chain. It consists of two hills, of which the lesser is more sharp and pointed; but the larger, which is that of the ark, lies north-east of it, and rears its head far above the neighbouring mountains. The Armenians have a tradition, that on the summit of this mountain there is still a considerable part of the ark remaining, though it is impossible to get to the top of it. Universal Hist.

But it may not be amiss to answer one objection which has been made to the preceding account; namely, That the face of the earth, before the deluge, was smooth, regular, and uniform, without mountains, and without a sea; and that the rocks and hills which now appear were formed by the violent concussions which happened, and are indeed nothing else but the ruins and fragments of the old world. But this objection is removed by the testimony of Divine Wisdom, who, in declaring her own pre-existence, says, *I was set up from everlasting, from the beginning, or ever the earth was; when there was no depth, I was brought forth; when there were no fountains abounding with water; before the mountains were settled.* It is a groundless imagination to ascribe the origin of mountains, and other lofty eminences, to a certain disruption of the earth, at the time of the deluge; when God, from the very beginning of things, designed them for the most excellent purposes: for besides the awful appearance they make, and thence fill the mind with just notions of God's tremendous majesty, which a smooth surface will not do, they yield food for several animals formed by nature to live upon them, and supply us from their surface with many wholesome plants. But these are but a small part of their use. By condensing the vapours they become the reservoirs of fountains and rivers, from whence the very plains and valleys derive their fertility. Nay, we may appeal to the very sense of mankind, whether a land, diversified with hills and valleys is not more pleasant and beautiful, than an uniform flat, which pleases the eye only when viewed from the top of a hill; for what was the Tempe of Thessaly, so celebrated by the ancients for its pleasantness, but a valley, divided by a river, and terminated by hills? Are not all the descriptions of poets embellished with such ideas, when they are desirous of painting places superlatively delightful? But if we consider farther, the riches that are reposited in these eminences, the gold, and precious stones, the coal, the lead, the tin, and other valuable minerals that are dug out of the bowels of the mountains, all useful in their kind, and fitted for the accommodation of human life, we shall be apt to think with Moses, that *Blessed of the Lord is any land, for the chief things of the ancient mountains, and for the precious things of the lasting hills.*

5 *In the tenth month were the tops*, &c.] This shows that the mountain on which the ark rested was the highest, at least in those parts, because it settled there above two months before the tops of the other mountains were seen.---But sure the ark, considering how heavy laden it was, might settle there, while the top of that mountain was covered with water, which, it is possible, might not appear much before the rest.

6 *At the end of forty days.*] So long after the tops of the mountains appeared, that is, on the eleventh day of the eleventh month; which is about the end of July.

7 *A raven, which went to and fro.*] In the *Hebrew* it is, *In going forth and returning*; that is, it fluttered backward and forward, went often from the ark and as often returned---Noah knew

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven days; and again he ſent forth the dove out of the ark:

11 And the dove came into him in the evening; and lo, in her mouth *was* an olive-leaf pluckt off: ſo Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven days; and ſent forth the dove; which returned not again unto him any more.

13 And it came to paſs in the ſix hundredth and firſt year, in the firſt *month*, the firſt *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the ſecond month, on the ſeven and tweentieth day of the month, was the earth dried.

15 And God ſpake unto Noah, ſaying,

16 Go forth of the ark; thou, and thy wife, and thy ſons, and thy ſons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh; *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 ¶ And Noah went forth, and his ſons, and his wife, and his ſons wives with him:

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.

21 ¶ And the LORD ſmelled a ſweet ſavour; and the LORD ſaid in his heart, I will not again curſe the ground any more for man's ſake; for the imagination of man's heart *is* evil from his youth; neither will I again ſmite any more every thing living, as I have done.

22 While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

knew that if the earth was dry, the ſmell of dead carcaſes would tempt it to fly far from the ark.

13 *In the ſixth hundredth and firſt year.*] That is, of Noah's life---The flood began on the 17th day of the 2d month, and ended the 27th day of the ſame month of the ſubſequent year: thus it laſted a complete ſolar year.

16 *Go forth out of the ark.*] Though Noah ſaw the earth was habitable, yet he waited for God's order to go out of the ark, as he had for his entering into it.

21 *The Lord ſmelled a ſweet ſavour.*] In condeſcenſion to our weakneſs, the Scripture frequently makes uſe of figurative ways of ſpeaking; thus the expreſſion before us ſignifies, that this ſacrifice of thankſgiving was as grateful to God as ſweet odours are to us.

Said in his heart.] He determined or reſolved in himſelf.

For the imagination of man's heart.] Notwithſtanding all the follies and vices I foreſee mankind will be guilty of, I will never again deſtroy the earth and its inhabitants by another flood. In this place perhaps it may not be improper to anſwer ſome objections which have been raiſed againſt the Moſaic account of the deluge by thoſe who are ready to catch at every thing that has the leaſt tendency to diſcredit the Holy Scriptures---The firſt objection is againſt the univerſality of the deluge; "For, ſay they, if the only deſign of the deluge was to deſtroy mankind, there was no neceſſity for carrying the waters beyond the bounds that were then inhabited." But the perſons who make this objection, ſeem to forget that the number of mankind, before the flood, was vaſtly ſuperior to that of the preſent inhabitants of the earth. This will evidently appear, if we conſider the prodigious length of the lives of the antediluvians, many of whom had children in the five hundredth year of their lives. Every place muſt therefore be inhabited; and as none was to eſcape the avenging hand of an incenſed God, there was a neceſſity that every place ſhould be overflowed by the deluge. But there is ſtill a ſtronger argument for the univerſality of the flood: Moſes tells us, that the waters prevailed fifteen cubits above the higheſt mountains; let the mountains themſelves be appealed to for the truth of this aſſertion. Examine the higheſt eminences of the earth, and they all, with one accord, produce the ſpoils of the ocean, depoſited upon them on that occaſion; the ſhells and ſkeletons of ſea-fiſh, and ſea-monſters of all kinds. The Alps, the Appennines, the Pyrenees, the Andes, Atlas, and Ararat; every mountain of every region under heaven, from Japan to Mexico, all conſpire, in one uniform, univerſal proof, that they all had the ſea ſpread over their higheſt ſummits. All which are a perfect demonſtration, that Moſes's account of the deluge is inconteſtibly true. And, indeed, unleſs this devaſtation was general, we can hardly conceive what neceſſity there was for any ark at all. Noah and his family might have retired into ſome neighbouring country, as Lot and his family ſaved themſelves by withdrawing from Sodom, when that city was to be deſtroyed. The beaſts might have ſaved themſelves by flight; or, if not, others might have been procured from places where this deſolation did not reach: and as for the birds, they might eaſily have preſerved themſelves by winging their way to countries not overflown, and there have procured ſubſiſtance, till the waters had returned to their ancient bounds.

The next objection is, where to find a ſufficient quantity of water to render the deluge univerſal. To this ſeveral ſolutions have been given, which the reader may find in the firſt volume of the Univerſal Hiſtory: but, ſurely, that Almighty Being, who firſt called this earth out of its primeval chaos, could eaſily find

CHAP. IX.

1 *God bleſſeth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant,* 13 *ſignified by the rainbow.* 21 *Noah is drunken,* 25 *curſeth Canaan,* 29 *and dieth.*

AND God bleſſed Noah, and his ſons: and ſaid unto them, Be fruitful, and multiply, and repleniſh the earth.

2 And the fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

3 Every moving thing that liveth ſhall be meat for you; even as the green herb have I given you all things.

4 ¶ But fleſh with the life thereof, *which is* the blood thereof, ſhall ye not eat.

5 And ſurely your blood of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every man's brother, will I require the life of man:

6 Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he man.

7 And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you;

10 And with every living creature that *is* with you; of the fowl, of the cattle, and of every beaſt of the earth with you; from all that go out of the ark, to every beaſt of the earth.

11 And I will eſtabliſh my covenant with you; neither ſhall all fleſh be cut off any more by the waters of a flood: neither ſhall there any more be a flood to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 ¶ I do ſet my bow in the cloud; and it ſhall be for a token of a covenant between me and the earth.

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find a ſufficient quantity of water for this cataſtrophe, though it may be difficult to account for it by natural cauſes. The whole earth bears witneſs, that this was done; and therefore, whether it was brought about by the ordinary courſe of nature, or the peculiar act of Divine Power, is nothing to the purpoſe: the fact is abundantly eſtabliſhed, and therefore it is needleſs to ſearch after the natural cauſes by which it was performed.

Notes on the Ninth Chapter.

Ver. 3 *Every moving thing,* &c.] This appears to be the firſt grant to mankind of the uſe of animal food; and the reaſon for it was (as is generally imagined) becauſe the fruits of the earth being leſs nutritive than before the flood, and at the ſame time the bodies of men weaker, a more nouriſhing food was neceſſary.

4 *But fleſh with the life thereof,* &c.] The ſenſe of this paſſage ſeems to be, that they ſhould not eat the blood of any creature, blood being to the animal life what oil is to the lamp. The text itſelf, in the ſucceeding verſe, gives a ſubſtantial reaſon for this precept; namely, to create in the human breaſt an abhorrence of ſhedding the blood of man, by declaring it unlawful to taſte even the blood of beaſts.

5 *And ſurely.*] Rather, *For ſurely,* as in the LXX, making it a reaſon for the former prohibition.

6 *Whoſo ſheddeth man's blood,* &c.] Murder is a crime ſo horribly atrocious, that human nature ſhudders at the very thoughts of it. We cannot therefore ſufficiently admire the goodneſs of God, in giving a poſitive command againſt ſo horrid an act; and ordering, that thoſe who ſhould ſo far abandon their nature as to be guilty of it, ſhould be puniſhed with death. And ſurely, the murderer can never hope to eſcape the juſtice of his Maker; for though he may commit the heinous crime when the world below is buried in night and ſilence, yet the eye of Omniſcience beholds the act, and will certainly diſcover it. *The darkneſs is no darkneſs with him, but the night is as clear as the day.*

13 *I do ſet my bow in the clouds.*] It being well known, that the rainbow is produced by the refraction of the ſun's light in drops of falling rain, and never appears but when it rains in the ſunſhine. Homer is thought to have had a notion, that the rainbow was at firſt ſet in the clouds to be a ſign unto men: Εν νεφει ϛηριξε τερας μεροπων ανθρωπων. Il. xi. ver. 28.

Jove's wondrous bow, of three celeſtial dies,
Plac'd as a ſign to man amidſt the ſkies. *Pope.*

It was certainly the ſign of God's covenant with man, and we ought to conſider it as an illuſtrious ſymbol of the Divine Mercy and Goodneſs, to confirm our belief and confidence in God. *Look upon the rainbow,* ſays the ſon of Sirach, *and praiſe him that made it; very beautiful it is in the brightneſs thereof: it compaſſeth the heaven about with a glorious circle, and the hands of the Moſt High have bended it.* It is a bow of no hoſtile intention; a bow painted in variegated colours, on the diſburdened cloud. How vaſt is the extent, how delicate the texture of that ſhadowy arch! Elegant its form, and rich its tinctures; but more delightful its ſacred ſignificancy: while the violet and the roſe bluſh in its beautiful aſpect, the olive-branch ſmiles in its gracious import. It writes, in radiant dies, what the angels ſung in harmonious ſtrains, *Peace on earth, and good-will towards men.* It is the ſtamp of inſurance for the continual welfare of this preſent world, and a comfortable token of a better ſtate and happier kingdom: a kingdom, where a rainbow is repreſented as ſurrounding the throne, (Rev. iv. 3.) to intimate, that ſtorms

ſhall

14 And it ſhall come to paſs, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my covenant, which *is* between me and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread.

20 And Noah began *to be* an huſbandman, and he planted a vineyard:

21 ¶ And he drank of the wine, and was drunken, and he was uncovered within his tent.

22 And Ham, the father of Canaan, ſaw the nakedneſs of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their father's nakedneſs.

24 And Noah awoke from his wine, and knew what his younger ſon had done unto him.

25 ¶ And he ſaid, Curſed *be* Canaan; a ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be his ſervant.

27 God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 And Noah lived after the flood three hundred and fifty years.

29 ¶ And all the days of Noah were nine hundred and fifty years: and he died.

CHAP. X.

1 *Noah's generations.* 2 *The ſons of Japheth,* 6 *and Ham.* 8 *Nimrod the firſt monarch.* 21 *The ſons of Shem.*

ſhall beat no more; but an eternal and unbounded ſpring of joy and felicity bloom for ever.

16 *I will look upon it that I may remember*, &c.] This is ſpoken after the manner of men, the more to confirm their belief, that God would fulfil his word.

20 *Noah began to be an huſbandman.*] The word which we tranſlate *began*, ſignifies alſo *continued*; ſo the ſenſe will be, *Noah continued to be an huſbandman*; that is, returned to the ſame employment which he had followed before the flood.

21 *And he drank of the wine*, &c.] Being old and weak he was eaſily overpowered: we may obſerve however, that the word which we render *drunken*, does not neceſſarily imply a great degree of intoxication, only that he was fluſtered or heated by the liquor.

22 *And Ham, the father of Canaan, ſaw the nakedneſs*, &c.] Interpreters are divided with regard to the crime of Ham; but that which ſeems moſt conſonant to reaſon is, that, ſeeing the nakedneſs of his aged father, he made him the ſubject of his wanton mirth and raillery. An ingenious profeſſor of the oriental languages abroad is of opinion, that Ham's crime conſiſted in committing inceſt with his father's wife; for he obſerves, that the ſcripture phraſe to *ſee* or *uncover* his father's *nakedneſs*, ſignifies to lie with his father's wife. He ſuppoſes, that Ham took the opportunity of his father's drunkenneſs to execute his wicked deſign; that his brethren, having ſurpriſed him in the act, threw their garments over him and his accomplice, and then went and gave an account to their father of all they had ſeen: that Noah, highly enraged at this baſe action, ordered that Canaan, the iſſue of that inceſtuous commerce, ſhould be wholly deprived of the inheritance. *Bayle's* Dict. art. Cham.

25 *And he ſaid, curſed be Canaan*, &c.] Theſe words may be underſtood as a prophecy, which Noah then uttered, in order to mortify his wicked ſon, by foretelling that his violation of filial duty would be retaliated upon him in the wretchedneſs and degeneracy of his children, particularly of Canaan's race. Nor will this appear at all forced, when it is conſidered, that the words in the original are only *curſed Canaan*; as much as to ſay, *Ah wretched, ill-fated Canaan! a ſervant of ſervants ſhall he be unto his brethren.*

26 *Bleſſed be the Lord God of Shem.*] The happineſs that was to reſult to the whole world from the poſterity of Shem, ſo filled the prophetic mind of Noah, that, inſtead of bleſſing him, he breaks out in a rapture of praiſe to God, in whom he was bleſſed. He foreſaw, that from the family of Shem the Meſſias would ariſe, according to the fleſh; and that the covenant that ſhould reſtore man to himſelf, and to his Maker, ſhould be conveyed through his poſterity. And ſurely, when this good old patriarch ſaw, with the eyes of faith, the *ſun of righteouſneſs ariſe with healing in his wings*; the immaculate *lamb ſlain from the foundation of the world*, whoſe blood was to waſh away the ſins of mankind, he might well be tranſported beyond the bounds of an ordinary bleſſing, and break out in that rapturous expreſſion, *Bleſſed be the Lord God of Shem!*

27 *God ſhall enlarge Japheth.*] That is, God ſhall enlarge the bounds of the countries poſſeſſed by the children of Japheth. A prediction which was fully accompliſhed; for not only Europe, but the Leſſer Aſia, Media, part of Armenia, Iberia, Albania, and the vaſt regions towards the North, anciently inhabited by the Scythians, but now by the Tartars, fell to the ſhare of his poſterity.

He ſhall dwell in the tents of Shem.] This prediction was verified when the Medes and Babylonians ſubdued the Aſſyrian empire,

NOW these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 ¶ And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim (out of whom came Philistim) and Caphtorim.

15 And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Emorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Aryadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries and in their nations.

21 ¶ Unto Shem also the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The children of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of the one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem, after their

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pire, and the Greeks and Romans conquered that part of Asia which had been possessed by Shem.

Notes on the Tenth Chapter.

Ver. 5 *Isles of the Gentiles*, &c.] The term *isles* in this text extends to such countries as were divided from the land of Canaan by the seas---*Isle* in Scripture frequently signifies a whole country or province.

8 *Nimrod began to be mighty*, &c.] That is, he was the first great warrior and conqueror.

9 *A mighty hunter.*] Or rather, *mighty in hunting*. He taught the people to chase and destroy the wild beasts. The exercise of hunting was highly esteemed, and won him the hearts of mankind; because by this means he delivered them from those savage beasts that alarmed their fears, and to whose cruelty, as they dwelt in tents but weakly defended, they were frequently exposed. The transition was easy to raise himself from the state in which he was considered as the friend of mankind, to the sovereign authority. He seems to have been a great *tyrant*, his very name signifying a *rebel*, an *apostate*. He founded the Babylonish empire, whence the prophet Micah (chap. v. 6.) calls it *the land of Nimrod*.

10 *The beginning of his kingdom was Babel.*] This expression denotes, either that Babylon was the first city built by him, or the capital city of his kingdom.

21 *Shem the father of all the children of Eber.*] That is, the father of the Hebrew nation. Numb. xxiv. 24.

25 *Peleg, for in his days was the earth divided.*] Abram was descended from this son of Eber. His name was called Peleg, which implies *division*, because about the time of his birth the great

families, after their tongues, in their lands after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAP. XI.

1 *One language in the world.* 3 *Babel built.* 5 *Languages confounded.* 10 *The generations of Shem,* 27 *of Terah Abram's father.*

AND the whole earth was of one language, and of one speech.

2 And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

3 ¶ And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 ¶ And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

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great dispersion of mankind, related in the succeeding chapter, happened.

Notes on the Eleventh Chapter.

Ver. 1 *The whole earth was of one language.*] Which is thought to be the same that Adam spoke, from whom it might easily be communicated to Methusaleh, and from him to his grandson Noah, who propagated among all his posterity till this time. There is great reason to think it was the Hebrew language, and that a considerable part of it still remains in the Bible; for Shem the son of Noah was for some time contemporary with Abraham, in whose family the same language which they both spoke continued at least till the day of Moses.

2 *They journeyed from the East.*] When they were grown very numerous, and wanted room, they descended from the mountainous country into the plains, and some of them went westwardly into the land of Shinar, which comprehends the country of Eden, supposed to be the happy seat of Adam in his state of innocence.

3 *They said, Go to.*] They encouraged one another to set about the work.

Slime for morter.] Bitumen, a kind of liquid, whereof there is great plenty in Assyria.

4 *Whose top may reach to heaven.*] That is, an exceeding high tower, whose summit may pierce the clouds.

Let us make us a name, &c.] Let us render our name famous among future generations by some monument that may command their admiration. Thus we see ambition animated them to undertake the laborious task: they had no sooner determined where to settle, but they resolved to make the place remarkable to all ages, to build a tower which should be the wonder of the world, and preserve their names to the end of time.

5 *The Lord came down.*] He observed their works, and knew the intentions of their hearts.

7 *Let us go down and confound their language.*] We have here an account of a transaction which has greatly perplexed the heathen philosophers, namely, how mankind came to speak such a multiplicity of languages: for it is natural to suppose, that though there would have been different dialects in different parts of the world, yet the nature and construction would have been still the same; whereas experience has abundantly convinced us, that many languages are essentially different from one another. But the sacred historian has cleared up this difficulty, by shewing us that it was effected by the same Almighty Power, which taught our first parents to speak one tongue in the beginning, and, in after-ages, inspired the apostles of our blessed Redeemer with the gift of many.

8 *And they left off to build the city,* &c.] Some of the Jewish doctors say, God overturned the tower by a terrible tempest, or burnt it by a fire from heaven. Thus we see how easily Almighty Power can in an instant frustrate the most ambitious projects of men. This structure however long remained a monument of human vanity, and the omnipotence of that Being who spake the universe out of nothing. Herodotus tells us it was a furlong in length, and as much in breadth; and Strabo determines the height to have been a furlong, that is, the eighth part of a mile, or 660 feet; which is itself prodigious; for thereby it appears to have exceeded the greatest of the Egyptian pyramids in height 179 feet, though it fell short of it at the basis by 33 feet---It consisted of eight square towers one above another, gradually decreasing in breadth; which with the winding ascent from the bottom to top, on the outside, gave it the resemblance of a pyramid, as Strabo calls it. This ascent was so very broad that it afforded room for horses and carriages

to

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat ſons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat ſons and daughters.

16 And Eber lived four and thirty years, and begat Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat ſons and daughters.

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu two hundred and nine years, and begat ſons and daughters.

20 And Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and ſeven years, and begat ſons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat ſons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat ſons and daughters.

26 And Terah lived ſeventy years, and begat Abram, Nahor, and Haran.

27 ¶ Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iſcah.

30 But Sarai was barren; ſhe *had* no child.

31 And Terah took Abram his ſon, and Lot the ſon of Haran his ſon's ſon, and Sarai his daughter-in-law, his ſon Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

1 *God calleth Abram, and bleſſeth him with a promiſe of Chriſt.* 4 *His departure from Haran.* 7 *Canaan is promiſed.*

NOW the LORD had ſaid unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, unto a land that I will ſhew thee:

2 And I will make of thee a great nation, and I will bleſs thee, and make thy name great; and thou ſhalt be a bleſſing:

3 And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.

4 ¶ So Abram departed, as the LORD had ſpoken unto him; and Lot went with him: and Abram *was* ſeventy and five years old when he departed out of Haran.

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to paſs by each other, and even to turn. See Univerſal Hiſtory.

But this magnificent tower, which ſeemed to menace the ſtars, is now brought *down to the ground, even to the duſt*, ſo that the place thereof can be ſeen no more, or if by chance found out by ſome inquiſitive traveller, the whole appears only a confuſed heap of rubbiſh, according to the words of God to the prophet Jeremiah, *I will roll thee down from the rocks, and will make thee a burnt mountain; and they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations; but thou ſhalt be deſolate for ever, ſaith the Lord.* Jer. li. 25, 26.

28 *Ur of the Chaldees.*] This city is thought to have been built by Aſhur, the ſon of Shem, becauſe Iſaiah, ſpeaking of the Chaldeans, ſaith, *This city was not, till the Aſſyrian founded it.* xxiii. 13. Ur in *Hebrew* denotes *light* or *fire*; and was ſo called, either from the Chaldeans, who firſt ſtudied aſtronomy, and obſerved the motions of the heavenly bodies, or from fire, the ſymbol of the ſun, which was worſhipped in that city.

Notes on the Twelfth Chapter.

Ver. 1 *The Lord had ſaid unto Abram.*] In what manner God revealed himſelf to Abram the ſacred hiſtorian has not told us; probably by a voice from the Shechinah, or ſymbol of the Divine Preſence; for St. Stephen expreſsly ſays, *The God of glory appeared unto him, before he dwelt in Charran.* Acts vii. 2.

3 *And in thee ſhall all the families of the earth be bleſſed.*] That is, ſhall be made happy in thee. St. Paul juſtly explains the words by applying them to a perſon deſcended from Abram, whom

5 And Abram took Sarai his wife, and Lot his brother's ſon, and all their ſubſtance that they had gathered, and the ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram paſſed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land.

7 ¶ And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on ſtill toward the ſouth.

10 And there was a famine in the land: and Abram went down into Egypt to ſojourn there; for the famine *was* grievous in the land.

11 And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my ſiſter: that it may be well with me for thy ſake; and my ſoul ſhall live becauſe of thee.

14 And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's houſe.

16 And he entreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 And the LORD plagued Pharaoh and his houſe, with great plagues, becauſe of Sarai Abram's wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife: now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

1 *Abram and Lot return out of Egypt.* 7 *By diſagreement they part aſunder.* 14 *God's promiſe renewed to Abram.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the ſouth.

whom God deſigned to make a bleſſing, or the author of happineſs to mankind in general; and this deſcendant can be no other than our Bleſſed Redeemer, who according to the fleſh was deſcended from Abram, and ſent by God to bleſs all the kindreds of the earth, *by turning away every one from his iniquities.*

6 *The plain of Moreh.*] The LXX render it the *oak* of Moreh: probably there was a grove of oaks in this plain, and one of them remarkably large.

The Canaanite was then in the land.] Theſe words ſignify, that the Canaanites had already invaded this country before Abram came thither; which was an argument of his great faith, that he would venture among ſuch rough and fierce people, who had no kindneſs for the poſterity of Shem.

7 *Unto thy ſeed will I give this land.*] His obedience is immediately rewarded: as he had left his own country *and his father's houſe*, God promiſes to give his poſterity a better and a larger country, even the whole land of Canaan.

8 *He removed into a mountain.*] Mountains in ancient times were choſen by pious men as proper theatres of devotion, by their heighth ſeeming to elevate the mind above all low and ſordid views, and point the affections towards heaven.

13 *Say thou art my ſiſter.*] This was a real truth, ſhe having the ſame father, though a different mother from himſelf. See chap. xx. ver. 12. Therefore Abram is too ſeverely cenſured by ſome of the antient fathers on this account--He was however guilty of prevarication, of a puſillanimous concealment of the truth, which, inſtead of preventing, endangered his wife's chaſtity. From this paſſage we learn a moral, namely, that the brighteſt examples have their blemiſhes, and muſt be imitated with caution, ſince even Abram, the father of the faithful, was guilty of occaſional diſtruſt of the Divine Providence.

14 *She was very fair.*] Sarai muſt have been at leaſt ſixty-five, for ſhe was only ten years younger than Abram, who was now ſeventy-five: but we are to conſider, that as in thoſe days they were longer lived, ſo their charms were more durable.

15 *Pharaoh.*] A common name appropriated to the Egyptian kings, as Cæſar among the Romans.

Notes on the Thirteenth Chapter.

Ver. 1 *Abram went out of Egypt.*] The famine being now abated, Abram returned to the ſouthern parts of Canaan.

2 And Abram *was* very rich in cattle, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

5 And Lot alſo which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their ſubſtance was great, ſo that they could not dwell together.

7 ¶ And there was a ſtrife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite, and the Perizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

9 *Is* not the whole land before thee? ſeparate thy ſelf, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan; and Lot journeyed eaſt: and they ſeparated themſelves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and ſinners before the LORD exceedingly.

14 ¶ And the LORD ſaid unto Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward:

15 For all the land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbered.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

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2 *Very rich.*] By the bounty of Pharaoh; or, according to Joſephus, by the rewards he received for teaching the Egyptians the knowledge of the ſtars.

4 *Called on the name of the Lord.*] He praiſed God for the bleſſings he had received, and committed himſelf and his family to his future protection.

6 *The land was not able to bear them.*] The neighbouring fields did not afford ſufficient paſturage for their numerous flocks and herds.

8 *And Abram ſaid unto Lot, Let there be no ſtrife, I pray thee,* &c.] How ready is Abram to avoid all kinds of animoſities! He ſaw, with concern, the growing diſpute, and to prevent any miſunderſtanding between him and Lot, propoſes a friendly ſeparation; ſhewing himſelf at once to be a wiſe and good man; for ſuch are always the readieſt to yield, and moſt inclined to peace. Nor does he propoſe even this friendly ſeparation, without adding an endearing reaſon, *for we be brethren:* that is, we are members of that grand community whereof God is the common father. There is room enough, though not here, yet in other parts of the country; take thy choice therefore, *if thou wilt take the left hand, then I will go to the right,* &c. Admirable condeſcenſion in this venerable patriarch! He does not deſire Lot to leave the country, but pitch his tent at ſome convenient diſtance from him, that they might have room for the flocks, and in caſe of being attacked by the inhabitants, be near enough to aſſiſt each other.

10 *As thou comeſt to Zoar.*] This paſſage has greatly perplexed the commentators, Zoar not being in the land of Egypt, but at a prodigious diſtance from it. But if we inſert the former part of the ſentence, *even as the garden of the Lord, like the land of Egypt,* in a parentheſis, the difficulty will be removed; for then the meaning of the verſe will amount to this: That before the Lord deſtroyed Sodom and Gomorrah, the plain of Jordan was like a delightful garden, well watered every where, as thou goeſt to Zoar; that is, even to the utmoſt ſkirts of the plain, which is Zoar. But if, with the Syriac verſion, we read *Zoan,* the ancient ſeat of the kings of Egypt, which ſtood in the ſouth part of it, in a country well watered, the true import of the paſſage will be this: "That the plain of Jordan, before the Lord deſtroyed "Sodom and Gomorrah, was well watered every where; yea, "the plain was ſo well watered, that it was like the garden of "Eden, or the land of Egypt, and particularly as thou goeſt "to Zoan."

18 *Dwelt in the plain of Mamre.*] Having by the command of God ſurveyed the whole land of Canaan, he ſettled in the *plain,* or as the LXX render it, παρὰ τὴν δρῦν, *by the oak* of Mamre; for the word we render *plain,* ſometimes ſignifies an oak. See chap. xii. 6.

Which is Hebron.] Rather, which is *by* or *near* Hebron.

Notes

CHAP. XIV.

1 *The battle of the kings.* 12 *Lot taken,* 14 *is reſcued by Abram.* 18 *Melchizedek bleſſeth Abram,* 20 *who giveth him tithes.*

AND it came to paſs in the days of Amraphel king of Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of nations;

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which *is* Zoar.

3 All theſe were joined together in the vale of Siddim, which *is* the ſalt ſea.

4 Twelve years they ſerved Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned, and came to Enmiſhpat, which *is* Kadeſh, and ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar; four kings with five.

10 And the vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and fell there: and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they took Lot, Abram's brother's ſon (who dwelt in Sodom) and his goods, and departed.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his trained *ſervants,* born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on the left hand of Damaſcus.

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer and of the kings that *were* with him) at the valley of Saveh, which is the king's dale.

18 ¶ And Melchizedek king of Salem brought forth bread and wine: and he *was* the prieſt of the moſt high God.

Notes on the Fourteenth Chapter.

It is not improbably conjectured, that the Aſſyrian empire had at this time extended itſelf over the adjacent countries, and brought the little nations and petty princes of Aſia under ſubjection, and among the reſt, the kings of Sodom and Gomorrah, and of the other three nations mentioned, ver. 2, and 5.

Shinar.] That is, Babylon.

Elam.] It is generally agreed, that by Elam is meant Perſia.

3 *The vale of Siddim,* &c.] That is, theſe five cities ſtood in that valley, which ſince their overthrow is become a ſea, or large receptacle of waters, called, from the great quantity of ſalt or bitumen wherewith it was impregnated, the ſalt-ſea.

10 *Full of ſlime-pits.*] Pits, or wells of bitumen, with which the country abounded.

13 *Abram the Hebrew.*] *Heber* ſignifies, *on the other ſide,* and accordingly the LXX tranſlate it, *the ſtranger from beyond the river:* an appellation which they ſuppoſe was given by the Canaanites to Abram and his family, from their coming from the other ſide of the Euphrates.

18 *Melchizedek.*] Who this extraordinary perſon was, has been a ſubject of great diſpute, *& adhuc ſub judice lis eſt.* Some think it was Shem, who was indeed alive at that time; but it is not likely that he ſhould reign over the children of Ham: beſides, Abram's tithes were paid to one who was of a different family, (Heb. chap. vii. 6.) conſequently Melchizedek could not be Shem. Some of the fathers took him for the ſon of God, who appeared to Abram in the form of a man: but how could the ſon of God be a type of himſelf, as the apoſtle plainly tells us Melchizedek was a type of Chriſt? Heb. vii. 3. Others ſuppoſe him to be Ham. Thus much is probable, that he was one of the princes of Canaan, who, on account of his ſingular virtue and piety, was called Melchizedek, that is, king of righteouſneſs.

King of Salem.] By Salem moſt commentators underſtand Jeruſalem, which is called Salem in ſcripture. *In Salem alſo is his tabernacle,*

19 And he bleſſed him, and ſaid, Bleſſed *be* Abram of the moſt high God, poſſeſſor of heaven and earth:

20 ¶ And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

21 And the king of Sodom ſaid unto Abram, Give me the perſons, and take the goods to thy ſelf.

22 And Abram ſaid to the king of Sodom, I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſor of heaven and earth,

23 That I will not *take* from a thread even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

CHAP. XV.

1 *Abram is encouraged.* 4 *A ſon is promiſed.* 6 *He is juſtified by faith.* 7 *Canaan is promiſed again.*

AFTER theſe things the word of the LORD came unto Abram in a viſion, ſaying, Fear not, Abram: I *am* thy ſhield, *and* thy exceeding great reward.

2 And Abram ſaid, Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 ¶ And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir; but he that ſhall come forth out of thy own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them: and he ſaid unto him, So ſhall thy ſeed be.

6 ¶ And he believed in the LORD; and he counted it to him for righteouſneſs.

7 And he ſaid unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he ſaid, Lord GOD, whereby ſhall I know that I ſhall inherit it?

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all theſe, and divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

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tabernacle, and his dwelling place in Zion, Pſalm lxxvi. 2. But St. Jerom, Bochart, and others, think it was a place ſituated near Jordan, perhaps the Salim mentioned by St. John, chap. iii. 25.

19 *He was the prieſt of the moſt high God.*] It was uſual in antient times for the ſame perſon that ſwayed the ſceptre to ſerve alſo at the altar.

20 *And he gave him tithes of all.*] That is, Abram (as it is explained, Heb. vii. 2.) gave Melchizedek, as the prieſt of God, the tenth of all the ſpoil that he had taken in battle, according to the pious cuſtom of thoſe times, Gen. xxviii. 22.

23 *From a thread even to a ſhoe-latchet.*] That is, from the fillet that ties the head, to the latchet that binds the ſhoe; a proverbial way of ſpeaking, which the next words explain.

Notes on the Fifteenth Chapter.

1 *Fear not, Abram.*] Abram was probably under ſome dread of the Aſſyrians returning to renew the war; and, as is natural to the mind under dejection, this might lead him to conſider his uncomfortable ſituation in a ſtrange land; to relieve him under theſe melancholy reflections, he hears a voice from heaven aſſuring him of the divine protection: *I*, ſays the Almighty, *am thy ſhield and great reward*; I will defend thee from every danger; my favour ſhall ſupply all thy wants---Thus we ſee, God's providence continues to watch over all his faithful ſervants who ſincerely truſt in him.

2 *What wilt thou give me.*] What are all the riches of the earth to me, if I muſt die childleſs, and leave all my inheritance to a ſervant?

4 *This ſhall not be thine heir.*] It ſeems as if Abram did not rightly underſtand the promiſe that was made him, becauſe he adds, *lo, one born in my houſe is mine heir*: but now the promiſe is renewed in ſo explicit a manner, that it was impoſſible for him to miſunderſtand it.

6 *He believed in the Lord,* &c.] However improbable it appeared, according to the courſe of nature, that he ſhould have a child when his wife was ſo far advanced in years, and had been ſo long barren, yet relying on the divine veracity and power, he was fully perſuaded that God would bring it to paſs: and therefore God, who knows the heart, was pleaſed with this act of pious dependence in his ſervant, and accordingly eſteemed him a truly righteous and good man.

9 *An heifer---a ſhe-goat---a ram---a turtle-dove, and a young pigeon.*] Theſe were the creatures, and theſe alone, which were appointed to be offered in ſacrifice to God by the law of Moſes.

10 *Divided them in the midſt.*] This was a ſolemn ceremony uſed among ſeveral nations when they entered into covenant with each other---The victim was divided, and the parts laid aſunder oppoſite to each other, and then both parties walked between them; ſignifying thereby, that the party who broke the covenant, ſhould in like manner be cut aſunder---This paſſage

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſun was going down, a deep ſleep fell upon Abram; and lo, an horror of great darkneſs fell upon him.

13 And he ſaid unto Abram, Know of a ſurety that thy ſeed ſhall be a ſtranger in a land *that is* not their's, and ſhall ſerve them, and they ſhall afflict them four hundred years:

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance:

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age:

16 But in the fourth generation they ſhall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to paſs, that when the ſun went down and it was dark, behold, a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.

18 In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, from the river of Egypt unto the great river the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

1 *Sarai giveth Hagar to Abram,* 6 *who flying from her miſtreſs,* 9 *is ſent back by an angel.* 15 *Iſhmael is born.*

NOW Sarai Abram's wife bare him no children: and ſhe had an hand-maid, an Egyptian, whoſe name *was* Hagar.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath reſtrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her: and Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her huſband Abram to be his wife.

4 And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſs was deſpiſed in her eyes.

5 And Sarai ſaid unto Abram, My wrong *be* upon thee: I have given my maid into thy boſom, and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes: the LORD judge between me and thee.

6 ¶ But Abram ſaid unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

ſage ſhows how antient a ceremony this was; and that it was retained in after-ages, we learn from Jeremiah, chap. xxxiv. 18, 19.

12 *An horror of great darkneſs.*] An extreme conſternation ſeized his mind, or ſuch an horror as ſeizes thoſe who are ſtruck with ſome extraordinary appearance in the dark---Eliphaz in the book of Job gives us an awful deſcription of this kind: *In thoughts from the viſions of the night, when deep ſleep falleth on men, fear came upon me, and trembling, which made all my bones to ſhake. Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up,* Job iv. 13, 14, 15.

13 *Four hundred years.*] Theſe years are to be reckoned from the birth of Iſaac, who was the ſeed to whom the promiſe was made: for from the birth of Iſaac to that of Jacob was 60 years, thence to the birth of Joſeph 90; thence to Joſeph's death 110; thence to the birth of Moſes 60; and in the 80th year of Moſes's life, the children of Iſrael came out of Egypt: theſe ſums added together give 400 years, the time limited by this viſion.

15 *Thou ſhalt go to thy fathers in peace.*] Thou ſhalt ſee none of the fore-named calamities, but die in peaceful circumſtances, and full of years.

16 *In the fourth generation.*] The fourth from the going down of Jacob into Egypt. Aaron and Moſes were the fourth deſcent from Levi.

The iniquity, &c.] From this paſſage we ſee, that God will not extirpate a nation, till they have filled up the meaſure of their iniquity; till his long-ſuffering and patience is worn out, and all the offered terms of mercy and pardon are rejected.

17 *A ſmoking furnace and a burning lamp.*] That is, the Shechinah, or divine glory appeared in great ſplendor, and *paſſed between the pieces,* in token that God entered into covenant with Abram and his poſterity.

18 *The river of Egypt.*] Not the Nile, for the Iſraelites never enjoyed all the land of Egypt on this ſide the Nile, but it is ſome river which runs near the borders of Egypt, perhaps that called Sihor before Egypt, (Joſhua xiii. 3.) which ran not far from Gaza.

Notes on the Sixteenth Chapter.

Ver. 2 *Go in unto my maid.*] Sarai had waited ten years in expectation of the performance of God's promiſe; and now judging from the courſe of nature, that Abram's iſſue muſt proceed from ſome other woman and not from her, ſhe prevailed with him to take her hand-maid Hagar for his ſecondary wife: being ſatisfied that if the maid ſhould conceive by her huſband, the

7 And the angel of the LORD found her by a fountain of water in the wilderneſs, by the fountain in the way to Shur.

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſs Sarai.

9 ¶ And the angel of the LORD ſaid unto her, Return to thy miſtreſs, and ſubmit thy ſelf under her hands.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbered for multitude.

11 And the angel of the LORD ſaid unto her, Behold thou *art* with child, and ſhalt bear a ſon, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* againſt every man, and every man's hand againſt him: and he ſhall dwell in the preſence of all his brethren.

13 And ſhe called the name of the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, Have I alſo here looked after him that ſeeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadeſh and Bered.

15 ¶ And Hagar bore Abram a ſon: and Abram called his ſon's name, which Hagar bare, Iſhmael.

16 And Abram *was* fourſcore and ſix years old, when Hagar bare Iſhmael to Abram.

CHAP. XVII.

1 *The covenant is renewed.* 5 *Abram's name changed.* 10 *Circumciſion is inſtituted.* 16 *Iſaac is promiſed.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and ſaid unto him, I *am* the Almighty God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a father of many nations.

child would be reputed her's; which appears to have been the law of thoſe times, chap. xxx. ver. 3, as it was afterwards a law of Moſes; Exod. xxi. 4.

7 *In the way to Shur.*] In the way leading to Egypt, her own country.

12 *A wild man.*] In the original it is a *wild aſs-man*, i. e. a man reſembling the wild aſs of Arabia, a creature remarkable for his wildneſs. *Who hath ſent out the wild aſs free? Or who hath looſed the bands of the wild aſs? Whoſe houſe I have made the wilderneſs, and the barren land his dwellings. He ſcorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his paſture, and he ſearcheth after every green thing*, Job, chap. xxxix. 5, 6, 7, 8. Like this creature, Iſhmael was to be of a rambling unſettled nature, affecting to live in the mountains of a deſert part of the world, eſtranged from ſociety, and delighting in the woods, and in the hunting of wild beaſts. And this prediction was fully accompliſhed in Iſhmael, who inhabited the wilderneſs of Paran, and lived by his bow, Gen. xxi. 20.

His hand ſhall be againſt every man.] That is, he ſhall be untractable, and of a rough diſpoſition, apt to infeſt his neighbours, and conſequently provoking his neighbours to infeſt him: and this is ſtill the true character of the Arabians, or deſcendants of Iſhmael, who now poſſeſs the mountainous parts of Arabia, and live in the ſame manner as they did in the days of Iſhmael their father.

He ſhall dwell in the preſence of all his brethren.] That is, his poſterity ſhall become ſo numerous and powerful, that they ſhall poſſeſs a very ſpacious country, and extend their borders to the territories of their brethren, or thoſe deſcended from Abram; nor ſhall they be diſpoſſeſſed of their country by any monarch of the earth. This prophecy has been literally fulfilled; for the country poſſeſſed by the children of Iſhmael, joined on the eaſt to that inhabited by the poſterity of Abram by Keturah, and on the north and weſt by the promiſed land. Nor have the children of Iſhmael ever been conquered, but retain their independency to this very day. See *Univerſal Hiſtory*, vol. xx. p. 196.

13 *She called*, &c.] In the original the ſenſe of this paſſage is plain, and may be thus tranſlated; *She called the name of Jehovah that ſpake unto her, Thou art the God of viſion: for ſhe ſaid, what! do I alſo ſee after the viſion?* In order to underſtand the meaning of the interrogation, *do I alſo ſee after the viſion*, it muſt be obſerved, that the inhabitants of theſe early ages were fully perſuaded, that all ſuch appearances were attended either with death, or a total deprivation of ſight. It was therefore natural for Hagar, after beholding this heavenly viſion, and finding her ſight unimpaired, to break out in a kind of rapture, and aſk herſelf that pertinent queſtion, *do I ſee after the viſion?* The patriarch Jacob makes nearly the ſame reflection on a ſimilar occaſion: *I have ſeen God face to face, and my life is preſerved*, Gen. xxxii. 30.

14 *The well was called Beer-lahai-roi.*] That is, the well of the living viſion.

Notes on the Seventeenth Chapter.

Ver. 1 *I am the Almighty God.*] Or all-ſufficient; and therefore able to fulfil the promiſe I am about to make thee.

4 *Thou ſhalt be a father of many nations.*] This promiſe, if we conſider it in its literal ſenſe, was fully completed; for Arabia, Idumea, and Canaan, were peopled by the deſcendants of Iſaac and Iſhmael; beſides which, many tribes ſprung from his children by Keturah. In a ſpiritual ſenſe, Abram may truly be called

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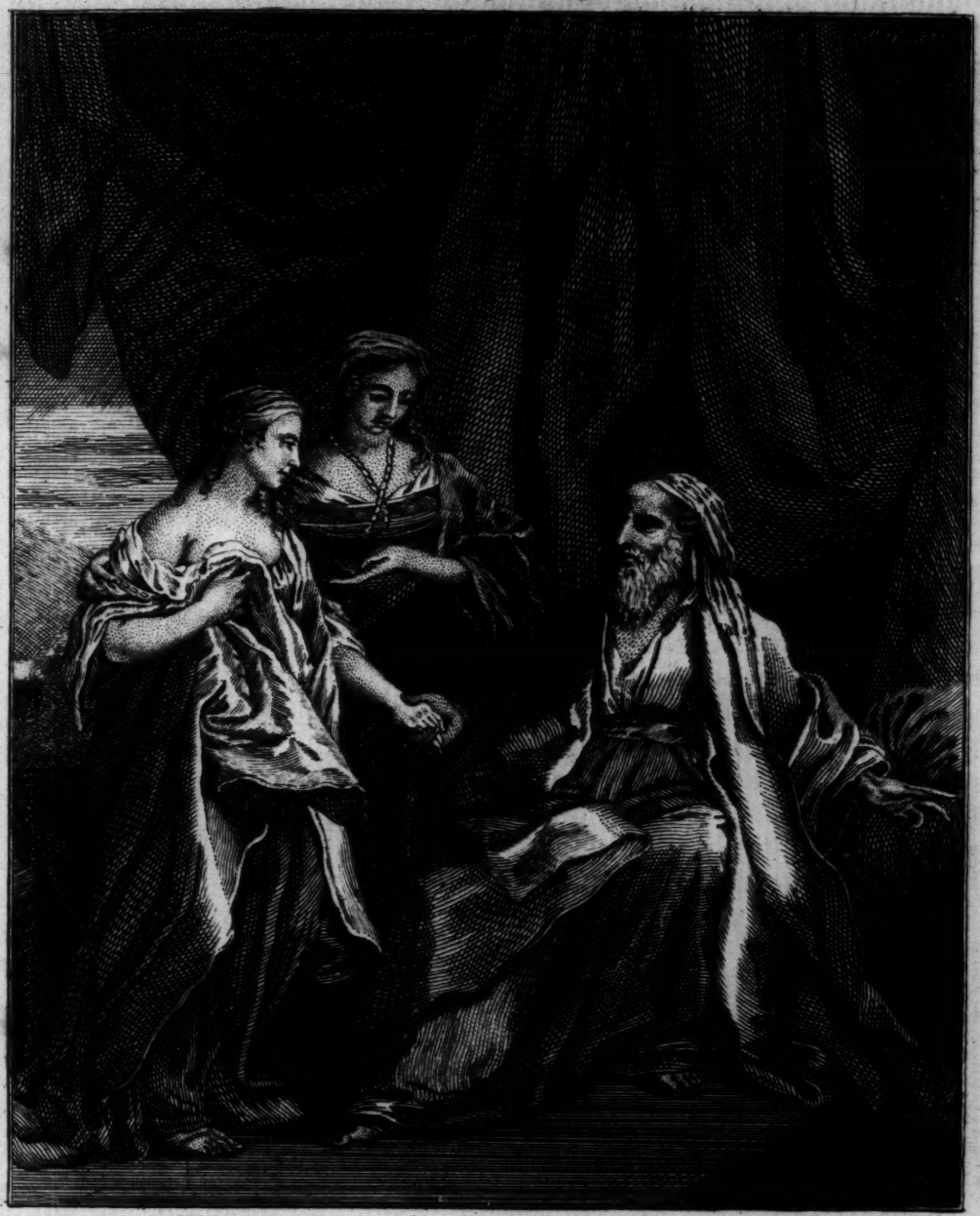
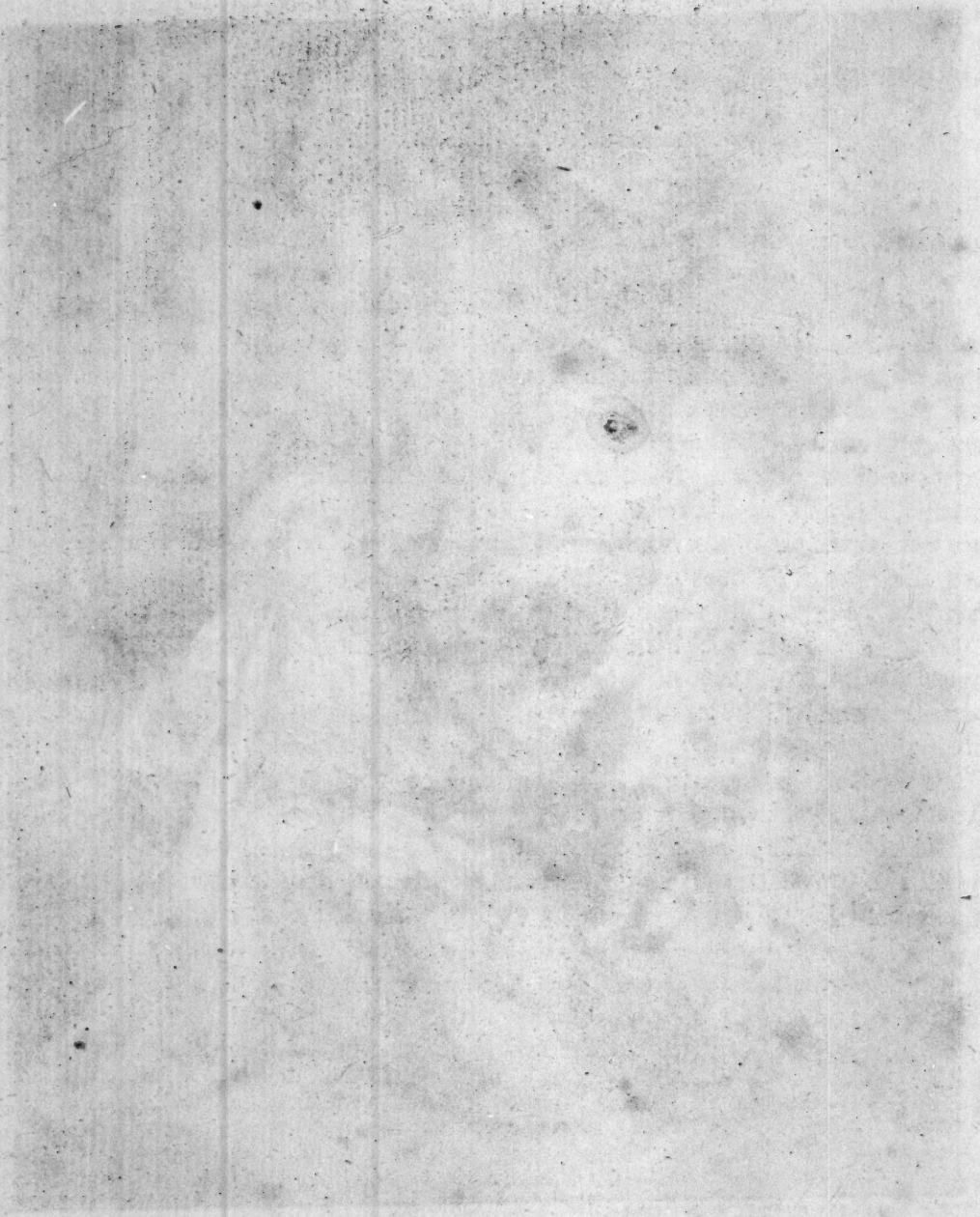


Abram hearkned to the Voice of Sarai.

Sarai Abrams Wife took Hagar and gave her to her Husband Abram to be his Wife & he went in unto Hagar & She conceivid. GEN. Ch. XVI. Ver. 3. 4.



5 MA 56

5 ¶ Neither ſhall thy name any more be called Abram: but thy name ſhall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and will make nations of thee; and kings ſhall come out of thee.

7 And I will eſtabliſh my covenant between me and thee, and thy ſeed after thee, in their generations, for an everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.

10 ¶ This *is* my covenant, which ye ſhall keep between me and you, and thy ſeed after thee; every man-child among you ſhall be circumciſed.

11 And ye ſhall circumciſe the fleſh of your fore-ſkin; and it ſhall be a token of the covenant betwixt me and you.

12 And he that is eight days old ſhall be circumciſed among you, every man-child in your generations; he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed man-child, whoſe fleſh of his fore-ſkin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

15 And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but Sarah *ſhall* her name *be*.

16 ¶ And I will bleſs her, and give thee a ſon alſo of her: yea, I will bleſs her, and ſhe ſhall be a *mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and laughed, and ſaid in his heart, Shall *a child* be born unto him that is an hundred years old? and ſhall Sarah, that is ninety years old, bear?

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, Sarah thy wife ſhall bear thee a ſon indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an everlaſting covenant, *and* with his ſeed after him.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitful, and will multiply him exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

called the father of all religious men in every nation and kingdom on the whole earth.

5 *Neither ſhall thy name be called Abram*, &c.] Abram is commonly interpreted, *mighty father*, and Abraham, the mighty father of a multitude; for it was the cuſtom of the Orientals to change the names of perſons upon any ſingular events.

8 *And I will be their God.*] That is, thy ſeed ſhall be favoured with manifeſtations of my preſence, be under my peculiar protection, and enjoy the greateſt temporal proſperity, provided they keep my precepts, and walk in my ſtatutes. But this paſſage, conſidered in a ſpiritual ſenſe, has a much higher import; it implies that happy intercourſe with God which pious minds enjoy in the exerciſe of virtue and religion; that peculiar care which providence takes of good men, in making all events conducive to their happineſs, and finally, thoſe unſpeakable and immortal joys which conſiſt in that nearer and fuller intercourſe they are to have with God himſelf in heaven, which the ſcripture calls, *ſeeing God, and being for ever with him.*

10 *This is my covenant*, &c.] This is the ſign or token of my covenant; as the paſchal lamb, which was a memorial of the paſſover, is called *the paſſover of the Lord.*

11 *It ſhall be a token of the covenant.*] Circumciſion was a mark of their obligation to ſtudy that purity of mind, that ſanctity of manners, that real holineſs of heart and life, which alone render men of all ſects and denominations acceptable in the ſight of God; and without which no profeſſion of religion, no modes of worſhip are of any ſignification.

14 *That ſoul ſhall be cut off from his people.*] That is, if when he came to the age of thirteen years he did not cauſe it to be done. Some think it refers to the parents for neglect of performing the ceremony, and thus it is underſtood in the Syriac verſion---There is likewiſe a difficulty in the expreſſion, *cut off*: ſome think that death is implied by it, others a ſeparation from the ſeed of Abraham. In a ſpiritual ſenſe it implies, that all impure ſouls, whom the apoſtle calls *uncircumciſed in their hearts* are thereby cut off, or excluded from the favour of God, from thoſe pure and intellectual enjoyments which belong only to virtuous upright minds, the ſervants and choſen ſons of God; and unleſs they repent, will be excluded from the ſociety of the bleſſed.

15 *Thou ſhalt not call her name Sarai*, &c.] The word Sarai, in Hebrew, ſignifies *princeſs*, and Sarah *princeſs of multitudes.*

16 *Give thee a ſon alſo of her.*] By the fulfilling of this promiſe of God to Abraham, we ſee how the divine manifeſtations brighten and clear up as they advance nearer to their completion.

17 *And Abraham---laughed.*] This laugh proceeded from a ſudden

21 But my covenant will I eſtabliſh with Iſaac, which Sarah ſhall bear unto thee at this ſet time in the next year.

22 And he left of talking with him, and God went up from Abraham.

23 And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abraham's houſe; and circumciſed the fleſh of their fore-ſkin, in the ſelf-ſame day, as God had ſaid unto him.

24 And Abraham *was* ninety years old and nine, when he was circumciſed in the fleſh of his fore-ſkin.

25 And Iſhmael his ſon *was* thirteen years old, when he was circumciſed in the fleſh of his fore-ſkin.

26 In the ſelf-ſame day was Abraham circumciſed, and Iſhmael his ſon.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah's laughter.* 17 *Sodom's deſtruction revealed to Abraham.* 23 *His interceſſion.*

AND the LORD appeared unto him in the plains of Mamre: and he ſat in the tent-door in the heat of the day;

2 And he lift up his eyes and looked, and lo, three men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-door, and bowed himſelf toward the ground,

3 And ſaid, My Lord, if now I have found favour in thy ſight, paſs not away, I pray thee, from thy ſervant:

4 Let a little water, I pray you, be fetched, and waſh your feet, and reſt yourſelves under the tree:

5 And I will fetch a morſel of bread, and comfort ye your hearts; after that ye ſhall paſs on: for therefore are ye come to your ſervant. And they ſaid, So do as thou haſt ſaid.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three meaſures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man: and he haſted to dreſs it.

8 And he took butter, and milk, and the calf which he had dreſſed, and ſet *it* before them; and he ſtood by them under the tree, and they did eat.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? and he ſaid, Behold in the tent.

10 And he ſaid, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife ſhall have a ſon. And Sarah heard *it* in the tent-door, which was behind him.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

ſudden tranſport of joy, and was purely an expreſſion of admiration.

22 *God went up.*] Probably the divine appearance aſcended in ſome reſplendent cloud.

23 *In the ſelf-ſame day.*] Abraham exhibits an inſtance of his faith and piety by an immediate obedience to the divine command, notwithſtanding the operation muſt have been painful and dangerous to a perſon of his age.

Notes on the Eighteenth Chapter.

Ver. 1 *He ſat in the tent-door.*] Here is a beautiful picture of the antient hoſpitality of the eaſt: a venerable father waits at the door of his tent to invite ſtrangers, as they paſſed by, to refreſh themſelves during the heat of the day. Thus Homer deſcribes the hoſpitable Axylus. Iliad, b. 6.

Faſt by the road his ever-open door
Oblig'd the wealthy, and reliev'd the poor. *Pope.*

4 *A little water—waſh your feet.*] This a great refreſhment, in thoſe hot countries, to the weary traveller, and a polite ceremony obſerved before eating, when men wore only ſandals.

6 *Three meaſures.*] A meaſure, according to Cumberland, is the third part of an ephah, computed to weigh about twelve or thirteen pounds; ſo that the quantity of bread prepared muſt have been upwards of thirty-ſix pounds, which with the calf that was dreſſed, was a very plentiful entertainment: but we muſt conſider, that the inhabitants of thoſe antient times lived laborious lives, and enjoyed perfect health, therefore we need not wonder at their extraordinary appetite and good digeſtion: beſides, the overplus might ſerve to ſupply Abraham's numerous family; or, poſſibly the benevolent patriarch might intend to furniſh his gueſts with a viaticum for the reſt of their journey, according to the manners of ancient times.

8 *They did eat.*] Or ſeemed to eat.

10 *I will return to thee according to the time of life.*] Either *at this ſame time of the following year*, as the Syriac verſion has it;

12 Therefore Sarah laughed within herſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my lord being old alſo?

13 And the LORD ſaid unto Abraham, Wherefore did Sarah laugh, ſaying, Shall I of a ſurety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed will I return unto thee, according to the time of life, and Sarah ſhall have a ſon.

15 Then Sarah denied, ſaying, I laughed not; for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 And the men roſe up from thence, and looked toward Sodom: And Abraham went with them to bring them on the way.

17 ¶ And the LORD ſaid, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham ſhall ſurely become a great and mighty nation, and all the nations of the earth ſhall be bleſſed in him?

19 For I know him, that he will command his children, and his houſhold after him, and they ſhall keep the way of the LORD, to do juſtice and judgement; that the LORD may bring upon Abraham that which he hath ſpoken of him.

20 And the LORD ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous;

21 I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou alſo deſtroy, and not ſpare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to ſlay the righteous with the wicked, and that the righteous ſhould be as the wicked: that be far from thee: ſhall not the Judge of all the earth do right?

26 And the LORD ſaid, If I find in Sodom fifty righteous within the city, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now, I have taken upon me to ſpeak unto the LORD, which *am but* duſt and aſhes:

28 Peradventure there ſhall lack five of the fifty righteous: wilt thou deſtroy all the city for *lack of* five? And he ſaid, If I find there forty and five, I will not deſtroy *it*.

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be forty found there. And he ſaid, I will not do *it* for forty's ſake.

30 And he ſaid *unto him*, Oh let not the LORD be angry, and I will ſpeak: Peradventure there ſhall thirty be found there. And he ſaid, I will not do *it*, if I find thirty there.

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the LORD: Peradventure there ſhall be twenty found there. And he ſaid, I will not deſtroy *it* for twenty's ſake.

it; or, as others, *according to the time* of perfecting the child's *life* in the womb, that is, within the ſpace of nine months.

20 *The cry of Sodom.*] Their flagrant crimes called aloud to heaven for vengeance.

21 *I will go down now and ſee*, &c.] The great judge of all the earth has here condeſcended to teach ſinful mortals a leſſon of the laſt importance to the good of ſociety, namely, always to proportion the puniſhment to the crime. But we muſt not underſtand the words in a literal ſenſe, the omniſcient Being was fully apprized of all the crimes committed in Sodom; for *he is about our path and about our bed, and ſpieth out all our ways*; it is a figurative expreſſion, accommodated to our capacities.

22 *Stood yet before the Lord.*] Not before any of the three angels, as ſome interpret it, for they were gone towards Sodom, but before the Divine Majeſty.

25 *Shall not the judge of all the earth do right?*] It does by no means follow from hence, that God ought always to make a viſible diſtinction between good and bad men, with regard to temporal rewards and puniſhments; or that the virtuous ought never to be involved in the ſame calamities with the wicked. The contrary of this is plain from daily experience, and confirmed by the obſervation of the wiſeſt of men, *There is one event to the righteous and to the wicked*, Eccl. ix. 2. In extraordinary caſes, indeed, ſuch as this before us, the Almighty, for the more ſignal vindication of his providence, in the infancy of the world, might think fit miraculouſly to interpoſe for the deliverance of righteous Lot, as he had done before with regard to Noah; but in the ordinary courſe of providence, there is a promiſcuous diſtribution of proſperity and adverſity, and that no way inconſiſtent with this general truth, that *the judge of all the earth does always right*. For with regard to theſe external things, which we call the gifts of fortune, or the goods of this life, they are either bleſſings or curſes to men, according to the uſe they make of them; and therefore it was fit they ſhould be promiſcuouſly diſtributed. But then the good man reaps the peculiar fruits of virtue and religion, which is ſuch a teſtimony of

32 And he ſaid, Oh let not the LORD be angry, and I will ſpeak yet but this once: Peradventure ten ſhall be found there. And he ſaid, I will not deſtroy *it* for ten's ſake.

33 And the LORD went his way, as ſoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertaineth two angels.* 24 *Sodom and Gomorrah deſtroyed.* 26 *Lot's wife puniſhed.* 31 *His inceſt.*

AND there came two angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them; and he bowed himſelf with his face toward the ground;

2 And he ſaid, Behold now, my lords, turn in, I pray you, into your ſervant's houſe, and tarry all night, and waſh your feet, and ye ſhall riſe up early, and go on your ways. And they ſaid, Nay; but we will abide in the ſtreet all night.

3 And he preſſed upon them greatly; and they turned in unto him, and entered into his houſe: and he made them a feaſt, and did bake unleavened bread, and they did eat.

4 But before they lay down, the men of the city, *even* the men of Sodom, compaſſed the houſe round, both old and young, all the people from every quarter:

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and ſhut the door after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto theſe men do nothing: for therefore came they under the ſhadow of my roof.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the door.

11 And they ſmote the men that *were* at the door of the houſe with blindneſs, both ſmall and great: ſo that they wearied themſelves to find the door.

12 And the men ſaid unto Lot, Haſt thou here any beſides? ſon in law, and thy ſons, and thy daughters, and whatſoever thou haſt in the city, bring *them* out of this place:

13 For we will deſtroy this place: becauſe the cry of them is waxen great before the face of the LORD; and the LORD hath ſent us to deſtroy it.

14 And Lot went out, and ſpake unto his ſons in law, which married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſons in law.

15 And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters, which are here; leſt thou be conſumed in the iniquity of the city.

Providence in his favour, as renders his lot, even in this life, much happier than that of his wicked neighbour. And if there are peculiar inſtances to be found, where good men are more unhappy than the moſt vicious, theſe ſeeming irregularities will be ſufficiently accounted for in a future life, when the judge of all the earth *will bring forth his righteouſneſs as the light, and his judgment as the noon-day.*

Notes on the Nineteenth Chapter.

Ver. 1 *Lot ſat in the gate.*] To invite ſtrangers to his houſe, or to tranſact ſome public or private buſineſs, as was the cuſtom of thoſe early days.

4 *Both old and young.*] A moſt ſhocking inſtance of an univerſal depravation of manners!

5 *Bring them out unto us, that we may know them.*] The men of Sodom were ſo wicked, that even the laws of hoſpitality, held ſacred among all the oriental nations, were no ſecurity in that city. Their unnatural luſts had ſuch predominance over them, that they attempted to commit the moſt heinous of crimes upon the perſons of ſtrangers; a ſufficient demonſtration that the whole city was deluged with impiety, when ſuch ſhocking abuſes were practiſed openly, and without reſtraint.

8 *Behold now, I have two daughters.*] An inſtance how ſacred the laws of hoſpitality were eſteemed, when Lot had rather expoſe his daughters to the luſts of theſe moſt reprobate men, than ſuffer his gueſts to be injured—Perhaps he went too far; but the great perturbation of his mind might make him ſpeak unadviſedly.

11 *Smote the men with blindneſs.*] Rather, a dimneſs of ſight.

14 *Which married his daughters.*] That is, *had eſpouſed them.*

19 *I cannot*

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And there came two Angels to Sodom — and Lot seeing them, bowed himself with his Face towards the Ground. Gen. XIX, 1.

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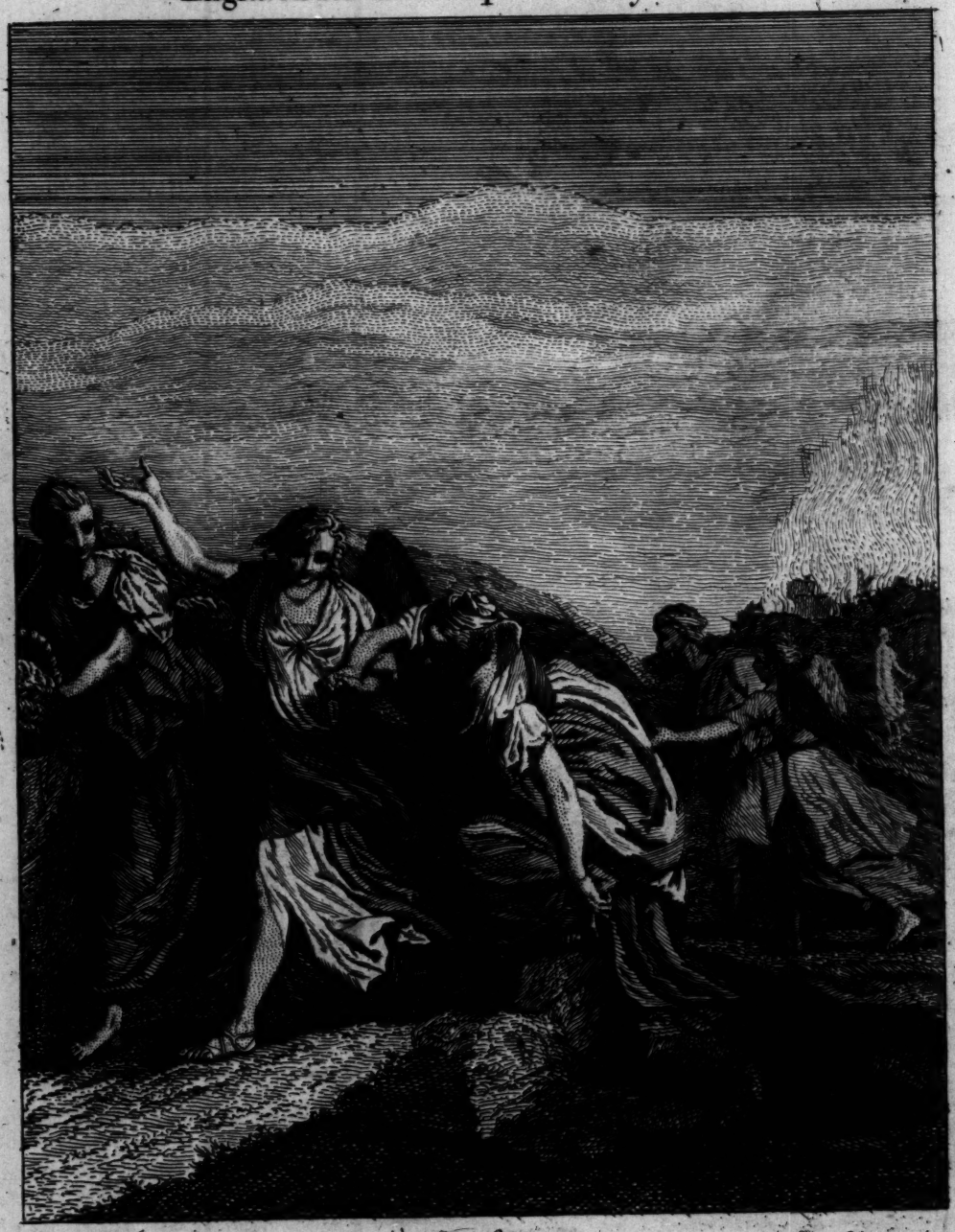

Lot and his two Daughters going out of Sodom.

Gen: XIX, 15 to 30.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: oh let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 ¶ Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

19 *I cannot escape to the mountain.*] Seeing the destruction begun, he was afraid he could not reach the mountain.

22 *Called Zoar.*] One of the five cities in the plain where Sodom stood: the four cities which were destroyed were Sodom, Gomorrah, Admah, and Zeboiim: Zoar was saved at Lot's intercession; a wonderful instance of the divine clemency, which in the midst of wrath remembereth mercy.

24 *The Lord rained,* &c.] The repetition of the word Lord in this verse is an idiom of scripture-language; Jehovah rained from Jehovah, that is, from himself, from the place of his peculiar presence.

25 *He overthrew those cities.*] The storm of thunder and lightening, or of liquid fire, which overthrew those cities, is thought to have been attended with a dreadful earthquake, because the adjacent country was turned into the lake, now called the Salt, or Dead-Sea.

26 *His wife looked back,* &c.] Out of anxiety for the place of her nativity she turned back to see what became of the city and her kindred—It is probable she returned part of the way back, in order to have saved some of her goods, and that in returning she was over-taken with the storm of thunder and lightning---For our Saviour, foretelling the destruction of Jerusalem, after having admonished his disciples not to return back, (Luke xvii. 31.) immediately adds, *Remember Lot's wife*; thereby intimating that she had returned back---By *a pillar of salt*, is probably meant a lasting monument; as a perpetual covenant is called, a covenant of salt, Numb. xviii. 19.

31 *There is not a man,* &c.] That is, all our kindred and acquaintance are destroyed, and there is not a free man besides our father remaining in all the country. It is natural to suppose that the daughters of Lot, having long seen the unbounded licentiousness that reigned in Sodom, had no great horror for the crime of incest;

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the children of Ammon unto this day.

CHAP. XX.

1 *Abraham denieth his wife, and loseth her.* 14 *Abimelech restoreth her.*

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

3 But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken: for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart, and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also with-held thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place: and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was reproved.

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incest; but hoped by this method, which to them seemed the only one, to have a chance for bringing into the world the promised seed, which was to break the serpent's head.

37 *Moab.*] In Hebrew, signifies *from my father.*

38 *Ben-ammi.*] That is, the son of my people.

Notes on the Twentieth Chapter.

Ver. 2 *She is my sister.*] Le Clerc is of opinion, that this fact is recorded out of the order of time, and that it must have happened several years before; it being hardly supposeable that a woman of ninety could, even in that age of the world, retain so much beauty as to make young men fall in love with her. To which it may be added, that she must now have been with child, and therefore it is not likely she would chuse to incur infamy by concealing her marriage in that condition.

Abimelech.] A name common to the kings of Palestine; the word signifies, *my father is king.*

6 *For I also with-held thee,* &c.] The word *for* renders the sense obscure, and not being in the original should be omitted.

11 *I thought, surely the fear of God.*] Abraham knew that where men are under no fear of God, little was to be expected from human virtue; and he had seen such universal corruption of manners in other countries, that he concluded this of Gerar was no better than the rest, though the event shows he was mistaken.

16 *A thousand pieces of silver.*] That is, 1000 shekels of silver, about 120 l. sterling: a shekel being worth 2s. 4d. ½.

Behold he is to thee, &c.] The true sense seems to be this: instead of having recourse to the mean artifice of calling Abraham thy

5 MA 56

And Abraham took Bread and a Bottle of Water and gave it unto Hagar, & sent her away. Gen. XXI. 14.

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children*.

18 For the LORD had faſt cloſed up all the wombs of the houſe of Abimelech, becauſe of Sarah Abraham's wife.

CHAP. XXI.

2 *Iſaac is born.* 9 *Hagar and Iſhmael are caſt forth.* 22 *Abimelech's covenant with Abraham.*

AND the Lord viſited Sarah as he had ſaid, and the Lord did unto Sarah as he had ſpoken.

2 ¶ For Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time of which God had ſpoken to him.

3 And Abraham called the name of his ſon that was born unto him, whom Sarah bare to him, Iſaac.

4 And Abraham circumciſed his ſon Iſaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his ſon Iſaac was born unto him.

6 And Sarah ſaid, God hath made me to laugh, *ſo that* all that hear will laugh with me.

7 And ſhe ſaid, Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſon in his old age.

8 And the child grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſon of Hagar the Egyptian, which ſhe had born unto Abraham, mocking.

10 Wherefore ſhe ſaid unto Abraham, Caſt out this bond-woman, and her ſon: for the ſon of this bond-woman ſhall not be heir with my ſon, *even* with Iſaac.

11 And the thing was very grievous in Abraham's ſight, becauſe of his ſon.

12 And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman; in all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be called.

13 And alſo of the ſon of the bond-woman will I make a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, (putting *it* on her ſhoulder,) and the child, and ſent her away: and ſhe departed, and wandered in the wilderneſs of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt the child under one of the ſhrubs.

16 And ſhe went and ſat her down over againſt *him*, a good way off, as it were a bow-ſhot: for ſhe ſaid, Let me not ſee the death of the child. And ſhe ſat over againſt *him*, and lift up her voice, and wept.

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thy brother, and ſo expoſing thine honour, be henceforth never aſhamed to acknowledge him openly for thine huſband; ſo ſhall he be to thee *a veil or covering of the eyes*, that is, a ſafeguard to thy chaſtity againſt all that converſe with thee, either here or in any other country.

Notes on the Twenty-firſt Chapter.

Ver. 6 *God hath made me to laugh.*] That is, to rejoice exceedingly.

9 *Saw the ſon of Hagar---mocking.*] The meaning is, Sarah had obſerved Iſhmael inſulting and vexing her ſon Iſaac.

11 *And the thing was grievous in Abraham's ſight.*] Abraham was humane and compaſſionate; an indulgent huſband, and likewiſe a tender-hearted father; fond of Iſhmael, and willing to oblige his wife: here therefore ariſes the ſtruggle between his conjugal and parental affection.

14 *And Abraham roſe up early in the morning*, &c.] Let us examine the circumſtances of this tranſaction, in order to remove the opprobrium that has been thrown upon it by the contemners of religion. In order to which, it will be neceſſary to obſerve, that though Iſhmael is called a child in our tranſlation, yet he was really fifteen or ſixteen years old; for he was thirteen when he was circumciſed, which was before Sarah had conceived; and if we ſuppoſe, that Iſaac was two years old when he was weaned, Iſhmael muſt be near ſixteen at the time when Abraham ſent him away. Another obſervation is alſo neceſſary, namely, that by bread and water, is meant all kinds of proviſion neceſſary for their journey, till they arrived at the place intended. Theſe obſervations being premiſed, let us return to Hagar and Iſhmael, who had now retired from Abraham's tent. It was no difficult thing for any perſon to find a livelihood in this early age of the world; thoſe who had flocks, found ground enough to ſpare in every country to maintain them; and creatures were ſo numerous, that a perſon who had no flocks, might, in the wilderneſs and uncultivated places, kill enough of all ſorts for his maintenance, without injuring any body: and accordingly we find, that Iſhmael choſe to reſide in the wilderneſs, where he became an archer. Nor muſt we imagine, that this wilderneſs was quite an uninhabited deſert; for there were houſes, and even cities or villages ſcattered up and down in it; but being a mountainous tract, and on that account leſs inhabited than other parts of the country, it was called a wilderneſs. And it appears from the ſequel, that Hagar met with no great difficulty in providing for herſelf and her ſon. Nor did Iſhmael fare any worſe than was

17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Ariſe, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew, and dwelt in the wilderneſs, and became an archer.

21 And he dwelt in the wilderneſs of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to paſs at that time, that Abimelech, and Phichol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt:

23 Now therefore ſwear unto me here by God, that thou wilt not deal falſly with me, nor with my ſon, nor with my ſon's ſon: *but* according to the kindneſs that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

24 And Abraham ſaid, I will ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelech's ſervants had violently taken away.

26 And Abimelech ſaid, I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took ſheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham ſet ſeven ew-lambs of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What *mean* theſe ſeven ew-lambs, which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ew-lambs ſhalt thou take of my hand, that they may be a witneſs unto me, that I have digged this well.

31 Wherefore he called that place Beer-ſheba: becauſe there they ſware both of them.

32 Thus they made a covenant at Beer-ſheba: then Abimelech roſe up, and Phichol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

33 And *Abraham* planted a grove in Beer-ſheba, and called there on the name of the LORD, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines land many days.

CHAP. XXII.

3 *Abraham offering Iſaac,* 12 *is ſtayed by an angel:* 15 *He is bleſſed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to paſs after theſe things, that God did tempt Abraham, and ſaid unto him, Abraham: and he ſaid, Behold, *here* I *am.*

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

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common for the younger ſons to do in thoſe days, when they were diſmiſſed, in order to ſettle in different parts of the world. Jacob was diſmiſſed in the ſame manner from Iſaac, without ſervants or attendants. Nay, he had ſo little reaſon to expect any great favour from his relations, to whom he was repairing, that we find him praying earneſtly to God, that he would vouchſafe to direct him in *the way that he was to go,* and to *give him bread to eat and raiment to put on.* All the proviſions therefore made by parents for their younger ſons in thoſe days, was the ſending them abroad to acquire an independent ſettlement.

19 *God opened her eyes.*] He cauſed her to ſee a well, which ſhe had not before taken notice of, by reaſon of her diſcompoſure of mind---It may likewiſe be here obſerved, that the Arabians uſed to cover the mouths of their wells with ſand or earth, leaving only ſome mark whereby they themſelves might know them.

22 *And Abraham reproved Abimelech,* &c.] In order to underſtand the reaſon for Abraham's reproving Abimelech on account of a well of water, it muſt be remembered, that in thoſe hot and dry countries, a well of water was an ineſtimable treaſure, and the digging it a work of prodigious labour; both from the rockineſs of the ſoil, and the great depth it was neceſſary to dig before they could find a ſpring.

33 *Abraham planted a grove.*] For the worſhip of God: for, beſides that groves are proper places for retirement, the ſilence and natural gloom which reign in thoſe bowery retirements, diſpoſe the mind to be ſerious and contemplative: hence they were choſen by the pious fathers of antiquity as their temples, and ſolemn theatres of devotion.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *God did tempt Abraham.*] That is, he gave him an opportunity of exhibiting to men of all ages a glorious proof of his faith in the divine power and veracity, that he might make him happy in a diſtinguiſhing reward.

2 *Take now thy ſon, thine only ſon Iſaac, whom thou loveſt.*] The words

3 ¶ And Abraham roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and ſaw the place afar off.

5 And Abraham ſaid unto his young men, Abide ye here with the aſs; and I and the lad will go yonder and worſhip, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon: and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſon. And he ſaid, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb for a burnt-offering: ſo they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Iſaac his ſon, and laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD called unto him out of heaven, and ſaid, Abraham, Abraham: and he ſaid, Here *am* I.

12 ¶ And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him:

words in the original run thus; *Take now thy ſon, thine only ſon, whom thou loveſt, even Iſaac:* this arrangement of the words makes the ſenſe far more beautiful: how elegantly every character riſes higher and higher, in order to make ſtronger impreſſions on the mind of the holy patriarch.

Into the land of Moriah.] The word Moriah ſignifies *God manifeſted,* and was ſo called from God's appearing there to Abraham. It was on this very mountain that the temple of Solomon was built, (ſee 2 Chron. chap. iii. 1.) and on one part of it, namely, mount Calvary, our bleſſed Saviour offered himſelf a ſacrifice to attone for the ſins of all mankind. *He who cloaths himſelf with light as with a garment, and walks upon the wings of the wind,* was graciouſly pleaſed to wear the wretched robe of mortality, and ſuffer a cruel and ignominious death upon the croſs: which ſacrifice was prefigured by this intentional offering of Iſaac.

And offer him there for a burnt-offering.] A material objection has been ſtarted here, which it will be neceſſary to remove; namely, how Abraham could be ſatisfied that this command was from God, when it appears inconſiſtent with the very nature of God, and ſubverſive of morality. Now it muſt be granted, that Abraham was perfectly well acquainted with the manner of God's appearing to him, and communicating his will. It was in obedience to the command of God, thus ſignified to him, that he had left his own country and kindred, and retired into a ſtrange land. He was alſo informed by the ſame way of extraordinary revelation, that he ſhould have a ſon by Sarah his wife, though he was an hundred years old, and ſhe ninety, and had been barren all her days; ſo that Abraham could be no ſtranger to revelations of this kind, and conſequently muſt know that they came from God. And being convinced of this, he muſt alſo be fully ſatisfied, that a Being of infinite wiſdom and goodneſs could give no command, that would ultimately terminate in calamity upon innocence and obedience; and therefore, when a command of an intricate and myſterious nature was given him, what had he to do but to obey? He well knew that this very ſon, whom God now demanded, was given him in an extraordinary manner; and why might he not be taken away in a manner as extraordinary? He alſo knew, that both himſelf and his ſon were at God's diſpoſal, who was ſupreme Lord of both, and who, as he had a right to demand Iſaac's life, had likewiſe a right to chuſe his inſtrument. And when he was taken away, he ſtill knew, that God could again reſtore him in a manner more extraordinary; whence St. Paul's reflection is a lively comment on the principles of Abraham's obedience on this occaſion. *By faith, Abraham offered up Iſaac;* (that is, intentionally) *accounting that God was able to raiſe him up even from the dead,* Heb. ix. 17, *&c.* And, indeed, Abraham had no other poſſible way of reconciling God's promiſe of giving him a numerous poſterity by Iſaac, and this command to offer him for a burnt-offering: for if it implied a total deſtruction of Iſaac's life, God would have falſified his promiſe. Now if we view the caſe in this light, we ſhall be convinced, that its horror was greatly alleviated in the parent's eye; for though he underſtood the order from God to be a command to put his ſon to death, yet he firmly believed this death was not laſting and perpetual; but a death that was to be immediately aboliſhed, and ſucceeded by a reſurrection to a long and proſperous life; a reſurrection that would have given the father a pleaſure equal to the pain of having deprived his ſon of life, heightened the dignity of his own character, and greatly increaſed the fame of his piety and virtue; a reſurrection that muſt have filled the breaſt of his ſon with *a joy unſpeakable and full of glory,* and rendered his name venerable and ſacred among all the generations of the earth.

6 *Abraham took the wood---and laid it upon Iſaac.*] This is a figure of Chriſt, who carried his own croſs. Hence likewiſe it appears, that Iſaac was full grown; it is generally thought he was upwards of thirty years of age.

7 *And Iſaac ſaid, My father---Behold,* &c.] So affecting an expreſſion from the mouth of a beloved ſon, could not fail of waking in Abraham's boſom all the tenderneſs of a parent: and the calmneſs with which the patriarch anſwers it, ſtrongly marks the firmneſs of his reſolution; *My ſon, God will provide himſelf a lamb for a burnt-offering.*

9 *And bound his ſon Iſaac.*] No doubt but Abraham had now acquainted him with the will of God, and perſuaded him to ſubmit to it willingly; for otherwiſe he was ſtrong enough to have reſiſted the feeble efforts of his aged father, who was now 125 years of age. Herein he prefigured Chriſt the more exactly, who laid *down his life of himſelf.*

12 *Lay not thine hand upon the lad.*] Abraham, fully perſuaded in his own mind that the command was from God, and that the Sovereign of the univerſe had a right to employ him or any other perſon as his inſtrument, in taking away a life that he had given,

for now I know that thou feareſt God, ſeeing thou haſt not with-held thy ſon, thine only *ſon* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the ſtead of his ſon.

14 And Abraham called the name of that place Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall be ſeen.

15 ¶ And the angel of the Lord called unto Abraham out of heaven the ſecond time,

16 And ſaid, By my ſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not with-held thy ſon, thine only *ſon:*

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the heaven, and as the ſand which *is* upon the ſea-ſhore: and thy ſeed ſhall poſſeſs the gate of his enemies;

18 And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba; and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that it was told Abraham, ſaying, Behold, Milcah ſhe hath alſo born children unto thy brother Nahor;

21 Huz his firſt born, and Buz his brother, and Kemuel the father of Aram,

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

CHAP. XXIII.

1 *Sarah's age and death.* 3 *The purchaſe of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and ſeven and twenty years old: *theſe were* the years of the life of Sarah.

2 And Sarah died in Cirjath-arba; the ſame *is* Hebron in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham ſtood up from before his dead, and ſpake unto the ſons of Heth, ſaying,

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him,

6 Hear us, my lord: thou *art* a mighty prince amongſt us: in the choice of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.

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given, was abſolutely determined to comply with the order, and leave the conſequences to Providence; when the Almighty, who only intended to give his ſervant an opportunity of diſplaying, to future ages, a glorious example of abſolute obedience and reſignation to the Divine Will, was pleaſed to interpoſe, before he ſtruck the fatal blow; and thus, to the inexpreſſible joy of Abraham, unravelled this intricate plot in the drama of Providence. And hence we ſee, that this inſtance could give no ſanction to that abominable cuſtom, afterwards introduced, of offering human ſacrifices; for God, by countermanding his own order, plainly declared, that no future pretences to a Divine Command, no profeſſions of faith in the true God, no zeal for the honour of religion, could ever juſtify ſuch ſacrifices, or recommend them to the Divine Acceptance: for it is plain from hence, that God had rather diſpenſe with the illuſtration of his own attributes and perfections, than diſplay them by ſuch methods as might have the leaſt tendency to increaſe the miſery and deſtruction of mankind.

Now I know, &c.] That is, I have both proved and approved thee.

14 *Jehovah-jireh.*] Or, *God will provide*; alluding to the anſwer he had given to Iſaac's queſtion.

In the mount of the Lord it ſhall be ſeen.] Rather, *In the mount of the Lord it ſhall be provided:* that is, in the greateſt difficulties, when all human aſſiſtance is vain, God will make a ſuitable proviſion for the deliverance and ſupport of thoſe who put their truſt in him.

20 *And it came to paſs,* &c.] By the following genealogy, we ſee whence Rebekah, the wife of Iſaac, was deſcended.

Notes on the Twenty-third Chapter.

Ver. 2 *To mourn—and to weep.*] The firſt relates to private ſorrow, the other to public mourning.

3 *And Abraham ſtood up,* &c.] By this it ſeems that Abraham expreſſed his mourning as he ſat upon the ground, according to the cuſtom of after-ages. See Job, chap. ii.

4 *Give me a poſſeſſion of a burying-place.*] It ſeems to have been a common opinion, in the firſt ages of the world, that it was ignominious to be buried in ground belonging to another; for we find every family of note had a ſepulchre of their own. The moſt antient and natural way of diſpoſing of the dead is that of interring; thus the body returns to the earth from whence it was taken.

6 *Thou art a mighty prince.*] Heb. *A prince of God,* that is, a prince of diſtinguiſhed greatneſs, worth, and dignity.

9 *Machpelah.*

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And the Angel of the Lord called upon him and said, Abraham! Abraham, lay not thine Hand upon the Lad? Gen. XXII. 10. &c.

5 MA 56

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be your mind that I ſhould bury my dead out of my ſight; hear me, and intreat for me to Ephron the ſon of Zohar:

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

10 And Ephron dwelt amongſt the children of Heth: and Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, ſaying,

11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred ſhekels of ſilver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſons of Heth, four hundred ſhekels of ſilver, current *money* with the merchant.

17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein were made ſure unto Abraham, for a poſſeſſion of a burying-place, by the ſons of Heth.

CHAP. XXIV.

1 *Abraham ſendeth his ſervant to get a wife for his ſon Iſaac.* 58 *He obtaineth Rebekah.* 62 *Iſaac meeteth her.*

AND Abraham was old, *and* well ſtricken in age: and the LORD had bleſſed Abraham in all things.

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee ſwear by the LORD, the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites amongſt whom I dwell:

4 But thou ſhalt go unto my country, and to my kindred, and take a wife unto my ſon Iſaac.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſon again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou, that thou bring not my ſon thither again.

7 The LORD God of heaven which took me from my father's houſe, and from the land

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9 *Machpelah.*] Or *double cave*, according to the Talmudiſts, LXX, and vulgate verſion.

10 *And Ephron dwelt.*] The word ſignifies *ſat:* therefore the ſenſe is, he had a ſeat in their council; for he appears to have been a chief ruler among them.

15 *Four hundred ſhekels.*] See chap. xx. and xvi.---the whole ſum amounts to above 46l.---which was given in weight, for there was no coin, till convenience taught men to give money a public ſtamp, in order to denote its value.

Notes on the Twenty-fourth Chapter.

Ver. 1 *Abraham was old.*] He was now 140 years of age, for he was 100 when Iſaac was born, and Iſaac was 40 when he married Rebekah.

2 *Put thy hand under my thigh.*] A common form of ſwearing among the Hebrews, and all the Orientals.

4 *But go unto my country.*] To Meſopotamia, the place of his nativity.

5 *Muſt I bring thy ſon again?*] The meaning is; *If the woman*

of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſon from thence.

8 And if the woman will not be willing to follow thee, then thou ſhalt be clear from this my oath: only bring not my ſon thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 And the ſervant took ten camels, of the camels of his maſter, and departed; (for all the goods of his maſter *were* in his hand:) and he aroſe, and went to Meſopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

12 And he ſaid, O LORD God of my maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my maſter Abraham.

13 Behold, I ſtand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to paſs, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſs unto my maſter.

15 And it came to paſs before he had done ſpeaking, that behold, Rebekah came out, who was born to Bethuel, ſon of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her ſhoulder.

16 And the damſel *was* very fair to look upon; a virgin; neither had any man known her: and ſhe went down to the well, and filled her pitcher, and came up.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, until they have done drinking.

20 And ſhe haſted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, Whether the LORD had made his journey proſperous or not.

22 And it came to paſs as the camels had done drinking, that the man took a golden ear-ring, of half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room *in* thy father's houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſon of Milcah, which ſhe bare unto Nahor.

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his mercy and his truth: I *being* in the way, the LORD led me to the houſe of my maſter's brethren.

28 And the damſel ran, and told *them of* her mother's houſe theſe things.

29 And Rebekah had a brother, and his

will not come into Canaan, muſt I be bound to go a ſecond time and carry Iſaac to her? Abraham immediately determines that his ſon ſhould not live in a country which he himſelf was obliged to forſake on account of its idolatry.

12 *And he ſaid, O Lord God,* &c.] A pleaſing inſtance of the good old patriarch's care in training up his ſervants as well as his ſon in the ways of religion.

13 *The daughters of the city to draw water.*] It was cuſtomary towards evening for the young women to go out to draw water, either for the cattle, or the uſe of the family. See 1 Sam. ix. 11.

19 *I will draw water for thy camels,* &c.] An inſtance of a moſt humane and obliging diſpoſition; for there were ten camels in number, and they are very thirſty creatures, as they drink both for preſent and future need.---This ſtrongly marks the ſimplicity of manners of the antient inhabitants of the Eaſt.

22 *A golden ear-ring.*] Or, jewel for the forehead.

28 *Her mother's houſe.*] The women in the eaſtern countries had their apartments by themſelves. See ver. 67.

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And it came to pass as the Camels had done drinking that the Man took a golden ear-ring of half a Shekel weight and Bracelets for her Hands of ten Shekels weight of Gold. **Gen. XXIV. 22.**

5 MA 56

name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass when he saw the ear-ring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and behold, he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD, wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou dost prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? and she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered, and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

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31 *Come in, thou blessed of the Lord.*] An elegant picture of eastern hospitality! for we cannot express more esteem for a person than to call him *the favourite of God*; or wish him greater happiness than the *friendship of the Almighty*.

32, 33 *And he ungirded his camels---gave straw---and meat,* &c.] Le Clerc observes, that Laban entertains his guest before he knows any thing of his errand---This is a true characteristic of antient politeness: thus, *in the sixth Iliad*, the king of Lycia entertains Bellerophon nine days before he asks him a single question about his business---

There Lycia's monarch paid him honours due;
Nine days he feasted, and nine bulls he slew:
But when the tenth bright morning orient glow'd,
The faithful youth his monarch's mandate show'd. *Pope.*

49 *That I may turn to the right-hand, or to,* &c.] A proverbial expression, signifying, *That I may take some other course.*

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass that when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 ¶ And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the well Lahai-roi; for he dwelt in the south-country.

63 And Isaac went out to meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold, the camels *were* coming.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? and the servant *had* said, It *is* my master: therefore she took a veil and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

CHAP. XXV.

1 *The sons of Abraham by Keturah.* 7 *His age and death.* 24 *The birth of Esau and Jacob.* 29 *Esau selleth his birth-right.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all these *were* the children of Keturah.

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, (while he yet lived,) east-ward, unto the east country.

7 ¶ And these *are* the days of the years of Abraham's life which he lived; an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age; an old man, and full *of years*; and was gathered to his people.

63 *Went forth to meditate.*] Went forth to take his serious evening walk. The attitude in which Isaac is drawn is very beautiful: such solitude, to use Milton's words, is often *best society*, and *short retirement urges sweet return*.

65 *She took a veil and covered herself.*] It was a custom among the women of the East to wear veils when they went abroad: but this action of Rebekah's seems done in conformity to the custom of all brides, who covered themselves with the nuptial veil, when they were first introduced to their husbands.

Notes on the Twenty-fifth Chapter.

Ver. 2 *And she bare him*, &c.] When Abraham was now 140 years old, God renewed his youthful vigour, whereby he was enabled to become the father of a numerous progeny by another wife.

8 *Abraham gave up the ghost---full of years.*] How calm is the good

9 And his ſons Iſaac and Iſhmael buried him in the cave of Machpelah, in the field of Ephron the ſon of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchaſed of the ſons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to paſs after the death of Abraham, that God bleſſed his ſon Iſaac; and Iſaac dwelt by the well Lahai-roi.

12 Now theſe *are* the generations of Iſhmael Abraham's ſon, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And theſe *are* the names of the ſons of Iſhmael, by their names, according to their generations: the firſt-born of Iſhmael, Nebajoth; and Kedar, and Adbeel, and Mibſam,

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah:

16 Theſe *are* the ſons of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations.

17 And theſe *are* the years of the life of Iſhmael, an hundred and thirty and ſeven years: and he gave up the ghoſt and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria: *and* he died in the preſence of all his brethren.

19 And theſe *are* the generations of Iſaac Abraham's ſon: Abraham begat Iſaac:

20 And Iſaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the ſiſter to Laban the Syrian.

21 And Iſaac intreated the LORD for his wife, becauſe ſhe *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children ſtruggled together within her; and ſhe ſaid, If *it be* ſo, why *am* I thus? And ſhe went to enquire of the LORD.

23 And the LORD ſaid unto her, Two nations *are* in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and the elder ſhall ſerve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the firſt came out red, all over like an hairy garment: and they called his name Eſau.

26 And after that came his brother out, and his hand took hold on Eſau's heel; and his name was called Jacob: and Iſaac *was* threeſcore years old when ſhe bare them.

27 And the boys grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a plain man dwelling in tents.

28 And Iſaac loved Eſau, becauſe he did eat of *his* veniſon: but Rebekah loved Jacob.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint:

30 And Eſau ſaid to Jacob, Feed me, I

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good old man's evening of life! In what a pleaſing ſerenity does his ſun go down! He retires *full of days*, as *a ſhock of corn*, ripe with age, and laden with plenty, *cometh in, in his ſeaſon*. The expreſſion, *full of years*, is a metaphor taken from an entertainment, where the gueſts, after they have fared plentifully, riſe from table fully ſatisfied---*Cur non, ut plenus vitæ conviva, recedis?* Lucret. b. 3. or as Mr. Pope more beautifully expreſſes it;

From nature's temperate feaſt roſe ſatisfy'd,
Thank'd heav'n that he had liv'd, and that he dy'd.

Was gathered to his people.] Moſt commentators underſtand this of his ſoul, which, on the diſſolution of his body, joined thoſe of his pious anceſtors in the realms of happineſs: but Dr. Warburton conſiders it as a Hebrew idiom, importing *to be reduced to one common lot or condition.*

18 *He died in the preſence of all his brethren.*] The Hebrew is, *he fell*, and may ſignify *his lot fell*; that is, *he dwelt in the preſence of all his brethren.* See chap. xvi. 12.

22 *If it be ſo, why am I thus?*] If I muſt ſuffer ſuch excruciating pains, why did I conceive?

She went to enquire of the Lord.] She had recourſe to ſome prophet.

23 *Two nations*, &c.] That is, the founders of two nations, namely, the Iſraelites and the Idumeans.

The elder ſhall ſerve the younger.] That is, the poſterity of the elder ſhall in time be ſubdued by the younger: a prophecy which was fulfilled in the days of David, who ſubdued the Idumeans or Edomites.

25 *Red all over, like a hairy garment.*] Either he was wholly covered with red hair, or the colour of his fleſh was ruddy, like a garment of red hair: hence his name from *Eſchau*, a hair-cloth: and Jacob from *Hekeb*, the heel.

27 *A plain man.*] That is, of a mild and gentle nature, delighting in the ſoft arts of peace, and the innocent pleaſures of a paſtoral life.

29 *Sod pottage.*] Or *ſeethed*, from the verb *ſeeth*, to boil.

30 *Feed me with that ſame red pottage.*] It is in the Hebrew only

pray thee, with that ſame red *pottage*; for I *am* faint: therefore was his name called Edom.

31 And Jacob ſaid, Sell me this day thy birth-right.

32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this birth-right do to me?

33 And Jacob ſaid, Swear to me this day; and he ſware unto him: and he ſold his birth-right unto Jacob.

34 Then Jacob gave Eſau bread and pottage of lentiles; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birth-right.

CHAP. XXVI.

1 *Iſaac goeth to Gerar.* 2 *God bleſſeth him.* 26 *Abimelech's covenant with him.* 34 *Eſau's wives.*

AND there was a famine in the land, beſides the firſt famine that was in the days of Abraham. And Iſaac went unto Abimelech king of the Philiſtines unto Gerar.

2 ¶ And the LORD appeared unto him, and ſaid, Go not down into Egypt: dwell in the land which I ſhall tell thee of:

3 Sojourn in this land, and I will be with thee, and will bleſs thee: for unto thee, and unto thy ſeed I will give all theſe countries, and I will perform the oath which I ſware unto Abraham thy father:

4 And I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed:

5 Becauſe that Abraham obeyed my voice, and kept my charge, my commandments, my ſtatutes, and my laws.

6 And Iſaac dwelt in Gerar.

7 And the men of the place aſked *him* of his wife; and he ſaid, She *is* my ſiſter: for he feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah; becauſe ſhe *was* fair to look upon.

8 And it came to paſs when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* ſporting with Rebekah his wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her.

10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife, and thou ſhouldeſt have brought guiltineſs upon us.

11 And Abimelech charged all *his* people ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

12 Then Iſaac ſowed in that land, and received in the ſame year an hundred-fold: and the LORD bleſſed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants: and the Philiſtines envied him.

15 For all the wells which his father's ſervants had digged in the days of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

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only *with that red, that ſame red*; the repetition paints his extreme faintneſs, and the impatience of his appetite.

31 *Sell me thy birth-right.*] It is thought, that whoever enjoyed the birth-right had a title to the land of Canaan, which included the bleſſing promiſed to the peculiar ſeed of Abraham, from whom the Meſſiah was to deſcend. This much is evident, that fathers, in thoſe early days, conferred a bleſſing on their firſt-born, which was conceived to extend to their poſterity, according to the words of the ſon of Sirach. *The bleſſing of the father eſtabliſheth the houſes of children, but the curſe of the mother rooteth out foundations*, Eccluſ. iii. 9. Doubtleſs it ſhewed a profane, diſſolute mind in Eſau, to be thus regardleſs of his future dignity, unmindful of his poſterity, and, for a mean bribe, to give up his right to a father's dying benediction.

32 *I am at the point to die.*] We have here a true picture of a profane ſenſualiſt, who, for a fordid momentary gratification, will give up the unſpeakable joys of futurity.

Notes on the Twenty-ſixth Chapter.

Ver. 2 *Go not down into Egypt.*] As Iſaac ſeems to have been of an indolent diſpoſition, he might have choſen to have fixed his reſidence in that fruitful country: and therefore for this, or other reaſons, was directed by God not to go into Egypt.

3 *The oath.*] See chap. xxii. 17.

7 *She is my ſiſter.*] Here Iſaac imitated the weakneſs of his father, and made uſe of a prevarication, when he ought to have told the truth.

12 *Received an hundred-fold.*] Though Iſaac's encreaſe is aſcribed to the particular providence of God; yet this by no means excludes the efficacy of natural cauſes: his own induſtry, and

16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier than we.

17 And Iſaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaac's ſervants digged in the valley, and found there a well of ſpringing water.

20 And the herdmen of Gerar did ſtrive with Iſaac's herdmen, ſaying, The water *is* ours: and he called the name of the well Eſek; becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it Sitnah.

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it Rehoboth; and he ſaid, For now the LORD hath made room for us, and we ſhall be fruitful in the land.

23 And he went up from thence to Beer-ſheba.

24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bleſs thee, and multiply thy ſeed for my ſervant Abraham's ſake.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Iſaac's ſervants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Iſaac ſaid unto them, Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the LORD was with thee: and we ſaid, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the LORD.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſs the ſame day, that Iſaac's ſervants came and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it Shebah: therefore the name of the city *is* Beer-ſheba unto this day.

34 ¶ And Eſau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Iſaac and Rebekah.

CHAP. XXVII.

1 *Iſaac ſendeth Eſau for veniſon.* 6 *Jacob, inſtructed by Rebekah, obtaineth the bleſſing.* 41 *Eſau threatening him,* 42 *is prevented.*

AND it came to paſs, that when Iſaac was old and his eyes were dim, ſo that he could not ſee, he called Eſau his eldeſt ſon, and ſaid unto him, My ſon: and he ſaid unto him, Behold, *here am* I.

2 And he ſaid, Behold now, I am old, I know not the day of my death:

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and the fertility of the ſoil were, no doubt, the means which, under God, brought about this effect: and the wiſe monarch, who tells us, *the bleſſing of the Lord maketh rich*, ſays in another place, *the hand of the diligent maketh rich*, Prov. x. 4, 22.

16 *Thou art mightier than we.*] It might better be rendered, *thou art made mighty by us*; a proof that envy was the motive which induced Abimelech to act thus ungenerouſly.

19 *Of ſpringing water.*] Heb. of *living water*, a perennial ſpring; to diſtinguiſh it from rain-water, which they ſaved in ciſterns.

35 *They were a grief.*] Heb. *bitterneſs of ſoul*, that is extremely grievous to the parents, eſpecially to Rebekah, who is ſaid, chap. xxvii. and xlvi. *To have been weary of her life* on their account.

Notes on the Twenty-ſeventh Chapter.

Ver. 1 *Iſaac was old.*] He was 137 years old, and lived above 40 years after. See chap. xxxv. 28, 29.

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* veniſon;

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my ſoul may bleſs thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſon: and Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ And Rebekah ſpake unto Jacob her ſon, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſs thee before the LORD before my death.

8 Now therefore, my ſon, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father ſuch as he loveth:

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſs thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man:

12 My father peradventure will feel me, and I ſhall ſeem to him as a deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

13 And his mother ſaid unto him, Upon me *be* thy curſe, my ſon: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſon Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſon.

16 And ſhe put the ſkins of the kids of the goats upon his hands, and upon the ſmooth of his neck.

17 And ſhe gave the ſavoury meat, and the bread, which ſhe had prepared, into the hand of her ſon Jacob.

18 And he came unto his father, and ſaid, My father: and he ſaid, Here *am* I; who *art* thou, my ſon?

19 And Jacob ſaid unto his father, I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſs me.

20 And Iſaac ſaid unto his ſon, How *is it* that thou haſt found *it* ſo quickly, my ſon? and he ſaid, Becauſe the LORD thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſon, whether thou *be* my very ſon Eſau or not.

22 And Jacob went near unto Iſaac his father, and he felt him; and ſaid, The voice *is* Jacob's voice, but the hands *are* the hands of Eſau.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſau's hands: ſo he bleſſed him.

24 And he ſaid, *Art* thou my very ſon Eſau? And he ſaid, I *am*.

25 And he ſaid, Bring *it* near to me, and I will eat of my ſon's veniſon, that my ſoul may bleſs thee: and he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come near now, and kiſs me, my ſon.

27 And he came near, and kiſſed him:

13 *Upon me be thy curſe.*] Rebekah ſeems to have been well aſſured, that Jacob had a juſt title to the firſt bleſſing, which Eſau had ſold with his birth-right, and which God had deſigned for Jacob from the beginning; whence ſhe thought it her duty to deceive Iſaac into an action which he ought to have done deſignedly, and therefore takes the whole curſe upon herſelf, provided Iſaac ſhould diſcover the fallacy. But though the above circumſtances tend to alleviate the guilt of the action, yet they are far from being ſufficient to juſtify the whole conduct either of Jacob or his mother; the former having increaſed his crime by affirming himſelf to be Eſau, which was an abſolute falſhood. We ſhould therefore here reflect on the weakneſs of human nature, which cannot always ſtand upright; and, at the ſame time, admire the impartiality of the Sacred Writings, in which the very blemiſhes and tranſgreſſions of thoſe who make the greateſt figure therein are not ſuppreſſed, but recorded for our inſtruction.

21 *Come near that I may feel thee.*] Iſaac ſtill entertained a doubt that this was not his ſon Eſau; and therefore deſires his ſon to approach his couch, that he might feel him, being perſuaded that he ſhould by that means fully ſatisfy himſelf, whether he was his very ſon Eſau or not.

27 *He ſmelled the ſmell of his raiment*, &c.] From hence we may infer, that the Orientals perfumed their garments with the odoriferous ſcent of flowers, which the country of Arabia was famous

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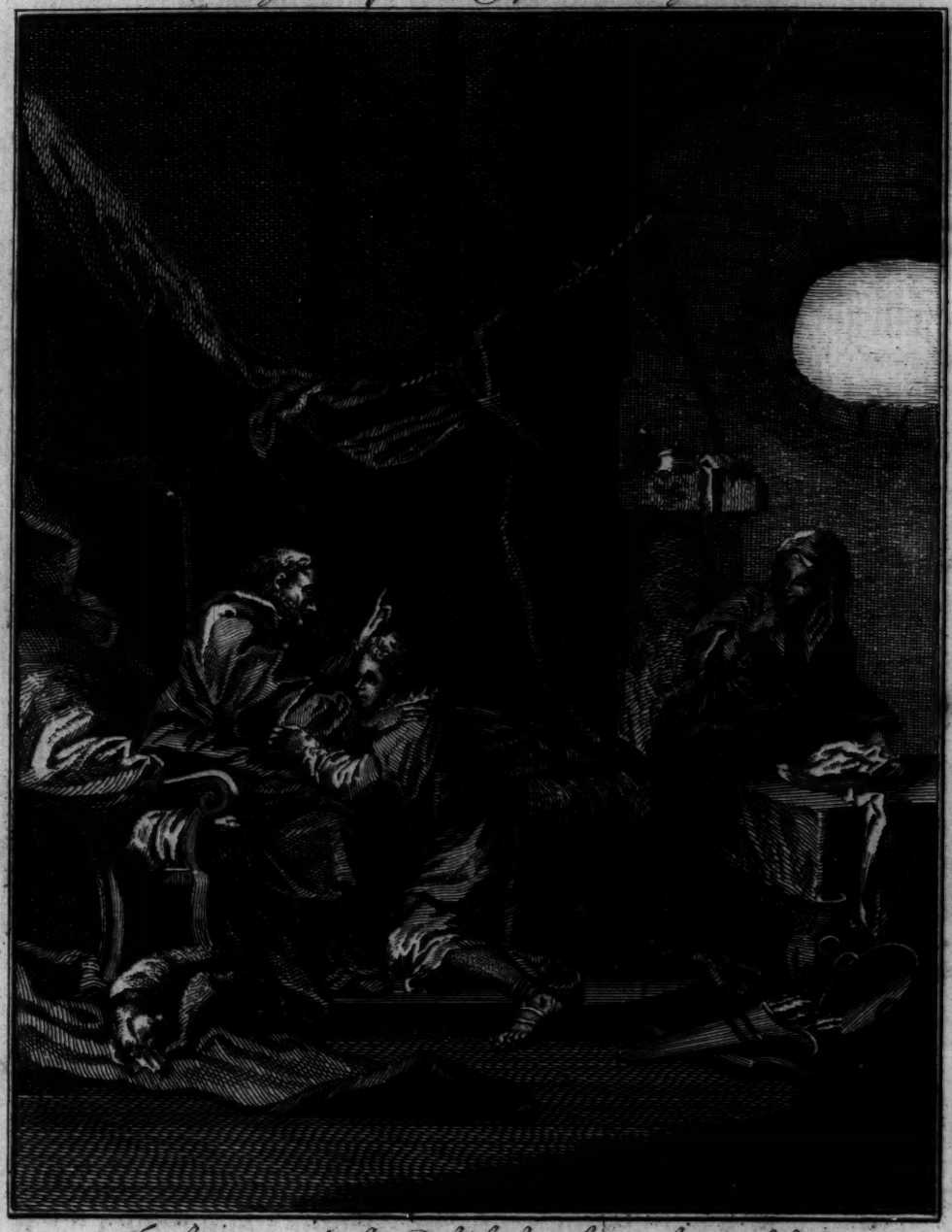
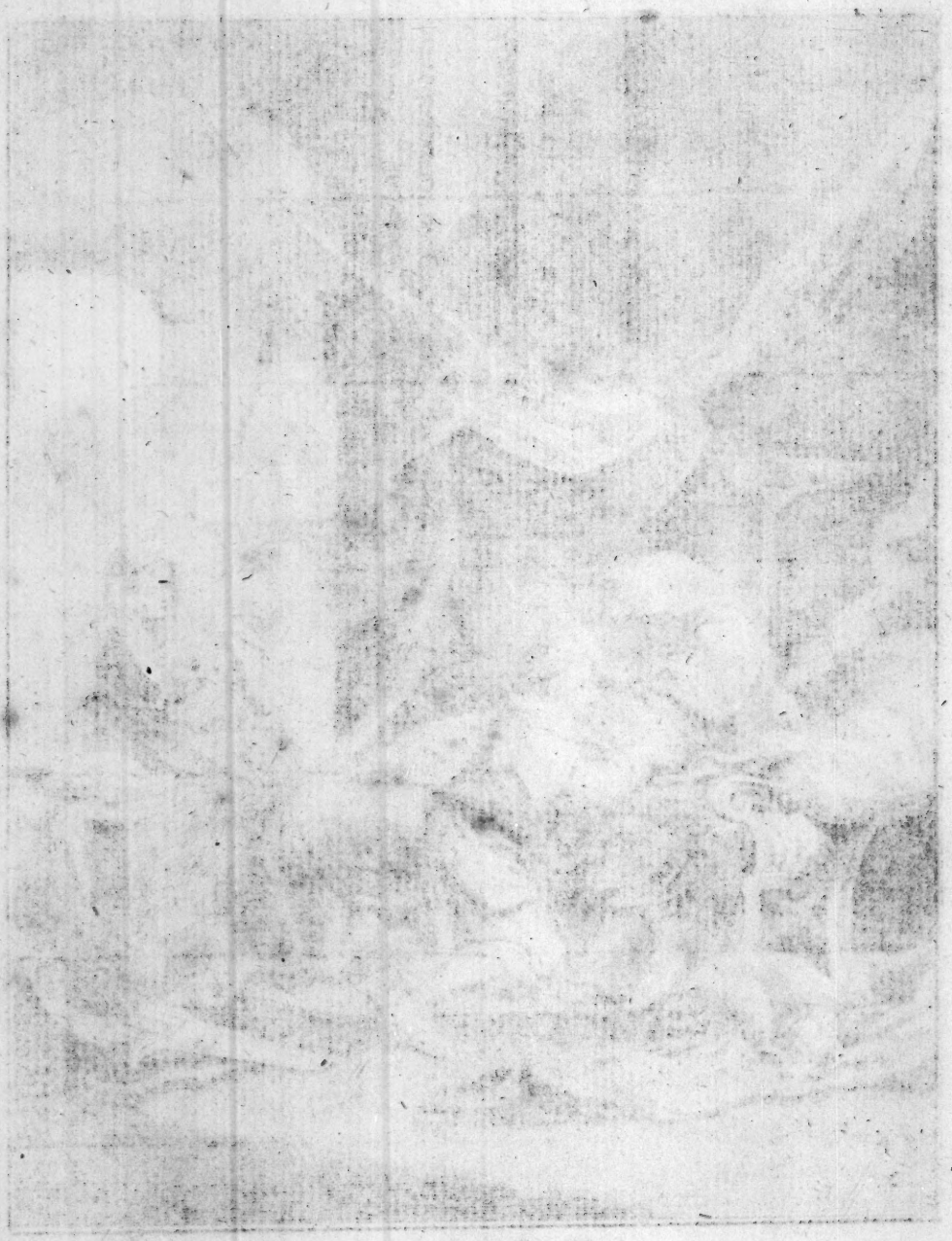


Jacob, instructed by Rebeckah, obtaineth a Blessing.

Gen. XXVII.



5 MA 56

and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſon *is* as the ſmell of a field, which the LORD hath bleſſed:

28 Therefore God give thee of the dew of heaven, and the fatneſs of the earth, and plenty of corn and wine:

29 Let people ſerve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's ſons bow down to thee: curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 And it came to paſs, as ſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſon's veniſon, that thy ſoul may bleſs me.

32 And Iſaac his father ſaid unto him, Who *art* thou? and he ſaid, I *am* thy ſon, thy firſt-born Eſau.

33 And Iſaac trembled very exceedingly, and ſaid, Who? where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea, *and* he ſhall be bleſſed.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter cry, and ſaid unto his father, Bleſs me, even me alſo, O my father.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named Jacob? for he hath ſupplanted me theſe two times: he took away my birth-right; and behold, now he hath taken away my bleſſing: and he ſaid, Haſt thou not reſerved a bleſſing for me?

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee, my ſon?

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſs me, *even* me alſo, O my father. And Eſau lift up his voice, and wept.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſs of the earth, and of the dew of heaven from above:

40 And by thy ſword ſhalt thou live, and ſhalt ſerve thy brother: and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

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famous for producing; whoſe fragrance had ſuch an influence on the ſpirits of Iſaac, that he breaks out in a kind of rapture, *See, the ſmell of my ſon is as the ſmell of a field which the Lord hath bleſſed.*

28 *God give thee of the dew of heaven.*] This bleſſing is very remarkable, and delivered in all the elegance of oriental expreſſion, *God give thee of the dew of heaven*; a wiſh of the greateſt importance in thoſe hot countries, where the morning and evening dews were abſolutely neceſſary to refreſh the earth, and produce that plenty for which the country was ſo famous.

The fatneſs of the earth.] That is, all the bleſſings which a fruitful country can produce. This prophetic prayer was remarkably anſwered, by God's ſettling the Iſraelites in the land of Canaan, *a land flowing with milk and honey.*

29 *Let people ſerve thee.*] The former part of the bleſſing related to wealth, and this to dominion.

33 *Iſaac trembled very exceedingly.*] The Hebrew ſtrongly expreſſes his anxiety and conſternation, *he trembled with a great trembling greatly.*

Who? where is he?] A broken ſpeech, ſtrongly marking the perturbation of his mind.

Yea, and he ſhall be bleſſed.] Iſaac was firmly perſuaded, that the benedictions which dying parents devoutly poured forth in behalf of their children, were ratified in heaven, and never to be reverſed. And hence, though he could not approve the unjuſt means uſed by Jacob to procure this bleſſing; yet, inſtead of endeavouring to render abortive what he had done, he is aſtoniſhed at the myſterious conduct of Providence, which had employed his tongue as an inſtrument to pronounce its own decree, and therefore reverently acquieſces in the divine determination, *Yea, and he ſhall be bleſſed.*

39 *Behold thy dwelling ſhall be the fatneſs of the earth.*] Theſe words ſhould have been rendered, *Behold thy dwelling ſhall be remote from the fatneſs of the earth*; and therefore the true ſenſe of the prophecy will be, that Eſau ſhould inhabit a barren country, but maintain himſelf in plenty by his ſword. That this is the true meaning appears from what the prophet Malachi ſays of him, *I hated Eſau and laid his mountains and his heritage waſte*, chap. i. 3. And, indeed, Idumea was always reckoned a barren country, and rarely refreſhed with ſeaſonable ſhowers.

40 *When thou ſhalt have the dominion*, &c.] That is, when thou ſhalt become great and powerful, then thou ſhalt free thyſelf from thy brother's yoke, and be maſter of thine own land; which the poſterity of Eſau did in the days of Joram, 2 Kings, viii. 22. 2 Chron. xxi. 8.

It may not here be improper to conſider in what ſenſe Jacob's bleſſing was ſuperior to that of his brother: and this ſuperiority principally conſiſted in conveying to Jacob the ſpecial bleſſing given by God to Abraham; namely, that all the nations of the earth ſhould be bleſſed through the Meſſiah, *the great captain of our ſalvation*, who was, *in the fullneſs of time*, to deſcend from his race, according to the fleſh. Well might the prophet Iſaiah, when he foreſaw this *ſun of righteouſneſs* cloathed in the garments of mortality to deliver man, break forth in this exalted

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother, to Haran:

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

CHAP. XXVIII.

1 *Jacob is blessed, and sent to Padan-aram.* 10 *His vision.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people:

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold, a ladder

strain: *Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people,* chap. xlix. 13.

41 *The days of mourning for my father,* &c.] In this, however, he was mistaken, for Isaac lived at least forty years longer; for he was now an hundred, being sixty at the birth of Esau, chap. xxv. 26.—who was past forty when he married, chap. xxvi. 34, and Isaac was an hundred and eighty when he died, ch. xxxv. 28.

45 *Why should I be deprived of you both,* &c.] If Esau had killed Jacob, he would either have been punished with death, or he must have fled from justice, and been an exile, as Cain was: in either case she would have been deprived of them both.

Notes on the Twenty-eighth Chapter.

Ver. 3 *God Almighty bless thee.*] Here Isaac confirms the blessing which he had already given to Jacob, and more fully settles the land of promise upon him, and makes him the father of the promised seed.

9 *He went unto Ishmael.*] That is, to his country, for Ishmael had been dead several years before.

Mahalath, the daughter of Ishmael.] He married this daughter of Ishmael to please his father, who could not be reconciled to the daughters of Canaan.

10 *Jacob went out.*] Unattended, that he might better conceal his departure from his brother, but not without provisions, for we read he had oil, ver. 18.

11 *Upon a certain place.*] A convenient place to lodge in, being probably shaded with almond-trees, for it was called Luz, which signifies an almond. Here he singled out one stone from the rest, which served him for a pillow, having first probably covered it over with leaves or herbs and part of his garment.

12 *Behold a ladder.*] There is something very noble and sublime

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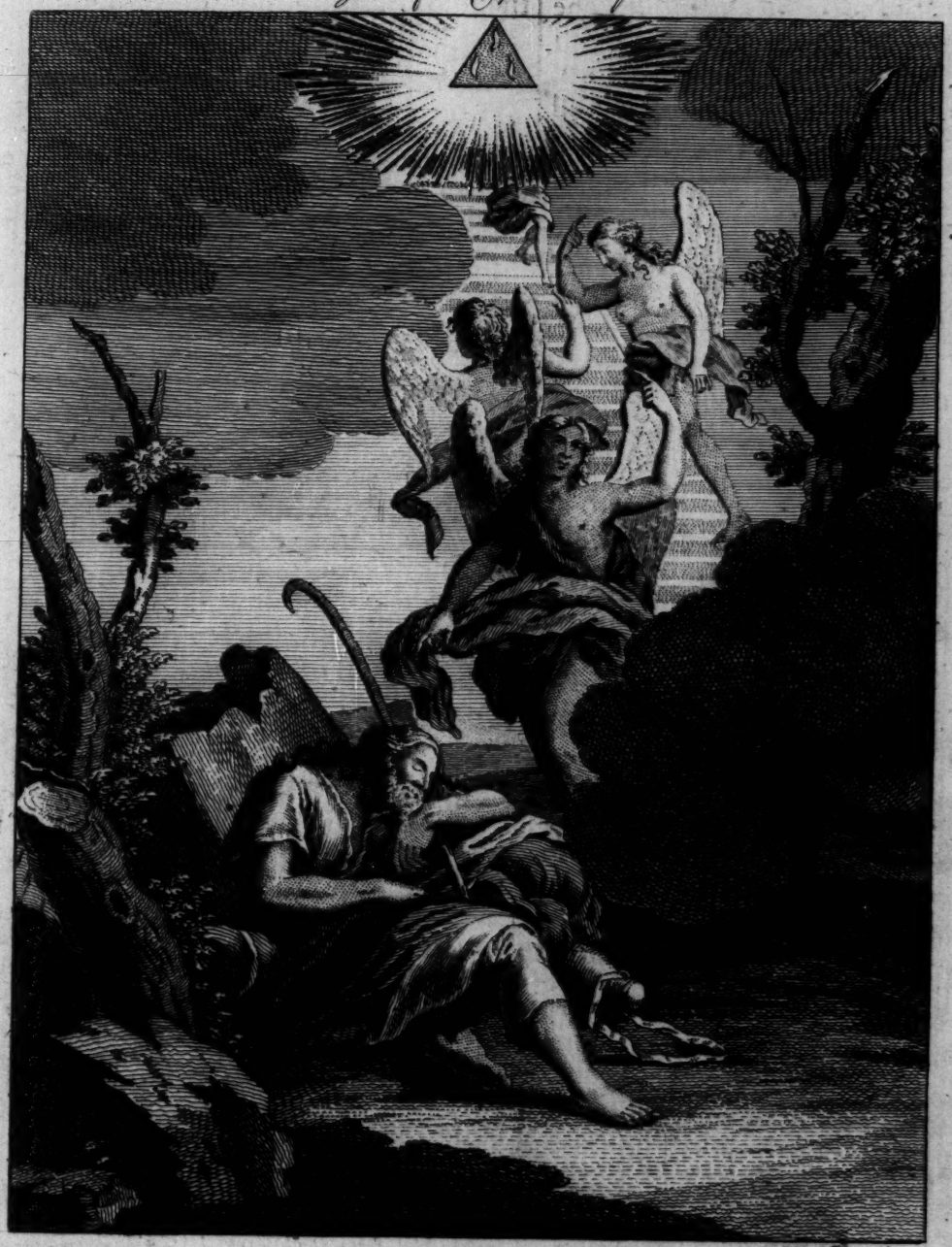

And he dreamed & behold a Ladder set upon the Earth and the Top of it reached to Heaven: and behold the Angels of God ascending and descending on it. Gen. XXVIII. 12.

5 MA 56

ſet up on the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

13 And behold the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed:

14 And thy ſeed ſhall be as the duſt of the earth, and thou ſhalt ſpread abroad to the weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the families of the earth be bleſſed.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have ſpoken to thee of.

16 And Jacob awaked out of his ſleep, and he ſaid, Surely the LORD is in this place; and I knew *it* not.

17 And he was afraid, and ſaid, How dreadful *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

18 ¶ And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and ſet it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el: but the name of that city *was called* Luz at the firſt.

20 ¶ And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's houſe in peace: then ſhall the LORD be my God:

22 And this ſtone, which I have ſet *for* a pillar, ſhall be God's houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

CHAP. XXIX.

1 *Jacob cometh to the well of Haran;* 13 *is entertained by Laban.* 18 *Jacob covenanteth for Rachel;* 23 *and is deceived with Leah:* 28 *but marrieth Rachel alſo.*

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lime in this repreſentation: the ladder, which reacheth from earth to heaven, is a proper image of the providence of God, whoſe care extends to all things in heaven and in earth. The angels are repreſented aſcending and deſcending on this myſterious ladder, becauſe theſe miniſtring ſpirits are always active in the execution of the wiſe deſigns of Providence, and appointed the ſpecial guardians of the juſt: they aſcend to receive, and deſcend to execute the commands of God. And laſtly, by the repreſentation of the Divine Majeſty appearing above the ladder, is meant, that though the conduct of Providence is often above the reach of human comprehenſion, yet the whole is directed by Infinite Wiſdom and Goodneſs; and though in this vale of miſery we can ſee only a few lower ſteps of the ladder, neareſt to the earth, yet it hath a top that reacheth unto heaven; and were it poſſible for us to trace the chain of cauſes and effects to their ſource, we ſhould ſee them gradually aſcend higher and higher, till they terminate at length in the Supreme Being, the firſt and proper cauſe of all, who preſides over, and directs the complicated ſcheme of Providence, from the creation of the world to the conſummation of all things, when it ſhall expire in flames. The application made of this emblematical repreſentation by God himſelf ſufficiently ſhews, that this is the proper explication of the viſion. *I am with thee, and will keep thee in all places whither thou goeſt, and will bring thee again unto this land*; for *I will not leave thee until I have done that which I have ſpoken to thee of.* And could any thing have been a more ſeaſonable relief to Jacob, or filled his heart with greater joy, than the pleaſing aſſurance, that though he was an exile from his native country, and wandering alone over the ſolitary waſtes, yet he was ſtill in the preſence of his Maker, whoſe powerful arm would conſtantly protect him from all dangers, and under whoſe wings he ſhould be abſolutely ſafe.

13 *To thee will I give it*, &c.] It might perhaps better be rendered, *To thee, even to thy ſeed will I give it*; for the land of Canaan did not become the property of his poſterity till the days of Joſhua.

14 *And in thy ſeed*, &c.] See chap. xii. 3.

16 *Surely the Lord is in this place.*] Surely the Deity vouchſafes in a peculiar manner to reſide here.

17 *How dreadful is this place*, &c.] With what reverence ought I to behave myſelf here? for here dwells the Divine Majeſty; here God keeps his court, attended by his holy angels; and this is the entrance to thoſe happy manſions, whoſe bleſſed inhabitants are filled with the joys and glories of their great Creator's preſence.

18 *Took the ſtone and ſet it up.*] To preſerve the memory of this heavenly viſion---This ſtone was held in great veneration by the Jews in future times, and tranſlated to Jeruſalem. If vulgar tradition ſays true, this is the ſtone on which the inauguration of the kings of Scotland was performed, in which the people placed a kind of fatality, and had engraved on it this diſtich:

Ni fallat fatum, Scoti, quocunque locatum
Invenient lapidem, regnare tenentur ibidem.
Or fate's deceiv'd, or heav'n decrees in vain;
Or where they find this ſtone, the Scots ſhall reign.

It was brought out of Spain into Ireland, afterwards out of Ireland into Argyleſhire, and Edward I. cauſed it to be conveyed to Weſtminſter. See *Rapin.*

Poured oil upon it.] To conſecrate it as a monument of God's diſtinguiſhed favour to him: hence the antiquity of the ceremony of conſecration by oil.

19 *Beth-el.*] That is, a houſe of God.

22 *This ſtone ſhall be God's houſe.*] Not that he intended to erect any building in that place, but only that he would come and worſhip there: for in thoſe early times they adored God under

THEN Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold, a well in the field, and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother; that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 ¶ And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel:

17 Leah *was* tender-eyed; but Rachel was beautiful and well-favoured.

18 ¶ And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 ¶ And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

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under the open canopy of heaven, and groves and mountains were their only temples.

Notes on the Twenty-ninth Chapter.

1 *People of the east.*] Mesopotamia, which lay eastward from Canaan.

2 *Behold a well in the field, and three flocks—lying by it.*] A beautiful landscape of rural tranquillity, drawn with all the simplicity of nature.

A great stone on the well's mouth.] To keep the water clean and cool.

6 *Rachel.*] The word signifies *a sheep*, an emblem of that meekness which is the greatest ornament of woman.

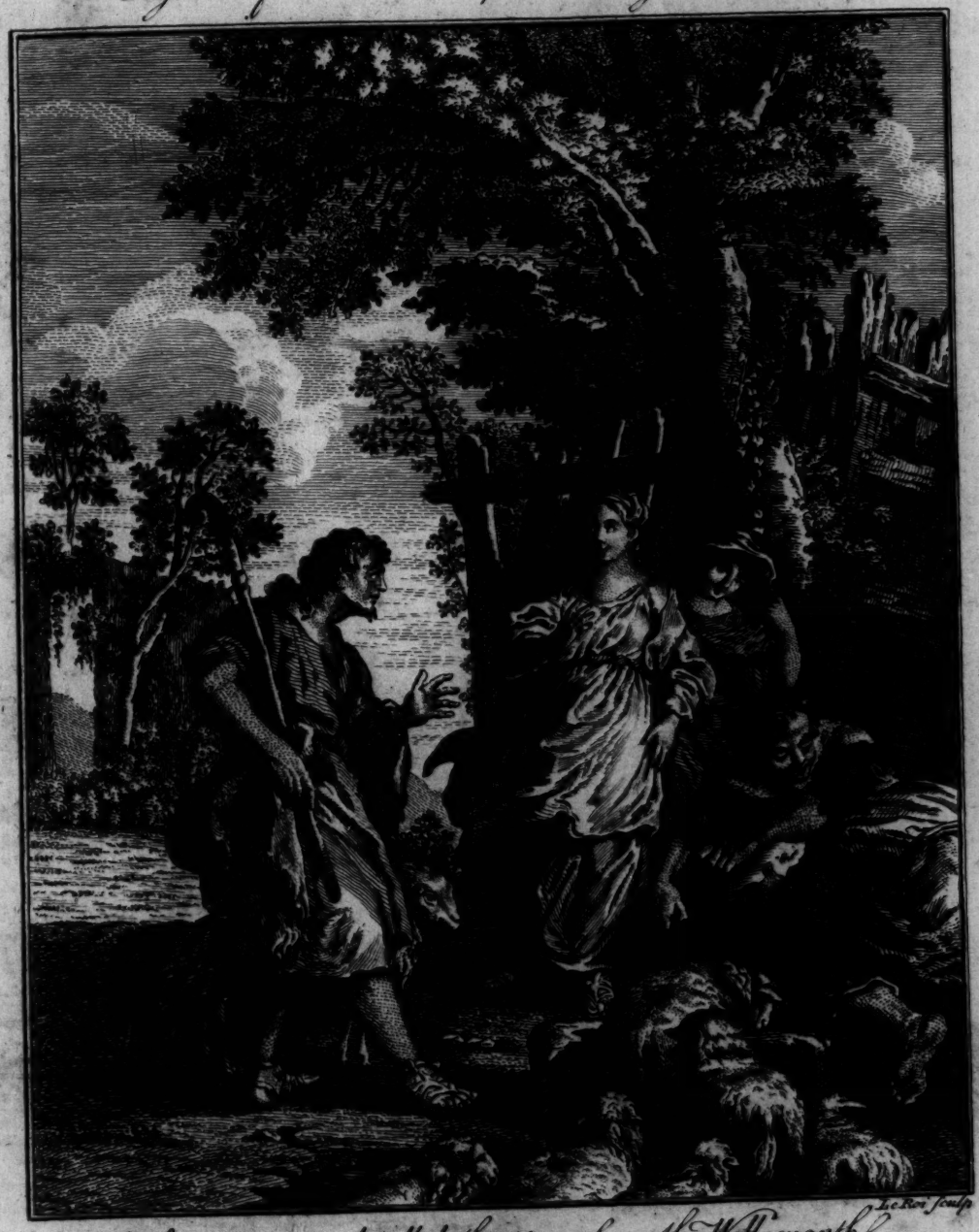
8 *We cannot*, &c.] The well being common to all the inhabitants of the place, they could not in equity disturb the water, till all the flocks were gathered together.

9 *For she kept them.*] A pastoral life was very honourable in those primitive times: thus Jacob, Moses, and David were shepherds. The scholiast on the Odyss. xiii. 222. remarks, that the sons of kings were keepers of flocks.

13 *He told Laban all these things.*] That is, he gave him a brief detail of his history, and the reasons of his leaving his native country.

23 *Took Leah, and brought her to him.*] Veiled and without lights,

Engraved for Fawkes's Complete Family Bible.



Le Rex sculp.

Jacob went near, and rolled the stone from the Wells mouth, and watered the Flock of Laban. — Gen. XXIX, 10.

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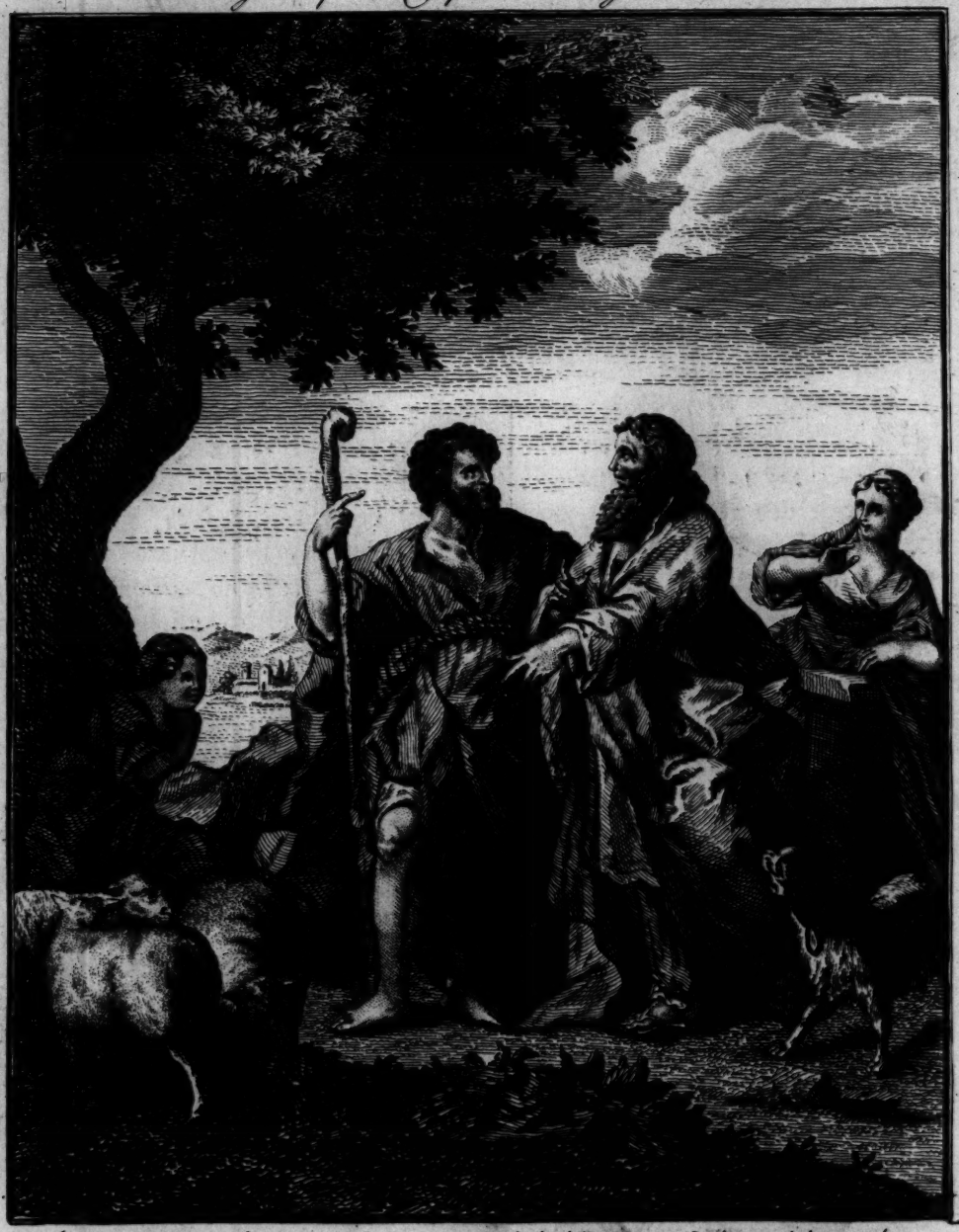

And it came to pass, that in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? Wherefore then hast thou beguiled me. — Gen: Chap: XXIX. 25.

25 And it came to paſs, that in the morning, behold, it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? wherefore then haſt thou beguiled me?

26 And Laban ſaid, It muſt not be ſo done in our country, to give the younger before the firſt-born.

27 Fulfil her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

28 ¶ And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter, Bilhah his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 And when the LORD ſaw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived and bare a ſon, and ſhe called his name Reuben: for ſhe ſaid, Surely, the LORD hath looked upon my affliction: now therefore my huſband will love me.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard that I *was* hated, he hath therefore given me this *ſon* alſo: and ſhe called his name Simeon.

34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my huſband be joined unto me, becauſe I have born him three ſons: therefore was his name called Levi.

35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the LORD: therefore ſhe called his name Judah, and left bearing.

CHAP. XXX.

1 *Rachel's barrenneſs.* 22 *She beareth Joſeph.* 27 *Jacob's covenant with Laban.* 37 *By his policy he becomes rich.*

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die.

2 And Jacob's anger was kindled againſt Rachel: and he ſaid, *Am* I in God's ſtead, who hath withheld from thee the fruit of the womb?

3 And ſhe ſaid, Behold my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her:

5 And Bilhah conceived, and bare Jacob a ſon.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſon: therefore called ſhe his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a ſecond ſon.

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lights, according to the cuſtom of thoſe times, and therefore it was an eaſy matter for Laban to impoſe upon Jacob in this particular.

27 *Fulfil her week.*] Perfect this marriage with Leah, by keeping the ſolemnity of ſeven days feaſting, the ſpace allowed for marriage-feaſts.

28 *He gave him Rachel his daughter to wife.*] Here Jacob not only takes two wives, but marries two ſiſters; a practice which, however contrary to the original intention of marriage, and expreſsly prohibited by the law of Moſes, (Levit. xviii. 18.) yet ſeems to have been winked at in thoſe early times.

32, 33, 34, 35. *Reuben* ſignifies *a ſon*, given by *divine regard*; *Simeon*, *God hath heard or conſidered me*; *Levi*, joined; and *Judah*, *praiſe* or *thankſgiving*.

Notes on the Thirtieth Chapter.

Ver. 1 *Rachel envied her ſiſter.*] Barrenneſs was always conſidered as a curſe; but Rachel had another motive, namely, the deſire of fulfilling the promiſe to Abraham, that his ſeed ſhould be as the ſtars of heaven, and that in him, i. e. in one of his deſcendants, all nations of the earth ſhould be bleſſed.

Give me children, or elſe I die.] We have here a lively picture of human folly in general. If children are to parents, like a flowery chaplet, whoſe beauties bloſſom with ornament, and whoſe odours breathe delight, death, or ſome unforeſeen misfortune, may find means to entwine themſelves with the lovely wreath. Whenever our ſouls eagerly long after any inferior acquiſition, it may be truly ſaid in the words of our Divine Maſter, *Ye know not what ye aſk.* Does Providence withold the thing we long for? It denies in mercy, and only witholds the occaſion of our miſery, if not the inſtrument of our ruin. With a ſickly appetite we often loath what is wholeſome, and linger after our bane. Where the imagination dreams of unmingled ſweets, there experience frequently finds the bitterneſs of woe.

3 *She ſhall bear upon my knees.*] She ſhall bring me a child, which I may dandle upon my knees.

6 *Dan.*] That is, *judging*, to which Jacob alludes, chap. 49—16.

8 And Rachel ſaid, With great wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name Naphtali.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a ſon.

11 And Leah ſaid, A troop cometh: and ſhe called his name Gad.

12 And Zilpah Leah's maid bare Jacob a ſecond ſon.

13 And Leah ſaid, Happy am I, for the daughters will call me bleſſed: and ſhe called his name Aſher.

14 And Reuben went in the days of wheat-harveſt, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſon's mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my huſband? and wouldeſt thou take away my ſon's mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to-night for thy ſon's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me; for ſurely I have hired thee with my ſon's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and ſhe conceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me my hire, becauſe I have given my maiden to my huſband: and ſhe called his name Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my huſband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name Zebulun.

21 And afterwards ſhe bare a daughter, and called her name Dinah.

22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my reproach:

24 And ſhe called his name Joſeph; and ſaid, The LORD ſhall add to me another ſon.

25 And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 ¶ And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry:* for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it.*

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattle was with me.

30 For *it was* little which thou hadſt before I *came,* and it is *now* increaſed unto a multitude; and the LORD hath bleſſed thee ſince my coming: and now when ſhall I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock to day,

8 *With great wreſtlings.*] Heb. *wreſtlings of God:* others render it, *by an excellent contrivance:* and this ſenſe ſeems to agree beſt with the context.

8 and 11 *Naphtali,* ſignifies, *my ſtruggling;* and *Gad, a troop.*

14 *Found mandrakes in the field.*] Interpreters are not agreed what kind of fruit or flower this was: the moſt probable opinion is, that they were mandrake-apples, which Pliny ſays are of the bigneſs of ſilberds: they were deſirable for food, and of a pleaſant ſmell, ſee Cantic. vii. 13.—Dr. James (in his Medicinal Dictionary) ſays, mandrake-apples are both eſculent and ſweet-ſcented: and ſince the ancients aſſure us, that the ſeed of the mandrake taken inwardly removes obſtructions and promotes conception, it is probable that Rachel, being acquainted with this property of the ſeed, might be deſirous of theſe apples, that ſhe might be the better diſpoſed to conceive.

17 *And God hearkened unto Leah.*] The ſcriptures in every page teach this great truth, that the Almighty Creator ſuperintends every action in the univerſe; and we learn from this paſſage, that his providence is, in a particular manner, intereſted in the conceptions and births of the human ſpecies.

25 *To my own place.*] To my father's houſe in Canaan.

30 *Since my coming.*] Maimonides ſays, the Hebrew phraſe ſignifies, *becauſe of me,* or *for my ſake.*

32 *Of ſuch ſhall be my hire.*] The meaning is, Jacob would ſeparate all the ſpeckled, ſpotted, and brown ſheep and goats; and then, whatever thoſe which were of one colour produced afterwards of the above variety, he would take for his wages; that whenever Laban choſe to look into Jacob's flocks, he might be convinced they were really his own.

removing from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpeckled among the goats: and *of ſuch* ſhall be my hire.

33 So ſhall my righteouſneſs anſwer for me in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown amongſt the ſheep, and gave *them* into the hands of his ſons.

36 And he ſet three days journey betwixt himſelf and Jacob: and Jacob fed the reſt of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves, and put them not unto Laban's cattle.

41 And it came to paſs whenſoever the ſtronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: ſo the feebler were Laban's, and the ſtronger Jacob's.

43 And the man increaſed exceedingly, and had much cattle, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

1 *Jacob departeth from Laban.* 22 *Laban purſueth him.* 44 *Their covenant at Galeed.*

AND he heard the words of Laban's ſons, ſaying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as before.

3 And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred: and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your father's countenance, that it *is* not toward me as before: but the God of my father hath been with me.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattle bare ſpeckled: and

36 *He ſet three days journey.*] That is, ſuch journeys as flocks are able to make in one day.

37 *Of the haſel.*] Heb. *Luz*, which Bochart proves to be the almond-tree.

39 *And the flocks conceived before the rods, and brought forth cattle ring-ſtraked,* &c.] Whatever the ancient naturaliſts might think, with regard to the power of theſe rods to produce cattle of a variety of colours, the moderns are convinced from experience, that they will have no ſuch effect; and therefore the changing the colour of Laban's cattle muſt have been the immediate work of Providence, which probably ordered Jacob to make uſe of theſe pilled rods, as a teſtimony of his dependance upon God. If the tranſaction be conſidered in this light, the conduct of Jacob will be free from that imputation of unfair dealing, with which the enemies of revelation have often branded it.

43 *And the man increaſed exceedingly.*] If we peruſe this whole account of Jacob's contracts with Laban, we cannot help obſerving, that covetouſneſs, like all other exorbitant paſſions, overſhoots the mark, and diſappoints itſelf. Thus it was with Laban, whoſe covetouſneſs would not allow him to ſettle upon Jacob any fixed wages, though he owed the greateſt part of his riches to his care; but he readily embraced an offer which Jacob made him, becauſe it ſeemed at firſt an advantageous one; though, by the wiſe order of Providence, which takes the crafty in their own ſnare, he found himſelf deceived in the event.

Notes on the Thirty-firſt Chapter.

Ver. 1 *Glory.*] Wealth and grandeur.

7 *Changed my wages ten times.*] That is, very often, as the like expreſſion is uſed in other places, Levit. xxvi, 26.

if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattle ring-ſtraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to paſs at the time that the cattle conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the rams which leaped upon the cattle *were* ring-ſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattle are ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doth unto thee.

13 I *am* the God of Beth-el, where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered and ſaid unto him, *Is there* yet any portion or inheritance for us in our father's houſe.

15 Are we not counted of him ſtrangers? for he hath ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* our's and our children's: now then whatſoever God hath ſaid unto thee, do.

17 Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the images that *were* her father's.

20 And Jacob ſtole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had: and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 ¶ And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret and with harp?

28 And hath not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of mine hand to do you hurt: but the God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy fa-

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12 *All the rams are ring-ſtraked---for I have ſeen.*] That is, God gave me this viſion, whereby I was directed to make ſuch an advantageous bargain, that I might have ſome recompence for the hard uſage I met with from your father.

19 *And Rachel had ſtolen the images.*] The Hebrew word which we render *images*, is *teraphim*, a kind of penates, or houſhold-gods, which they worſhipped as ſymbols of the Deity, and conſulted as oracles; hence Laban calls them his gods. Theſe *teraphims* were afterwards known by the name of *taliſmen*, as they are to this day all over India. Some think thoſe of Laban's were repreſentations of the angelical powers (*teraphim* and *ſeraphim* being the ſame only with the change of a letter) who were imagined to declare the mind of God---Rachel ſtole them either for their curioſity or intrinſic worth; or, which is moſt probable, ſhe ſtill retained a tincture of her father's ſuperſtition, and deſigned to make them the objects of her worſhip in Canaan; for it appears, (chap. xxxv. 4.) that Jacob, when he made a thorough reformation in his houſe, cauſed them to be taken from her, and buried them under the oak which was by Sichem.

21 *Paſſed the river.*] Euphrates, ſo called by way of eminence.

23 *Seven days journey.*] From Haran to mount Gilead are about 250 miles.

30 *Wherefore haſt thou ſtolen my gods.*] It was the conſtant language

ther's houſe; *yet* wherefore haſt thou ſtolen my gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and ſat upon them: and Laban ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me. And he ſearched, but found not the images.

36 And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin, that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy ſhe-goats have not caſt their young, and the rams of the flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee: I bare the loſs of it; of my hand didſt thou require it, *whether* ſtolen by day or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle: and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty. God hath ſeen mine affliction, and the labour of my hands, and rebuked *thee* yeſternight.

43 And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattle *are* my cattle, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have born?

44 ¶ Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap: and they did eat there upon the heap.

47 And Laban called it Jegar-ſahadutha: but Jacob called it Galeed.

48 And Laban ſaid, This heap *is* a witneſs between me and thee this day. Therefore was the name of it called Galeed:

49 And Mizpah: for he ſaid, The LORD watch between me and thee, when we are abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſides my daughters, no man *is* with us: See, God *is* witneſs betwixt me and thee.

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee:

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guage of idolators of all ages to call their conſecrated ſtatues or images their gods, becauſe they not only conſidered them as ſymbols of divinity, but as proper receptacles of the divine preſence---So that to rob them of their idols was to deprive them of the preſence and protection of their gods.

39 *I bare the loſs of it.*] It ſhowed Laban to be of a moſt baſe and illiberal diſpoſition, to uſe his ſon-in-law, a moſt faithful ſervant, with all the rigour that the ſevereſt maſter could have ſhown to a common ſlave.

40 *The froſt by night.*] It was uſual for ſhepherds in thoſe countries *to keep watch over their flocks by night.* Luke ii. 8.

42 *The fear of Iſaac.*] The object of Iſaac's veneration.

47 *Jegar-ſahadutha---Galeed.*] The firſt of theſe words ſignifies, *the heap of teſtimony*; the other, *the heap of ocular inſpection.*

52 This heap *be* witneſs, and *this* pillar *be* witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſons and his daughters, and bleſſed them, and Laban departed, and returned unto his place.

CHAP. XXXII.

1 *Jacob's viſion.* 3 *His meſſage,* 13 *and preſent to Eſau.* 24 *Wreſtling with an angel, he is called Iſrael.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt: and he called the name of that place Mahanaim.

3 ¶ And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there until now:

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants; and I have ſent to tell my lord, that I may find grace in thy ſight.

6 And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left ſhall eſcape.

9 And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaidſt unto me, Return unto thy country, and to thy kindred, and I will deal well with thee;

10 I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant: for with my ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbered for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand, a preſent for Eſau his brother;

14 Two hundred ſhe-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty ſhe-aſſes and ten foles.

53 *The God of Abraham,* &c.] That is, the God adored by Abraham, Nahor, and their father Terah. Some conſider the different expreſſions uſed by Laban and Jacob, as an indication of their different ſentiments with regard to religion. But however they might differ about ſome particular modes or forms of worſhip, it is evident, that they agreed in their opinion of the one Supreme Being; for we find, from ver. 54, that they both partook of the ſame ſacrifice which Jacob offered to the true God.

Notes on the Thirty-ſecond Chapter.

Ver. 2 *Mahanaim.*] That is, two hoſts or camps, becauſe the angels appeared like two armies drawn up on either ſide for his defence; thus the pſalmiſt, *The angel of the Lord encampeth round about them that fear him, and delivereth them,* Pſal. xxxiv. 7.

7 *Jacob was greatly afraid.*] A remarkable inſtance of the timidity of guilt; for Jacob, notwithſtanding the repeated experience he had of the divine protection, though he had juſt ſeen himſelf ſurrounded with a hoſt of guardian angels, though he had undertaken this journey in obedience to the divine admonition, and had the promiſe of God to aſſure him of a ſafe return, yet the conſciouſneſs of having injured his brother ſtill diſturbs his mind, and haunts him with terror.

9 *And Jacob ſaid, O God of my father.*] After he had done every thing that human prudence could ſuggeſt for his deliverance, he throws himſelf upon his God for protection, by an humble and fervent addreſs. A proper leſſon for us always to implore the aſſiſtance of Providence, and rely on the arm of Omnipotence to ſave us.

11 *Smite the mother with the children.*] This ſhould rather be rendered, *ſmite the mother upon the children*; and ſignifies a havock and extirpation of all without mercy. Hence we may form ſome idea of the dreadful conceptions Jacob had of his brother's wrath.

5 MA 56

Engrav'd for the Complete Family Bible.

Sandiford Sculp.

And Jacob *was left alone, and there wrestled a Man with him Until the breaking of the Day.* **Gen. XXXII. Ve. 24.**

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacob's; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behind us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall ye ſpeak unto Eſau, when ye find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behind us. For he ſaid, I will appeaſe him with the preſent that goeth before me, and afterward I will ſee his face; peradventure he will accept of me.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons, and paſſed over the ford Jabbok.

23 And he took them, and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a man with him until the breaking of the day.

25 And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacob's thigh was out of joint, as he wreſtled with him.

26 And he ſaid, Let me go, for the day breaketh: and he ſaid, I will not let thee go, except thou bleſs me.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou power with God and with men, and haſt prevailed.

29 And Jacob aſked *him*, and ſaid, Tell *me*, I pray thee, thy name: and he ſaid, Wherefore *is* it, *that* thou doſt aſk after my name? and he bleſſed him there.

30 And Jacob called the name of the place Peniel: for I have ſeen God face to face, and my life is preſerved.

31 And as he paſſed over Penuel the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh in the ſinew that ſhrank.

CHAP. XXXIII.

1 *The kindneſs of Jacob and Eſau at their meeting.* 18 *Jacob buyeth a field at Shalem, and buildeth an altar.*

AND Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

2 And he put the hand-maids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and bowed himſelf to the ground ſeven times, until he came near to his brother.

4 And Eſau ran to meet him, and embraced

24 *There wreſtled a man with him.*] An angel in the form of a man, who repreſented the Almighty, being called God, ver. 28, 30.

25 *He touched the hollow of his thigh.*] To let him underſtand how eaſily he could have overthrown him, if he had pleaſed.

28 *No more Jacob*, &c.] It ought to be tranſlated, *thy name ſhall not only be called Jacob, but Iſrael*; which ſignifies *a prince powerful with God*: for as it ſhould be rendered, *as a prince haſt thou prevailed with God, and with men thou ſhalt alſo powerfully prevail.* Therefore he had no reaſon to fear any attempts of his brother, or any other power on earth.

30 *Peniel.*] Or *Penuel*, that is, *the face of God.*

I have ſeen God face to face.] I have been admitted to the greateſt familiarity with this repreſentative of the Almighty, and enjoyed ſuch happy intercourſe with God, as is the portion of thoſe bleſſed ſpirits who approach neareſt the Divine Preſence.

32 *Therefore the children of Iſrael eat not*, &c.] The ſinew here meant is that which faſtens the hip-bone in its ſocket, comprehending the fleſh of that muſcle that is connected to it.

Notes on the Thirty-third Chapter.

Ver. 2 *Rachel and Joſeph hindermoſt.*] In the ſafeſt place, becauſe he loved them beſt.

3 *Bowed himſelf---ſeven times.*] To ſignify the honour he had for him, and that he looked upon him as his elder brother.

4 *Eſau ran to meet him.*] An indication of the fervour of his affection, which does not ſuffer him to proceed ſo ceremoniouſly as Jacob did.

him, and fell on his neck, and kiſſed him: and they wept.

5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe with thee? and he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the hand-maidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? and he ſaid, *Theſe are* to find grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, keep that thou haſt unto thy ſelf.

10 And Jacob ſaid, Nay, I pray thee, if now I have found grace in thy ſight, then receive my preſent at my hand: for therefore I have ſeen thy face, as though I had ſeen the face of God, and thou waſt pleaſed with me.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he urged him, and he took *it*.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me, and if men ſhould over-drive them one day, all the flock will die.

14 Let my lord, I pray thee, paſs over before his ſervant: and I will lead on ſoftly, according as the cattle that goeth before me, and the children, be able to endure; until I come unto my lord unto Seir.

15 And Eſau ſaid, Let me now leave with thee *ſome* of the folk that *are* with me: and he ſaid, What needeth it? let me find grace in the ſight of my lord.

16 So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattle: therefore the name of the place is called Succoth.

18 ¶ And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of Hamor Schechem's father, for an hundred pieces of money.

20 And he erected there an altar, and called it El-elohe-iſrael.

CHAP. XXXIV.

1 *Dinah raviſhed.* 20 *The Shechemites are circumciſed,* 25 *ſlain by the ſons of Jacob,* 27 *and their city ſpoiled.*

AND Dinah the daughter of Leah, which ſhe bare unto Jacob, went out to ſee the daughters of the land.

2 And when Shechem the ſon of Hamor the Hivite, prince of the country, ſaw her, he took her, and lay with her, and defiled her.

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake kindly unto the damſel.

4 And Shechem ſpake unto his father Hamor, ſaying, Get me this damſel to wife.

8 *Theſe are to find grace,* &c.] It was cuſtomary for inferiors to approach their ſuperiors with preſents, to procure themſelves a gracious reception.

9 *I have enough, my brother.*] By this expreſſion Eſau ſhows himſelf as free from avarice as from revenge.

11 *Becauſe I have enough.*] The Hebrew is, *I have all:* which illuſtrates the paſſage much better than our tranſlation---as much as to ſay, *God has given me all, every bleſſing I can deſire, and therefore I have enough to ſpare of all ſorts of things.*

12 *Let us take our journey.*] Eſau was deſirous that his brother ſhould accompany him to mount Seir, but this Jacob convinced him was impoſſible for the reaſon given in the 13th verſe.

17 *Succoth.*] The word ſignifies *booths*, and was thus called from the *booths* erected here by Jacob for his cattle.

18 *Jacob came to Shalem, a city of Shechem.*] According to Onkelos and the Arabic verſion, it ſhould be rendered, *He came in peace and ſafety to the city Shechem.*

19 *For an hundred pieces of money.*] The margin hath an hundred *lambs*, but our tranſlation appears to be juſt, from *Acts* vii. 16.---where this field is ſaid to have been bought with money.

Notes on the thirty-fourth Chapter.

Ver 1 *Dinah went out to ſee the daughters of the land.*] Dinah was now about ſixteen years of age, and, probably deſirous of ſeeing the dreſſes and ornaments of the women of that country, rambled from her mother's tent. This tranſaction, from the circumſtances which attended it, muſt have happened ſeven or eight years, at leaſt, after Jacob's return into the land of Canaan, becauſe his ſons were grown up to manhood.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with the cattle in the field:) and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, becauſe he had wrought folly in Iſrael, in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us: *and* give your daughters unto us, and take our daughters unto you.

10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade ye therein, and get ye poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.

12 Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.

13 And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid; becauſe he had defiled Dinah their ſiſter:

14 And they ſaid unto them, We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that *were* a reproach unto us:

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be circumciſed;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor and Shechem Hamor's ſon.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacob's daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſon came unto the gate of their city, and communed with the men of their city, ſaying,

21 Theſe men *are* peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not their cattle, and their ſubſtance, and every beaſt of their's *be* our's? only let us conſent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his ſon hearkened all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city.

25 ¶ And it came to paſs on the third day, when they were ſore, that two of the ſons of Jacob, Simeon and Levi, Dinah's brethren, took each man his ſword, and came upon the city boldly, and ſlew all the males.

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5 *Jacob held his peace, until they were come.*] He concealed his reſentment till his ſons returned from the field, probably at many miles diſtance; it being common for them to range all round the country in ſearch of paſture.

12 *Aſk me never ſo much dowry and gift.*] It was cuſtomary for the bridegroom, before he married, to make two preſents, one to his betrothed wife, and the other to his father-in-law: thus Abraham's ſervant gave necklaces and ear-rings to Rebekah. Thus in Homer, Iliad 9th, when Agamemnon propoſes his daughter in marriage to Achilles he ſays, as Mr. Pope tranſlates,

Her let him chuſe whom moſt his eyes approve,
I aſk no preſents, no reward for love:
Myſelf will give the dow'r; ſo vaſt a ſtore,
As never father gave a child before.

18 *And their words pleaſed Hamor*, &c.] The whole tranſaction ſufficiently informs us, that though Shechem had committed this unguarded action, yet he was far from being of a bad diſpoſition, and that he was paſſionately fond of Dinah. We may alſo obſerve, that both Hamor and all the inhabitants of the city had a great affection for Shechem, ſince they readily ſubmitted to ſo painful an operation merely to ſerve their prince.

25 *Two of the ſons of Jacob*, &c.] Notwithſtanding the Shechemites had ſubmitted to the painful operation of circumciſion, the propoſed condition of reconciliation with Jacob's family; yet Simeon and Levi (and no doubt they were aſſiſted by their ſervants) took the advantage of the time when they were in the greateſt pain and anguiſh, and conſequently leaſt able to reſiſt, to fall upon the city, and deſtroy all the male inhabitants: an

26 And they ſlew Hamor and Shechem his ſon with the edge of the ſword, and took Dinah out of Shechem's houſe, and went out.

27 ¶ The ſons of Jacob came upon the ſlain, and ſpoiled the city; becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field.

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me; and I ſhall be deſtroyed, I and my houſe.

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

1 *God ſendeth Jacob to Beth-el.* 2 *He purgeth his houſe of idols,* 6 *and buildeth an altar at Beth-el.* 28 *Iſaac's death.*

AND God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddeſt from the face of Eſau thy brother.

2 ¶ Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be clean, and change your garments:

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their land, and *all their* ear-rings which *were* in their ears: and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is* Beth-el: he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: becauſe there God ap-

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action ſhocking to humanity; for doubtleſs many of the ſufferers were entirely innocent of their leader's crime; and even the guilty, by ſubmitting to the propoſed terms of agreement, had made a proper reparation to Jacob's family for the injury offered. Well therefore might their father deteſt ſo baſe an action, and, on his death-bed, cry out in theſe emphatical words, *O my ſoul, come not thou into their ſecret: unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man.---Curſed be their anger for it was fierce, and their wrath for it was cruel.* Chap. xlix. 6, 7.

Notes on the Thirty-fifth Chapter.

Ver. 1 *And God ſaid to Jacob, Ariſe, go up to Beth-el.*] The cruelty of Jacob's ſons towards the Shechemites made it unſafe for him to ſtay any longer in thoſe parts; and having received a ſpecial command from God, he retired to Beth-el, about twenty miles ſouth of Shechem, the place where he had the viſion when he was on his journey to Padan-aram. Thither he was commanded to repair, and perform the vow he had made when beſet with the greateſt dangers and difficulties.

2 *Put away the ſtrange gods.*] Heb. *The gods of the ſtranger*, that is, thoſe idols which ſtrangers worſhip; ſome of which had been introduced into his family either by Rachel, who is thought ſtill to have retained the *teraphim* ſhe ſtole from her father, or by ſome of Jacob's men or maid-ſervants. Though the expreſſion ſeems chiefly to regard the Shechemites which his ſons had taken captive, and were now incorporated into Jacob's family.

And be clean.] The word properly ſignifies *the waſhing of the body with water.* As there is ſome analogy between external cleanlineſs and purity of mind, it may denote the cleanſing of the ſoul by repentance from all thoſe impure affections, whereby a man becomes morally polluted in the ſight of God. In which view, this rite of waſhing the body with water was uſed as a ſign of inward purification, not only among the idolatrous heathens, but alſo by the worſhippers of the true God, both before and under the law. *Waſh ye, make ye clean, put away the evil of your doings from before mine eyes,* Iſaiah i. 16. And as men ſhould at all times have their ſouls adorned with this inward purity, ſo eſpecially when they approach their Maker in the duties of his immediate worſhip. It was therefore highly commendable in Jacob, on this ſolemn occaſion, to enjoin all under his care to cleanſe and purify themſelves particularly from idolatry, and from thoſe guilty ſtains lately contracted by ſhedding innocent blood, as they would otherwiſe be very unfit to hold an intercourſe with their God; as if he had ſaid, Put off your ſordid apparel, eſpecially thoſe garments in which you were ſo lately defiled with blood, and put on your cleaneſt raiment, as an emblem of your being diveſted of all impure affections, and clothed with thoſe internal graces and pious diſpoſitions, which are the ornament of the ſoul, and render it comely in the ſight of God.

4 *And all their ear-rings.*] Theſe ornaments, it ſhould ſeem, had been uſed as inſtruments of ſuperſtition, and, as ſome think, in the nature of amulets.

5 *And the terror of God,* &c.] The reaſon why the inhabitants of the country did not attempt to revenge the cruelty committed, on the Shechemites was, becauſe God had made a pannic fear to fall upon them.

7 *El-beth-el.*] That is, the God of Beth-el.

8 *Allon-*

peared unto him, when he fled from the face of his brother.

8 But Deborah, Rebekah's nurſe, died, and ſhe was buried beneath Beth-el, under an oak: and the name of it was called Allon-bachuth.

9 And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, but Iſrael ſhall be thy name; and he called his name Iſrael.

11 And God ſaid unto him, I *am* God Almighty; be fruitful and multiply: a nation and a company of nations ſhall be of thee, and kings ſhall come out of thy loins:

12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 And they journeyed from Beth-el: and there was but a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.

18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name Ben-oni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem.

20 And Jacob ſet a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 And Iſrael journeyed and ſpread his tent beyond the tower of Edar.

22 And it came to paſs when Iſrael dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve:

23 The ſons of Leah; Reuben Jacob's firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun:

24 The ſons of Rachel; Joſeph and Benjamin:

25 And the ſons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the ſons of Zilpah, Leah's handmaid; Gad, and Aſher: theſe *are* the ſons of Jacob, which were born to him in Padan-aram.

27 And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 ¶ And the days of Iſaac were an hundred and fourſcore years.

29 And Iſaac gave up the ghoſt and died, and was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.

CHAP. XXXVI.

2 *Eſau's wives.* 6 *His removing to mount Seir.* 9 *His ſons.*

NOW theſe *are* the generations of Eſau; who *is* Edom.

8 *Allon-bachuth.*] The oak of weeping.

10 *Iſrael ſhall be thy name.*] See chap. xxxii. 28.

14 *He poured a drink-offering,* &c.] He dedicated it to the divine ſervice by pouring wine and oil upon it.

18 *Ben-oni.*] Rachel had ſo impatiently longed for children as to ſay, *Give me children, or elſe I die,* but was now fatally convinced that what ſhe conſidered as the greateſt happineſs that could attend her, was really the greateſt pain; and thence called this ſon *Ben-oni,* the ſon of my ſorrow: but his father, to avert the ſiniſter omen, changed his name to *Benjamin,* the ſon of my ſtrength, or right hand. And from this inſtance we ſhould learn, never to wiſh impatiently for any earthly acquiſition; but ſubmit our deſires to the care of Providence, leſt the accompliſhment of our wiſhes, like thoſe of Rachel, prove our own deſtruction.

22 *And Iſrael heard it.*] Though he did not then cenſure that unnatural crime, yet he treaſured it up in his memory, and on his death-bed deprived him of his birth-right on that account.

26 *Which were born unto him in Padan-aram.*] Benjamin was not born in Padan-aram, and is therefore to be excepted. This is not an uncommon figure of ſpeech; for the apoſtles are called the twelve apoſtles after the death of Judas, though then but eleven; and alſo after Matthias and Paul were added, when their number was thirteen.

27 *Jacob came unto Iſaac.*] To dwell with him, and be the comfort of his old age.

29 *Eſau and Jacob buried him.*] As Iſaac and Iſhmael had done Abraham, and probably in the ſame place, viz. the cave of Machpelah.

Notes on the Thirty-ſixth Chapter.

Ver. 1 *Theſe are the generations of Eſau.*] This genealogy of Eſau

2 ¶ Eſau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah, the daughter of Anah the daughter of Zibeon the Hivite;

3. And Baſhemath Iſhmael's daughter, ſiſter of Nebajoth.

4 And Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel;

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.

6 ¶ And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and went into the country, from the face of his brother Jacob.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers could not bear them, becauſe of their cattle.

8 Thus dwelt Eſau in mount Seir: Eſau *is* Edom.

9 ¶ And theſe *are* the generations of Eſau the father of the Edomites in mount Seir:

10 Theſe *are* the names of Eſau's ſons; Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.

11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife.

13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.

14 And theſe were the ſons of Aholibamah, the daughter of Anah the daughter of Zibeon, Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.

15 Theſe *were* dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: theſe *are* the dukes *that came* of Eliphaz in the land of Edom; theſe *were* the ſons of Adah.

17 And theſe *are* the ſons of Reuel Eſau's ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah; theſe *are* the dukes *that came* of Reuel in the land of Edom: theſe *are* the ſons of Baſhemath Eſau's wife.

18 And theſe *are* the ſons of Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam, duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah, Eſau's wife.

19 Theſe *are* the ſons of Eſau, (who *is* Edom;) and theſe *are* their dukes.

20 Theſe *are* the ſons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan, were Hori, and Heman: and Lotan's ſiſter *was* Timna.

Eſau was inſerted, firſt, to ſhew how truly his father's prophetic bleſſing was fulfilled; and ſecondly, to inform the Iſraelites which were the tribes of Edom, that they might not, through ignorance, attack any of their cities, which God himſelf had given them for their inheritance.

2 *Eſau took his wives*, &c.] It will be proper to obſerve here, that Moſes gives theſe three wives of Eſau quite other names, when he comes to ſpeak of the poſterity he had by them: which might lead one to think, that he had more than three, eſpecially as the fathers of the two former are likewiſe called by different names: thus his firſt wife *Judith*, the daughter of *Beer* the *Hivite*, is afterwards called *Adah*, the daughter of *Elon* the *Hittite*; the ſecond, viz. *Baſhemath*, the daughter of *Elon*, is again called *Aholibamah*, the daughter of *Anah*, the daughter of *Zibeon* the *Hittite*; the laſt called (chap. xxviii. 9.) *Mahalath*, is here called *Baſhemath*: it is plain the two laſt names mean the ſame perſon, becauſe in both places ſhe is called the daughter of *Iſhmael*, and ſiſter of *Nebajoth*; therefore the ſame thing may be ſuppoſed of the other two. All the account that can be given for this difference is, that they had two names, and were ſometimes called by one, ſometimes by the other. Thus the mother of *Abijam*, king of *Judah*, is called in one place (1 Kings, xv. 2.) *Maachah*, the daughter of *Abiſhalom*, in another (2 Chron. xiii. 2.) *Michaiah*, the daughter of *Uriel* of *Gibeah*. Compare the xxvith chap. ver. 34. with this paſſage. *Univerſal Hiſtory*.

6 *He went into the country*.] Some, inſtead of *the*, read *his*, underſtanding by *his country*, the land of Seir; but the Septuagint and the Samaritan text read, *out of the land of Canaan*; which he left to the poſſeſſion of Jacob: this ſeems the true reading.

15 *Theſe are the dukes*.] We muſt not underſtand that theſe who are called dukes, were rulers of provinces; they were only the heads or chiefs of particular families; for it was many years after that the Horites, who inhabited the country of Edom, were conquered: after which, indeed, there were dukes of Edom, and are mentioned ver. 42, 43; but are plainly diſtinguiſhed from thoſe mentioned above, the former being ſtiled *dukes in the land of Edom*, and the latter *the dukes of Edom*.

24 *Anah*,

23 And the children of Shobal *were* theſe; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the mules in the wilderneſs, as he fed the aſſes of Zibeon his father.

25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon: Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 And theſe *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

32 And Bela, the ſon of Beor, reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſon of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſon of Bedad, who ſmote Midian in the field of Moab, reigned in his ſtead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth, *by* the river reigned in his ſtead.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon.

42 Duke Kenaz, duke Teman, duke Mibzar.

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion: he *is* Eſau the father of the Edomites.

CHAP. XXXVII.

2 *Joſeph is hated of his brethren.* 5 *His two dreams.* 18 *His brethren conſpire his death.* 36 *He is ſold to Potiphar in Egypt.*

AND Jacob dwelt in the land wherein his father was a ſtranger, in the land of Canaan.

2 ¶ Theſe *are* the generations of Jacob. Joſeph *being* ſeventeen years old, was feeding the flock with his brethren; and the lad *was* with the ſons of Bilhah, and with the ſons of Zilpah, his father's wives: and Joſeph brought unto his father their evil report.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſon of his old age: and he made him a coat of *many* colours.

24 *Anah, that found the mules in the wilderneſs,* &c.] Some think this paſſage implies his being the inventor of breeding mules. But the learned Bochart judiciouſly remarks, that the verb which we render *found* never ſignifies invention, but the finding ſomething in being before; and therefore he underſtands by it, a gigantic race of men called Emims, whom Anah found, or attacked, in the wilderneſs.

Notes on the Thirty-ſeventh Chapter.

Ver. 1 *Jacob dwelt in the land wherein his father was a ſtranger.*] Iſaac could not be called a ſtranger in the land of Canaan, for he was a native of that country, and had reſided in it many years; the paſſage ſhould be rendered, *dwelt in the land wherein his father was a ſojourner*, Iſaac having made no conqueſts, nor extended his authority further than his own houſe.

2 *Theſe are the generations of Jacob.*] That is, theſe are the memorable tranſactions of Jacob and his family.

Their evil report.] He told him what evil lives they led.

3 *Becauſe he was the ſon of his old age.*] The *Samaritan*, *Perſic*, and *Arabic* verſions have rendered it, *becauſe he was a wiſe and prudent ſon*; but it might be more properly tranſlated, *becauſe he had the wiſdom or prudence of a ſenator.*

A coat of many colours.] Wove or embroidered with parti-

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he ſaid unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reign over us? or ſhalt thou indeed have dominion over us? and they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more; and behold, the ſun and the moon and the eleven ſtars made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? ſhall I and thy mother and thy brethren indeed come to bow down ourſelves to thee to the earth?

11 And his brethren envied him: but his father obſerved the ſaying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? come, and I will ſend thee unto them. And he ſaid unto him, Here *am I.*

14 And he ſaid to him, Go, I pray thee, ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and behold, *he was* wandering in the field: and the man aſked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 ¶ And when they ſaw him afar off, even before he came near unto them, they conſpired againſt him to ſlay him.

19 And they ſaid one to another, Behold, this dreamer cometh.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit, and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And Reuben heard *it,* and he delivered him out of their hands: and ſaid, Let us not kill him.

22 And Reuben ſaid unto them, Shed no blood, *but* caſt him into this pit that *is* in the wilderneſs, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 And it came to paſs when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, *his* coat of *many* colours that *was* on him:

24 And they took him, and caſt him into a

coloured threads, probably with flowers and variegated figures; for ſuch garments were in high eſteem among the eaſtern nations.

4 *Could not ſpeak peaceably to him.*] This paſſage ſhould be rendered thus; *they would not give him the aſſlem-mah,* or *compliment of peace.* Shaw's Travels.

5 *And he told it his brethren.*] We have here an inſtance of Joſeph's great innocence and ſimplicity; he did not conſider, that this dream might be interpreted by them as an indication of his pride and ambition. The dream however was fulfilled, when his brethren made application to him in Egypt for corn, for *they came, and bowed themſelves before him, with their faces to the earth,* chap. xlii. 6.

9 *Behold the ſun and the moon,* &c.] The ſun, moon, and ſtars are frequently uſed in ſcripture as emblems of power and ſuperiority; thus to have theſe do him obeiſance, is to be exalted above his ſuperiors.

12 *Went to feed their father's flock,* &c.] They often removed from one place to another to find freſh paſture, and as their father had purchaſed ſome land in Shechem, they went thither to feed his flocks. As the place was at a conſiderable diſtance from Hebron, (Ainſworth ſays 60 miles) Jacob began to be ſollicitous about their welfare, eſpecially as they were in a country where they had ſome time ago given great provocation by their barbarous cruelty, therefore he ſays to Joſeph, *Come, and I will ſend thee.*

17 *Dothan.*] A place about eight miles north from Shechem.

18 *They conſpired againſt him.*] Here we ſee the natural progreſs of ſin, and how men proceed from bad actions to worſe.

22 *And Reuben ſaid,* &c.] Though Reuben was the eldeſt brother, and conſequently had the greateſt authority among them, yet he deſpaired of being able to ſave him by any open or direct methods; and therefore perſuaded them to caſt him into a pit, that he might have an opportunity of delivering him again to his father.

5 MA 56

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And Judah said unto his Brethren what profit is it if we slay our Brother. And they sold him to the Ishmeelites for twenty pieces of Silver.

Gen. Chap. 37. Ve. 26, 28.

pit: and the pit *was* empty, *there was* no water in it.

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a company of Iſhmeelites came from Gilead, with their camels bearing ſpicery and balm, and myrrhe, going to carry *it* down to Egypt.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his blood?

27 Come, and let us ſell him to the Iſhmeelites, and let not our hand be upon him; for he *is* our brother, *and* our fleſh: and his brethren were content.

28 Then there paſſed by Midianites merchantmen: and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the Iſhmeelites for twenty *pieces* of ſilver: and they brought Joſeph into Egypt.

29 And Reuben returned unto the pit; and behold Joſeph *was* not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and ſaid, The child *is* not; and I, whither ſhall I go?

31 And they took Joſeph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they ſent the coat of *many* colours, and they brought *it* to their father; and ſaid, This have we found: know now whether it *be* thy ſon's coat or no.

33 And he knew it, and ſaid, *It is* my ſon's coat; an evil beaſt hath devoured him: Joſeph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put ſackcloth upon his loins, and mourned for his ſon many days.

35 And all his ſons and all his daughters roſe up to comfort him: but he refuſed to be comforted; and he ſaid, For I will go down into the grave unto my ſon, mourning: thus his father wept for him.

36 ¶ And the Midianites ſold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

CHAP. XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The treſpaſs of Onan.* 12 *Judah's inceſt with Tamar.*

AND it came to paſs at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

2 And Judah ſaw there a daughter of a certain Canaanite, whoſe name *was* Shuah; and he took her, and went in unto her.

3 And ſhe conceived and bare a ſon; and he called his name Er.

4 And ſhe conceived again, and bare a ſon; and ſhe called his name Onan.

5 And ſhe yet again conceived, and bare a ſon; and called his name Shelah: and he was at Chezib, when ſhe bare him.

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25 *Spicery and balm.*] Theſe were probably to embalm the dead.

28 *There paſſed by Midianites.*] In verſe 25, they are called Iſhmaelites. The caravan ſeems to have conſiſted of both; for they were near neighbours, and appear to have lived promiſcuouſly, and joined together in trade. And it has always been the cuſtom in theſe eaſtern countries for merchants to travel together in companies, for ſecurity againſt robbers and wild beaſts.

Twenty pieces of ſilver.] About forty-ſeven ſhillings ſterling; a mean price indeed! But perhaps no more was aſked, that the merchants might have no objection againſt making the purchaſe.

29 *He rent his clothes.*] This was one of the ſigns of ancient mourning, and uſed in caſes of the greateſt diſtreſs. From this behaviour of Reuben it is plain, that he was not privy to the tranſaction of ſelling Joſeph to the Iſhmaelites.

30 *Whither ſhall I go?*] Whither ſhall I fly to conceal myſelf from my father's anger? For being the eldeſt, he conſidered himſelf as anſwerable for the child's ſafety.

34 *Jacob rent his clothes, and put ſackcloth on his loins.*] What an affecting idea is here conveyed to the reader's mind! The hoary patriarch rends his clothes, covers his aged body with ſackcloth, and refuſes to be comforted. Thus Achilles in Homer expreſſes his grief, on receiving the news of Patroclus's death:

——————With furious hands he ſpread
The ſcorching aſhes on his graceful head;
His purple garments, and his golden hairs,
Thoſe he deforms with duſt, and theſe with tears. *Pope.*

34 *Mourned for him many days.*] Probably till he heard he was alive, as the following verſes ſeem to denote.

36 *An officer.*] In the margin it is, *Eunuch*; but the word doth ſignify not only *eunuchs*, but alſo *chamberlains*, *courtiers* and *officers*. *Pharaoh* was a common name of all the Egyptian kings.

Notes on the Thirty-eighth Chapter.

Ver. 1 *And it came to paſs at that time.*] We muſt not ſuppoſe all theſe events happened after Joſeph was ſold into Egypt: ſome of them took place much ſooner, even about the time that Joſeph came out of Meſopotamia into Canaan, though Moſes thought proper to place them here. The words *then*, *at that time*, *in thoſe days*, often refer in ſcripture to a conſiderable ſpace of time.

6 ¶ And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

7 And Er, Judah's firſt-born, was wicked in the ſight of the LORD; and the LORD ſlew him.

8 ¶ And Judah ſaid unto Onan, Go in unto thy brother's wife, and marry her, and raiſe up ſeed to thy brother.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſs, when he went in unto his brother's wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did diſpleaſed the LORD: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter in law, Remain a widow at thy father's houſe, till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did*:) and Tamar went and dwelt in her father's houſe.

12 ¶ And in proceſs of time the daughter of Shuah Judah's wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold thy father in law goeth up to Timnath to ſhear his ſheep.

14 And ſhe put her widow's garments off from her, and covered her with a vail, and wrapped herſelf, and ſat in an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

15 When Judah ſaw her, he thought her *to be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee; (for he knew not that ſhe *was* his daughter in law;) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it*.

18 And he ſaid, What pledge ſhall I give thee? and ſhe ſaid, Thy cygnet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he aſked the men of that place, ſaying, Where *is* the harlot, that *was* openly by the way-ſide? and they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 And it came to paſs about three months after, that it was told Judah, ſaying, Tamar thy daughter-in-law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father-in-law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the cygnet, and bracelets, and ſtaff.

7 *Was wicked in the ſight of the Lord.*] That is, notoriouſly wicked, for which reaſon the Lord cut him off by an untimely death.

8 *Go in unto thy brother's wife.*] Hence Maimonides infers, that Moſes only enacted into a law a cuſtom which had been long before in force.

9 *Knew that the ſeed ſhould not be his.*] That is, the firſt-born ſhould be named after, and reputed his brother's child.

11 *Remain a widow.*] The contract of marriage in thoſe days obliged the woman, in caſe her huſband died without iſſue, to marry his next brother; and that, as long as any of his brethren remained, they were bound to marry his wife, unleſs ſhe had a child.

14 *And ſat in an open place.*] Having muffled her face, that ſhe might not be known, ſhe ſat in a place where two ways met. In antient times harlots were not allowed to enter into cities, and wore veils over their faces to conceal their infamy. Grotius on Matt. v. 27.

For ſhe ſaw that Shelah was grown, &c.] Her plot ſeems to have been to entice Shelah, hoping he would come along that way; but, being diſappointed of him, ſhe gratified Judah, in order to be taken again into the family.

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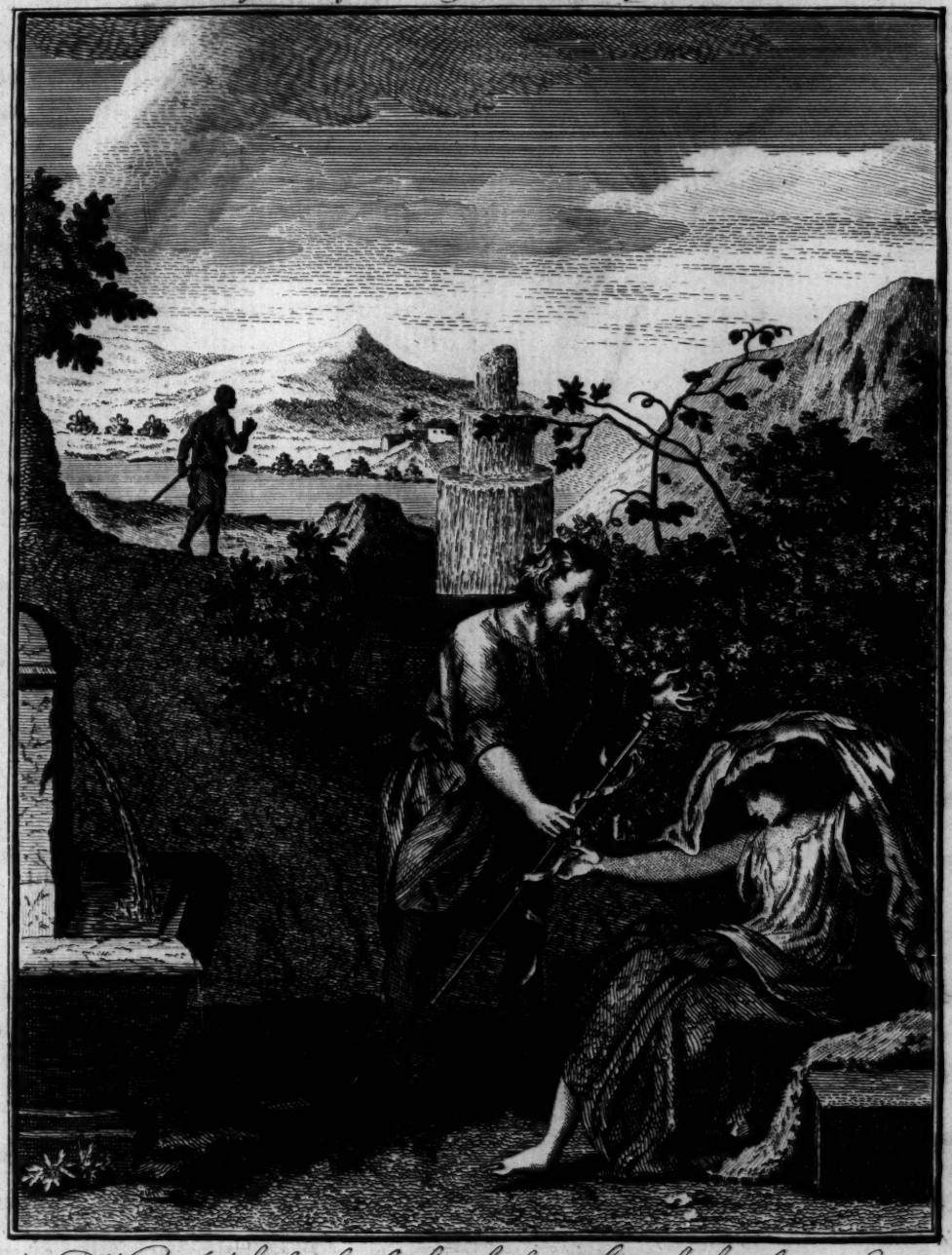

When Judah saw her, he thought her to be an harlot; because she had covered her face. Gen. XXXVIII. 15.

5 MA 56

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

27 And it came to pass in the time of her travail, that behold, twins *were* in her womb.

28 And it came to pass when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass as he drew back his hand, that behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that *had* the scarlet thread upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1 *Joseph advanced in Potiphar's house, 7 resisteth his mistress's temptation.* 13 *He is falsly accused,* 20 *and cast into prison.*

AND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh's, captain of the guard, an Egyptian, bought him of the hand of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake: and the blessing of the LORD was upon all that he had, in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand.

9 *There is* none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass as she spake to Joseph day by day, that he hearkened not unto her to lie by her, *or* to be with her.

26 *She hath been more righteous than I.*] He had with-held from her the husband he had promised; whereas she had kept her faith with him, and lived a widow: besides, she sinned out of a desire to have a child, he to satisfy his lust.

29 *This breach be upon thee.*] That is, be thou for ever called *eruption* or *breach*, which is the meaning of the word *Pharez*. *Zarah* signifies, *he ariseth*; because, like the sun, he had given a sign of his coming, by putting out his hand.

Notes on the Thirty-ninth Chapter.

Ver. 1 *And Joseph.*] Moses here resumes the history of Joseph, beginning where he had left off, chap. xxxvii. ver. the last.

4 *Put all things into his hand.*] He made him steward of his whole estate.

6 *He knew not ought that he had, save,* &c.] The highest expression of confidence: that is, he cared for nothing of his worldly affairs, but enjoyed his fortune with ease and security.

Joseph was a goodly person, &c.] Being the son of a beautiful woman—The comeliness of his person became the occasion of his disgrace, which, however, gave him an opportunity of rendering more eminent that virtue which supports a man under all temptations.

9 *How can I do this great wickedness,* &c.] This answer is truly noble, and highly worthy of imitation; it speaks a mind whose passions are in entire subjection to the ruling principle of reason and conscience; a mind that had the most delicate sentiments of honour, and the most lively impressions of religion. His honest heart startles at the thought of committing so foul a crime as adultery; and the ingratitude and breach of trust with which that crime would have been accompanied in him, presents it to his mind in the blackest colours; so that these virtuous sentiments concurring with his awful reverence of the Supreme Being, who beholds and judges all the actions of the sons of men, enable him to repel this violent assault with the utmost horror and indignation. This is an example of the greatest probity and inflexible integrity; an example worthy the highest commendation. Joseph was then a servant in a strange country: he was tempted by an imperious woman: if he complied, he would be sure of concealment and rewards; he would be sure to enjoy his place, and be advanced; if he resisted, he must expect to be accused and treated as a criminal, be deprived of his place, of his liberty, of his fame, and perhaps of his life too. These are weighty considerations; but he prefers chains, ignominy, and even death itself, to the crime of committing so heinous an action, *and sinning against God.*

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 ¶ And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me:

18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 And it came to paſs when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 ¶ And Joſeph's maſter took him, and put him into the priſon, a place where the king's priſoners *were* bound: and he was there in the priſon.

21 But the LORD was with Joſeph, and ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

22 And the keeper of the priſon committed to Joſeph's hand all the priſoners that *were* in the priſon; and whatſoever they did there, he was the doer *of it*.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD *was* with him; and *that* which he did, the LORD made *it* to proſper.

CHAP. XL.

1 *The butler and baker of Pharaoh are impriſoned.* 4 *Joſeph hath charge of them.* 5 *He interpreteth their dreams.*

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where Joſeph *was* bound.

4 ¶ And the captain of the guard charged Joſeph with them, and he ſerved them: and they continued a ſeaſon in ward.

5 ¶ And they dreamed a dream, both of them, each man his dream in one night, each man according to the interpretation of his dream: the butler and the baker of the king of Egypt, which *were* bound in the priſon.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold, they *were* ſad.

7 And he aſked Pharaoh's officers that *were* with him in the ward of his lord's houſe, ſaying, Wherefore look ye *ſo* ſadly to day?

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

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11 *To do his buſineſs.*] To ſettle his accounts.

12 *He left his garment.*] His upper garment, or looſe mantle. Doubtleſs he might have recovered it by force; but regardleſs of things of leſs moment, provided he ſaved his virtue, he choſe to leave the garment in her hand rather than ſtruggle for it: prudently judging it the ſureſt way to overcome temptation by flying from it.

14 *To mock us.*] To diſgrace himſelf and me too.

20 *He was there in the priſon.*] For three years, as the ſequel ſhows.

21 *The Lord was with Joſeph.*] His God, who had hitherto ſupported him, did not forſake him, though bound with chains and confined in a dungeon. On the contrary, he turned the misfortune into a bleſſing, and made the priſon itſelf become the ſcene from whence he roſe to future grandeur and proſperity.

Notes on the Fortieth Chapter.

Ver. 4 *The captain of the guard.*] This was Potiphar, his old maſter; who muſt now have been convinced of his innocence, by the confidence he placed in him; though, to conceal the diſhonour of his wife, he thought it proper ſtill to confine him.

5 *Each man according to the interpretation.*] Suitable to the office he had held, and the events which were to befal them.

8 *There is no interpreter.*] The Egyptians were perſuaded that their

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; and the cluſters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes and preſſed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joſeph ſaid unto him, This *is* the interpretation of it: the three branches *are* three days:

13 Yet within three days ſhall Pharaoh lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaoh's cup into his hand, after the former manner when thou waſt his butler:

14 But think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this houſe.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream, and behold, I *had* three white baſkets on my head:

17 And in the uppermoſt baſket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the baſket upon my head.

18 And Joſeph anſwered, and ſaid, This *is* the interpretation thereof: the three baſkets *are* three days:

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree: and the birds ſhall eat thy fleſh from off thee.

20 And it came to paſs the third day, *which was* Pharaoh's birth-day, that he made a feaſt unto all his ſervants: and he lifted up the head of the chief butler, and of the chief baker among his ſervants.

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

1 *Pharaoh's two dreams.* 25 *Joſeph interpreteth them.* 33 *He giveth Pharaoh counſel.* 38 *Joſeph is advanced.* 50 *He begetteth Manaſſeh and Ephraim.*

AND it came to paſs at the end of two full years, that Pharaoh dreamed, and behold, he ſtood by the river.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine upon the brink of the river.

4 And the ill-favoured, and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

their magicians or wiſe men could interpret dreams, and accordingly conſulted them when any thing remarkable of this kind happened: but theſe officers' confinement rendered it impoſſible for them now to have recourſe to the magicians, however ſollicitous they might be of doing it.

Do not interpretations belong to God?] No one can explain prophetic dreams but God, who ſends them. Homer ſays, ονειρ εκ Διος εϛιν, *dreams deſcend from Jove.*

13 *Lift up thine hand.*] Shall advance thee; or as it is in the margin, ſhall again *reckon*, or number thee among his ſervants---It ſhould ſeem, from ver. 20. that on certain days the names of all the officers of the court were called over, and ſuch of them as had heinouſly offended, were ſtruck out of the roll and puniſhed, while the leſs guilty were pardoned, releaſed out of priſon, and reſtored to their places.

14 *Think on me when it ſhall be well with thee.*] Think on the perſon who foretold thee this happineſs, and let not proſperity eraze the remembrance of thoſe whom thou leaveſt in this houſe of miſery.

23 *Yet did not the chief butler remember*, &c.] So apt is proſperity to obliterate from the minds of men the remembrance of thoſe friends who were aiding to them in the days of their adverſity.

Notes on the Forty-firſt Chapter.

Ver. 1 *He ſtood by the river.*] The river Nile.

2 *There came up out of the river*, &c.] As Egypt owed its fertility to the overflowings of the Nile, theſe fat and lean kine are with great propriety repreſented as riſing out of it.

5 And he ſlept and dreamed the ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, rank and good.

6 And behold, ſeven thin ears, and blaſted with the eaſt-wind, ſprung up after them.

7 And the ſeven thin ears devoured the ſeven rank and full ears. And Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſs in the morning that his ſpirit was troubled: and he ſent and called for all the magicians of Egypt, and the wiſe men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults this day:

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guard's houſe, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream:

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret:

13 And it came to paſs, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 And Pharaoh ſent and called Joſeph, and they brought him haſtily out of the dungeon: and he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* thou canſt underſtand a dream, to interpret it.

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: God ſhall give Pharaoh an anſwer of peace.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river:

18 And behold, there came up out of the river ſeven kine, fat-fleſhed, and well-favoured; and they fed in a meadow:

19 And behold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſs:

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning. So I awoke.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good:

23 And behold, ſeven ears, withered, thin, *and* blaſted with the eaſt-wind, ſprung up after them:

24 And the thin ears devoured the ſeven good ears: and I told *this* unto the magicians, but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* one: God hath ſhewed Pharaoh what he *is* about to do.

26 The ſeven good kine *are* ſeven years; and the ſeven good ears *are* ſeven years; the dream *is* one:

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven years; and the ſeven empty ears blaſted with the eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following; for it *ſhall be* very grievous:

32 And for that the dream was doubled unto Pharaoh twice; *it is* becauſe the thing *is* eſtabliſhed by God, and God will ſhortly bring it to paſs.

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9 *I do remember my faults.*] I call to mind my offences againſt Pharaoh, and alſo my ingratitude to a fellow-priſoner.

16 *It is not in me.*] I pretend not to more wiſdom than others, but I doubt not that God will direct me to give Pharaoh an anſwer to his ſatisfaction.

32 *And for that the dream was doubled.*] Thou mayeſt be aſſured of

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And there shall arise after them seven years of famine; and the famine shall consume the land. Gen. XLI. 30.

5 MA 56

33 ¶ Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt:

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous years:

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities:

36 And that food ſhall be for ſtore to the land againſt the ſeven years of famine, which ſhall be in the land of Egypt; that the land periſh not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 ¶ And Pharaoh ſaid unto his ſervants, Can we find *ſuch a one* as this *is*, a man in whom the ſpirit of God *is*?

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*:

40 Thou ſhalt be over my houſe, and according unto thy word ſhall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of fine linen, and put a gold chain about his neck:

43 And he made him to ride in the ſecond chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſeph's name Zaphnath-paaneah: and he gave him to wife Aſenath the daughter of Potipherah prieſt of On. And Joſeph went out over *all* the land of Egypt.

46 And Joſeph *was* thirty years old when he ſtood before Pharaoh king of Egypt: and Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

47 And in the ſeven plenteous years the earth brought forth by handfuls.

48 And he gathered up all the food of the ſeven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, until he left numbering; for *it was* without number.

50 ¶ And unto Joſeph were born two ſons, before the years of famine came: which Aſenath, the daughter of Potipherah prieſt of On, bare unto him.

51 And Joſeph called the name of the firſtborn Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, and all my father's houſe.

52 And the name of the ſecond called he Ephraim: for God hath cauſed me to be fruitful in the land of my affliction.

53 And the ſeven years of plenteouſneſs that was in the land of Egypt were ended.

54 And the ſeven years of dearth began to come, according as Joſeph had ſaid: and the

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of the certainty of it, becauſe the dream was repreſented in two different viſions.

34 *Take up the fifth part.*] It is probable the king's tribute in ordinary years was a tenth: but he is here adviſed to double that charge, either by virtue of his prerogative, or perhaps he bought up as much more as was his tribute, which he might do at an eaſy rate when corn was cheap.

42 *Took off his ring.*] This was a mark of Pharaoh's reſpect to Joſeph, and likewiſe of the authority with which he inveſted him.

44 *I am Pharaoh.*] It is my pleaſure who am king of Egypt. *Without thee ſhall no man*, &c.] No man ſhall preſume to do the ſmalleſt thing in publick affairs without thy orders.

45 *Zaphnath-Paaneah.*] The generality of interpreters are of opinion that this is a Coptic word, and implies *a revealer of ſecrets*, alluding to Joſeph's having interpreted the dream.

Prieſt of On.] A famous city in Egypt, ſituated between the Nile and the Arabian gulph in the land of Goſhen. Here was celebrated an annual feſtival in honour of the ſun, whence it was afterwards called Heliapolis. The word we tranſlate *prieſt* may ſignify one who miniſters at the altar, or one who governs in civil affairs: prieſts were antiently the chief men of the kingdom; for kings themſelves were prieſts.

46 *Joſeph was thirty years old*, &c.] He was ſeventeen years old when he was ſold into Egypt, ſo that he had been thirteen years in ſlavery, when he was advanced to be Pharaoh's prime miniſter.

47 *Brought forth by handfuls.*] That is, a handful for every grain. Egypt was remarkably fruitful.

48 *Gathered up all the food.*] The fifth part, as he propoſed.

49 *As the ſand of the ſea.*] In prodigious quantities.

51 *Manaſſeh.*] That is, *forgetting*; Ephraim, *fruitful*.

54 *The dearth was in all the lands.*] The famine extended itſelf to all the adjacent countries, for want of rain.

dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

CHAP. XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 6 *They are imprisoned by Joseph for spies.* 21 *Their remorse.*

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get ye down thither, and buy for us from thence; that we may live and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph was the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him, *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

55 *And when all the land of Egypt was famished.*] It seems they had consumed their corn by exporting it to other nations, where the famine must have been much sooner felt.

Notes on the Forty-second Chapter.

Ver. 6. *And Joseph was governor.*] That is, deputy-governor. *And bowed themselves before him.*] This manner of salutation was common in their own country, but not in use among the Egyptians; a sufficient proof that Jacob's family had no acquaintance with the inhabitants of the neighbouring kingdoms. But by using the customary form of their family, they fulfilled the dreams of Joseph, as far as they had any relation to themselves, and doubtless brought those dreams to Joseph's remembrance.

9 *Ye are spies.*] This expression should have been rendered interrogatively, Are ye not spies?---or I must consider you as spies, till ye prove the contrary.

The nakedness of the land.] That is, the weak, unfortified places of the country.

11 *One man's sons.*] The force of their argument is this, that it was not likely a man would have sent his sons, but rather his servants, upon so dangerous a design.

15 *By the life of Pharaoh.*] These words are not to be looked upon as an oath, but as a solemn asseveration, that *he would as certainly do so and so, as he valued the life and honour of his prince.*

Thus

20 But bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

21 ¶ And they ſaid one to another, We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not hear: therefore is this diſtreſs come upon us.

22 And Reuben anſwered them, ſaying, Spake I not unto you, ſaying, Do not ſin againſt the child; and ye would not hear: therefore behold alſo, his blood is required.

23 And they knew not that Joſeph underſtood *them*; for he ſpake unto them by an interpreter.

24 And he turned himſelf about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joſeph commanded to fill their ſacks with corn, and to reſtore every man's money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his money; for behold, it *was* in his ſack's mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; ſaying,

30 The man, *who is* the lord of the land, ſpake roughly to us, and took us for ſpies of the country.

31 And we ſaid unto him, We *are* true men; we are no ſpies:

32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the country ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone:

34 And bring your youngeſt brother unto me: then ſhall I know that ye *are* no ſpies, but *that* ye *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 And it came to paſs as they emptied their ſacks, that behold, every man's bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children:* Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all theſe things are againſt me.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

Thus Hannah, when ſhe preſented her ſon to Eli the prieſt, makes a ſimilar proteſtation, *As thy ſoul liveth, my Lord, I am the woman*, &c. 1 Sam. i. 26.

21 *We are verily guilty concerning our brother.*] Human nature ſhudders at adverſity, though it is often the moſt effectual monitor to awaken conſcience, and make mankind acquainted with themſelves. The behaviour of Joſeph's brethren affords us a lively inſtance of this. They, who were before ſo blinded with envy and paſſion, as to be inſenſible of the anguiſh and ſupplications of their brother, now relent into pity, when experience had convinced them, what poignant grief and diſtreſs an innocent ſuppliant feels, when all his prayers and intreaties are rejected.

He ſpake unto them by an interpreter.] To prevent his being diſcovered: this ſhows the Egyptian and Hebrew tongue were different, though in ſome words they might agree.

24 *And he turned from them and wept.*] Though Joſeph could counterfeit the ſtranger in his looks, his air, his voice, he ſtill retained the brother in his heart. The confuſion and diſtreſs of his brethren awakened all his fraternal tenderneſs, and drew tears of compaſſion from his eyes.

And took Simeon and bound him.] Simeon was the principal actor in the cruel murder of the Shechemites; and there is reaſon to think, from his fiery nature, that he was one of the moſt implacable enemies to Joſeph. The rabins even ſay, that he was the very perſon that put him into the pit.

28 *Their heart failed them.*] Heb. *Their heart went out, or left their body:* which ſtrongly marks the diſmay and conſternation they were in: their guilt made them *afraid where no fear was.*

35 *They were afraid.*] When they perceived their father's apprehenſions of ſome deſign being formed againſt their lives, their fears returned upon them with double force.

36 *Simeon is not.*] He looked upon him as dead, being in the power of ſo rough a man as they deſcribed the lord of the land to be.

37 *Slay my two ſons*, &c.] He ſpeaks this out of a paſſionate deſire to overcome the doubts and fears of the good old man. Reuben could not poſſibly inſure Benjamin's ſafe return, nor was he ſo fooliſh as to imagine it would be any compenſation to Jacob, in caſe he loſt a ſon, to loſe alſo two grandſons; therefore we muſt look upon theſe expreſſions as the haſty effuſions of a warm temper, earneſt to redeem Simeon, and make more proviſion for the family.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAP. XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 25 *Joseph entertaineth his brethren,* 31 *and maketh them a feast.*

AND the famine *was* sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy the food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones:

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrhe, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an over-sight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin; If I be bereaved *of my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready: for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were afraid, because they

38 *Bring down my gray hairs*, &c.] This verse is remarkably pathetic and pictureſque---Thus in Homer, Priam very affectionately laments his son Hector, b. 22.

Thee, Hector, lost; thy loss (divinely grave)
Sinks my sad soul with sorrow to the grave. *Pope.*

Notes on the Forty-third Chapter.

Ver. 8 *Send the lad.*] He is so called, because he was the youngest of the brothers, though he was 24 years of age.

11 *Take of the best fruits*, &c.] Heb. *Of the praise of the land*; that is, the fruits for which the land of Canaan was particularly remarkable---*Balm*, the balm of Gilead---*Honey*, Canaan was famous for honey: the word may also be translated *dates*, which when full ripe, yield an excellent honey---But Dr. Shaw thinks the word which is translated *honey*, signifies the inspissated juice of the grape, the robb, or extract of grapes, in *Palestine* called *dipse*, of which Hebron alone now sends yearly to Egypt 300 camel loads: for honey was not so great a rarity there as *dipse* must be, from the want of vineyards in Egypt. See his Travels, 4to. p. 339.

Spices.] *Storax*, a noble aromatic gum. *Myrrh*, is thought to be the gum of the cypress-tree. *Nuts*, probably Pistachio nuts.

12 *Double money.*] As much more as was returned in their sacks.

14 *If I be bereaved of my children, I am bereaved.*] This expression is worthy the prudence and piety of Jacob. He had taken every precaution in his power to render their journey successful, and then leaves the event to be determined by God; concluding, that if he pleased to bereave him of his children, it was his duty to submit, and bear the stroke with the fortitude of a man who hopes for happiness beyond the grave.

were brought into Joſeph's houſe; and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time are we brought in; that he may ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

19 And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe,

20 And ſaid, O Sir, we came indeed down at the firſt time to buy food:

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand:

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God, and the God of your father hath given you treaſure in your ſacks: I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joſeph's houſe, and gave *them* water, and they waſhed their feet: and he gave their aſſes provender.

25 ¶ And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of *their* welfare, and ſaid, *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his mother's ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? and he ſaid, God be gracious unto thee, my ſon.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep; and he entered into *his* chamber, and wept there.

31 ¶ And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamin's meſs was five times ſo much as any of their's. And they drank, and were merry with him.

CHAP. XLIV.

Joſeph's policy to ſtay his brethren.

AND he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks *with* food, as much as they can carry, and put every man's money in his ſack's mouth.

2 And put my cup, the ſilver cup, in the ſack's mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken.

23 *Peace be to you.*] Set your hearts at reſt; compoſe your minds: *the God of your father's hath given you treaſure in your ſacks.*

29 *My ſon.*] An appellation of courteſy, uſed by ſuperiors in ſaluting their inferiors, whom they ſtiled ſons, with reſpect to themſelves, as fathers of the country.

32 *The Egyptians might not eat bread with the Hebrews.*] Becauſe, ſays the Chaldee Paraphraſt, they eat thoſe beaſts which the Egyptians worſhipped.

34 *And he took and ſent meſſes,* &c.] It was a cuſtom among the ancients for the maſter of the feaſt to diſtribute to every one his portion.

Benjamin's meſs was five times, &c.] This was done not only to ſhew his particular regard for Benjamin, but alſo to obſerve whether they would look upon their younger brother with the ſame envious eye as they had formerly done upon himſelf. This cuſtom of allotting the largeſt portion of meat and wine at the banquets of the ancients to any particular perſon, by way of preference, was practiſed in Homer's days, as we may ſee from Agamemnon's ſpeech to Idomeneus, Iliad, b. 4.

For this in banquets when the generous bowls
Reſtore our blood, and raiſe the warriors' ſouls,
Tho' all the reſt with ſtated rules we bound,
Unmix'd, unmeaſur'd are thy goblets crown'd. *Pope.*

Notes on the Forty-fourth Chapter.

Ver. 2 *My cup.*] By this ſtratagem Joſeph probably intended no

3 As ſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh? and whereby indeed he divineth? ye have done evil in ſo doing.

6 And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing:

8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lord's houſe ſilver or gold?

9 With whom *ſoever* of thy ſervants it be found, both let him die, and we alſo will be my lord's bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamin's ſack.

13 Then they rent their clothes, and laded every man his aſs, and returned to the city.

14 And Judah and his brethren came to Joſeph's houſe; (for he *was* yet there:) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? Wot ye not, that ſuch a man as I can certainly divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear ourſelves? God hath found out the iniquity of thy ſervants: behold, we *are* my lord's ſervants, both we, and *he* alſo, with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get ye up in peace unto your father.

18 Then Judah came near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears, and let not thine anger burn againſt thy ſervant: for thou *art* even as Pharaoh.

19 My lord aſked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for *if* he ſhould leave his father, *his father* would die.

23 And thou ſaidſt unto thy ſervants, Except your youngeſt brother come down with you, ye ſhall ſee my face no more.

24 And it came to paſs, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go, again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then we will go down: for we may not ſee the man's face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife bare me two *ſons*:

28 And the one went out from me, and I ſaid, Surely he is torn in pieces; and I ſaw him not ſince:

no more than to find a ſpecious pretence for detaining Benjamin, being ignorant of the peremptory charge which Jacob had given with regard to this favourite ſon.

5 *Whereby he divineth.*] The Hebrew word ſometimes ſignifies, *to make an experiment*, and may be thus expounded, *Will he not by making trial ſearch it out?* that is, Do you imagine your theft can be concealed from one who is ſo ſagacious in diſcovering ſecrets? *Pool's Synop.*

14 *They fell before him on the ground.*] A ſcene of this kind muſt, in a particular manner, affect the tender heart of their compaſſionate brother. Here again his dream is fulfilled.

15 *Can certainly divine?*] Do you think that I, who foretold this grievous famine, could not diſcover your theft?

16 *God hath found out the iniquity*, &c.] He acknowledges ingenuouſly that they had been guilty of many ſins, for which God had now brought them hither to ſuffer puniſhment.

18 *Thou art even as Pharaoh.*] Of equal power and majeſty.

29 And if ye take this alſo from me, and miſchief befall him, ye ſhall bring down my gray hairs with ſorrow to the grave.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lad's life:)

31 It ſhall come to paſs, when he ſeeth that the lad *is* not *with us*, that he will die: and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſurety for the lad unto my father, ſaying, If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy ſervant abide inſtead of the lad, a bondman to my lord; and let the lad go up with his brethren.

34 For how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall come on my father.

CHAP. XLV.

1 *Joſeph maketh himſelf known to his brethren.* 9 *He ſendeth for his father,* 25 *who is revived at the news.*

THEN Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

2 And he wept aloud: and the Egyptians and the houſe of Pharaoh heard.

3 And Joſeph ſaid unto his brethren, I *am* Joſeph; doth my father yet live? And his brethren could not anſwer him: for they were troubled at his preſence.

4 And Joſeph ſaid unto his brethren, Come near to me, I pray you: and they came near: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither: for God did ſend me before you, to preſerve life.

6 For theſe two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance.

8 So now it *was* not you *that* ſent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

34 *Leſt peradventure I ſee the evil,* &c.] Here Judah acts the part both of a faithful brother, and dutiful ſon, who rather than behold the miſery of his father, in caſe Benjamin was left behind, ſubmits to become a bondman in his ſtead. And indeed, ſuch an air of candour and generoſity runs through the whole ſpeech; the ſentiments are ſo tender and affecting, the expreſſions ſo paſſionate, and flow ſo much from artleſs nature, that it is no wonder they came home to Joſeph's heart, and rendered it impoſſible for him to conceal himſelf any longer.

Notes on the Forty-fifth Chapter.

Ver. 1 *Could not refrain himſelf.*] The efforts of nature could be no longer ſuppreſſed; by Judah's moving ſpeech, his tender paſſions were wound up to ſuch a pitch, as to oblige him to throw off all diſguiſe.

2 *He wept aloud.*] Words are but ill adapted to expreſs the ſentiments of the heart on ſuch an important occaſion. Many tender ſentiments croud in upon Joſeph's mind at once: joy, pity, fraternal love, intermixed with a high veneration of Providence in bringing about ſo ſurpriſing an event; all theſe ſwell his ſoul with emotions too big for utterance, and which can only be vented by the more expreſſive language of nature, that of tears and ſighs.

3 *I am Joſeph: doth my father yet live?*] How quick the tranſition! his ſoul is ſo full of filial affection for his father, that before he has finiſhed his ſentence he enquires after him, though they had before told him he was alive. And how muſt ſuch an abrupt declaration affect his brethren! No wonder they were dumb for ſome time with aſtoniſhment, and unable to anſwer the queſtion with regard to their father. The diſcovery of Ulyſſes to Telemachus in Homer, has ſome reſemblance to that of Joſeph's diſcovery of himſelf to his brethren—

I am Joſeph, I am your brother Joſeph.
I am Ulyſſes, I, my ſon, am he. *Pope.*

And he wept aloud—and he fell upon his brother's neck and wept.
He wept abundant, and he wept aloud. *Pope.*

But it muſt be owned that Homer falls infinitely ſhort of Moſes---There is indeed in the whole hiſtory of Joſeph a majeſtic ſimplicity in the relation, and ſuch an affecting portrait of human nature, that it overwhelms us with viciſſitudes of joy and ſorrow.

They were troubled at his preſence.] Conſcious of their guilt towards him, they were quite abaſhed and confounded; the margin reads *terrified* at his preſence.

5 *Now therefore be not grieved.*] Afflict not yourſelves too much for your ſin, becauſe God hath turned it into good.

6 *There ſhall be neither earing nor harveſt.*] The Engliſh word *earing* probably in this place ſignifies ploughing, from the Latin *aro, to plough*; and by our old writers is always uſed in this ſenſe; thus Iſa. xxx. 24. *The oxen likewiſe and the young aſſes that* ear *the ground, ſhall eat clean provender.*

8 *Hath made me a father to Pharaoh.*] As a dutiful ſon, Pharaoh honours me, and does nothing without my advice.

9 ¶ Haſte ye, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt:

11 And there will I nouriſh thee; (for yet *there are* five years of famine;) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* my mouth that ſpeaketh unto you.

13 And ye ſhall tell my father of all my glory in Egypt, and of all that ye have ſeen: and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh's houſe, ſaying, Joſeph's brethren are come: and it pleaſed Pharaoh well, and his ſervants.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get ye unto the land of Canaan;

18 And take your father, and your houſholds, and come unto me: and I will give you the good of the land of Egypt, and ye ſhall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo regard not your ſtuff; for the good of all the land of Egypt *is* your's.

21 And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the commandment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye fall not out by the way.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, ſaying, Joſeph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the wagons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived:

28 And Iſrael ſaid, *It is* enough; Joſeph my ſon *is* yet alive: I will go and ſee him before I die.

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-ſheba.* 5 *He goeth into Egypt.* 8 *The number of his family.* 28 *Joſeph meeteth him.*

24 *See that ye fall not out by the way.*] Joſeph was no ſtranger to the tempers of his brethren; and therefore thought proper to reprove them in this gentle manner. Probably he ſuſpected that they might accuſe each other with the cruelty they had exerciſed towards him, or throw envious reflections on Benjamin, becauſe he had been eminently diſtinguiſhed above the reſt.

26 *And Jacob's heart fainted, for he believed them not.*] St. Jerom and others, render this paſſage in the following manner: *And Jacob's heart fainted, though he believed them not.* That is, the good old Patriarch, though he did not then believe their words, fainted at their telling him that Joſeph was yet alive. The tide of joy which ſuddenly ruſhed upon him at hearing that his favourite ſon, whom he had ſo long conſidered as dead, was ſtill in being, was too impetuous to be reſiſted.

27 *The ſpirit of Jacob revived.*] When he was fully convinced of the truth of what they had told him, he not only recovered from his fainting fit, but his ſpirits returned with greater vigour than they had ever done ſince the loſs of Joſeph.

28 *Iſrael ſaid, it is enough.*] A beautiful expreſſion of the fullneſs of ſatisfaction which Jacob enjoyed, now that he knew Joſeph was alive.

AND Iſrael took his journey, with all that he had, and came to Beer-ſheba, and offered ſacrifices unto the God of his father Iſaac.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob: and he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will alſo ſurely bring thee up *again*: and Joſeph ſhall put his hand upon thine eyes.

5 ¶ And Jacob roſe up from Beer-ſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had ſent to carry him.

6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his ſeed with him.

7 His ſons, and his ſons ſons with him, his daughters, and his ſons daughters, and all his ſeed brought he with him into Egypt.

8 ¶ And theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſons: Reuben Jacob's firſt-born.

9 And the ſons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaaniteſh woman.

11 And the ſons of Levi; Gerſhon, Kohath, and Merari.

12 And the ſons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the ſons of Pharez, were Hezron, and Hamul.

13 And the ſons of Iſſachar; Tola, and Phuvah, and Job, and Shimron.

14 And the ſons of Zebulun; Sered, and Elon, and Jahleel.

15 Theſe *be* the ſons of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſons and his daughters *were* thirty and three.

16 And the ſons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 And the ſons of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: and the ſons of Beriah; Heber, and Malchiel.

18 Theſe *are* the ſons of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Jacob, *even* ſixteen ſouls.

19 The ſons of Rachel Jacob's wife; Joſeph, and Benjamin.

20 And unto Joſeph in the land of Egypt were born Manaſſeh and Ephraim, which Aſenath the daughter of Potipherah prieſt of On bare unto him.

21 And the ſons of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

22 Theſe *are* the ſons of Rachel which were born to Jacob: all the ſouls *were* fourteen.

23 And the ſons of Dan; Huſhim.

24 And the ſons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 Theſe *are* the ſons of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his loins, beſides Jacob's ſons wives, all the ſouls *were* threeſcore and ſix;

27 And the ſons of Joſeph which were born him in Egypt, *were* two ſouls: all the ſouls of the houſe of Jacob, which came into Egypt, *were* threeſcore and ten.

Notes on the Forty-ſixth Chapter.

Ver. 1 *Came to Beer-ſheba.*] In his way from Hebron, where he now lived: here Abraham had formerly planted a grove, and *called on the name of the everlaſting God*, chap. xx. 33.

3 *Fear not to go into Egypt.*] Jacob might be afraid to go thither on ſeveral accounts. Abraham had been injured there, chap. xii. 15. It had been foretold that his ſeed ſhould be afflicted by the Egyptians, chap. xv. 13. Iſaac had been warned not to go into Egypt, chap. xxvi. 2. Beſides, he might fear leſt by this means his poſterity ſhould be deprived of the land of Canaan.

4 *Joſeph ſhall put his hand upon thine eyes.*] That is, *he ſhall cloſe thine eyes*; an office which was performed, as ſoon as any one expired, by the neareſt relation or deareſt friend.

15 *Thirty and three.*] Reckoning Jacob in the number.

27 *All the ſouls---were threeſcore and ten.*] As this is the whole number that came into Egypt firſt and laſt, it is plain that Jacob himſelf, Joſeph and his two ſons muſt be included.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds: for their trade hath been to feed cattle: and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants trade hath been about cattle, from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

CHAP. XLVII.

1 *Joseph presenteth five of his brethren, 7 and his father before Pharaoh. 11 He giveth them habitation and maintenance.*

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? and they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell; and if thou knowest *any* men of activity amongst them, then make them rulers over my cattle.

7 ¶ And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days

28 *To direct his face unto Goshen.*] To receive instructions from Joseph in what part of Goshen he should dwell.

30 *Now let me die, since I have seen,* &c.] Now I am willing to leave the world, because nothing more can be added to my happiness. The expression is similar to that of Simeon; *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

34 *Say, thy servants trade hath been about cattle.*] He was desirous they should speak the truth; well knowing, that their declaring themselves to be shepherds, would procure their being settled in a distinct body by themselves, far distant from the snares of the court; namely, in the land of Goshen: a country, in all probability, allotted to the Egyptian shepherds, being remarkable for the excellence of its pastures.

For every shepherd is an abomination unto the Egyptians.] The true sense of this passage, which has greatly embarrassed the commentators, seems to be this: That the Egyptians, especially the courtiers, disdained to converse with shepherds, looking upon their employment as vile and despicable; for the word *abomination*, in this place, signifies no more than to *loath*, or *contemn*.

Notes on the Forty-seventh Chapter.

Ver. 1 *They are in the land of Goshen.*] They stopped there till they knew the king's pleasure; for it was in the entrance of Egypt.

7 *Jacob blessed Pharaoh.*] He wished him health and a long and a happy reign, at meeting and at parting, ver. 10.

9 *Of my pilgrimage.*] This beautiful expression is often used by the sacred penmen to signify the life of man; but it had a more remarkable propriety when applied to the patriarchs of old, who sojourned in the land of Canaan with the consent of the inhabitants, and were continually shifting their tents from one place to another, in search of pasture for their flocks. But Jacob had still more reason than any of them to call his life a pilgrimage; for he had been, first, driven into Mesopotamia from the face of his brother; thence he returned into Canaan, where he dwelt some time at Succoth, then at Shechem; after that, he removed to Beth-el, thence to Hebron to his father Isaac; and now, from Hebron into Egypt.

Few and evil have the days, &c.] Jacob, by reason of the infirmities of old age, considers the period of his life to be at hand;

of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypt, in the beſt of the land, in the land of Rameſes, as Pharaoh had commanded.

12 And Joſeph nouriſhed his father, and his brethren, and all his father's houſhold with bread, according to *their* families.

13 And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joſeph brought the money into Pharaoh's houſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth.

16 And Joſeph ſaid, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattle of the herds, and for the aſſes: and he fed them with bread, for all their cattle, for that year.

18 When that year was ended, they came unto him the ſecond year, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent; my lord alſo hath our herds of cattle; there is not ought left in the ſight of my lord, but our bodies, and our lands:

19 Wherefore ſhall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live, and not die, that the land be not deſolate.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

22 Only the land of the prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they ſold not their lands.

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſs in the increaſe, that ye ſhall give the fifth *part* unto Pharaoh, and four parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us find grace in the ſight of my lord, and we will be Pharaoh's ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; except the land of the prieſts only, *which* became not Pharaoh's.

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hand; and though he had now lived 130 years, he calls his days few, in compariſon with Abraham, who lived 175, and Iſaac 180 years; and *evil*, becauſe of the many toils and griefs he had endured.

11 *In the land of Rameſes.*] That is, in Goſhen.

21 *As for the people he removed them to cities.*] We are told before that *Joſeph gathered up the food, and laid it up in the cities*; and therefore, inſtead of ſuffering the people to live in the country, where it would have been difficult to have taken due care of them, he removed them into the cities where the corn was laid up, for the better conveniency of feeding them; an act of the greateſt prudence, compaſſion, and generoſity.

22 *Only the land of the prieſts bought he not.*] The Egyptian prieſts were the whole body of the nobility of the land: they were the king's counſellors, and in ſome things his joint agents. They were the moſt learned body of the nation, particularly in aſtronomy. They alſo acted as magiſtrates, and filled the chief offices of ſtate; for the original word equally ſignifies *prince* and *prieſt*, as we have before obſerved. Hence we ſee the reaſon why Joſeph did not purchaſe their lands, namely, the greatneſs of their authority, which rendered their perſons, and conſequently their eſtates, too ſacred to be taxed or alienated to the crown.

23 *I have bought you.*] Though he had a right to inſiſt upon the performance of the contract he had made with them; yet he generouſly gave them their freedom and returned their eſtates, laying only a tax on them for the better ſupport of the Egyptian government.

27 And Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

CHAP. XLVIII.

1 *Joseph visiteth his sick father.* 3 *Jacob repeateth the promise;* 21 *and propheſieth their return.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, behold thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, *for* an everlasting possession.

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place:* and he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the eyes of Israel were dim for age, *so that* he could not see: and he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him.

29 *Put, I pray thee, thine hand under my thigh.*] That is, swear to me; see chap. xxiv. 2.

31 *And Israel bowed himself upon the bed's head.*] In the Septuagint translation, these words are rendered, *He worshipped upon,* or *leaning upon, the top of his staff*; which reading, the apostle to the Hebrews (chap. xi. 21) has adopted. The reason of the difference is, that the word which we render *bowed himself,* signifies either a mere natural action, or bowing in token of religious worship; and the word which answers to *bed's head,* signifies, with little variation, *the top,* or *extremity of a staff.*

Notes on the Forty-eighth Chapter.

Ver. 1 *One told Joseph.*] A messenger was sent from Jacob to acquaint Joseph with his sickness.

2 *Israel strengthened himself.*] The news of Joseph's arrival revived his aged father, and made him exert all his spirits to receive him chearfully.

5 *And now thy two sons,* &c.] Ephraim and Manasseh shall be accounted my children, and become the chiefs of two distinct tribes.

6 *And thy issue which thou begettest,* &c.] They shall not make distinct tribes, but be considered as the descendants of my other sons.

7 *Rachel died by me.*] He seems to mention this circumstance as a reason why he adopted Joseph's two sons, being willing to honour her memory; who died in child-birth, by adding her two grand-children to the number of his own sons.

14 And Iſrael ſtretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manaſſeh's head: guiding his hands wittingly; for Manaſſeh *was* the firſt-born.

15 And he bleſſed Joſeph and ſaid, God before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bleſs the lads; and let my name be named on them, and the name of my fathers Abraham and Iſaac: and let them grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him: and he held up his father's hand, to remove it from Ephraim's head unto Manaſſeh's head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*: he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a multitude of nations.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 ¶ And Iſrael ſaid unto Joſeph, Behold, I die: but God ſhall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite, with my ſword and with my bow.

CHAP. XLIX.

1 *Jacob calleth his ſons to bleſs them.* 3 *Their bleſſing in particular.* 29 *His charge concerning his burial.* 33 *His death.*

AND Jacob called unto his ſons, and ſaid, Gather your ſelves together, that I may tell you *that* which ſhall befall you in the laſt days.

2 Gather your ſelves together, and hear, ye ſons of Jacob; and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my might, and the beginning of my ſtrength, the excellency of dignity, and the excellency of power;

4 Unſtable as water; thou ſhalt not excel, becauſe thou wenteſt up to thy father's bed: then defiledſt thou *it*: he went up to my couch.

5 Simeon and Levi *are* brethren; inſtruments of cruelty *are in* their habitations:

6 O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man, and in their ſelf-will they digged down a wall:

14 *Iſrael ſtretched out his right-hand.*] Hence aroſe the cuſtom among the Hebrews, of laying hands on the head of any perſon conſecrated to any ſolemn office: and hence the origin of laying on of hands in the offices of ordination, confirmation, and conſecration of biſhops.

16 *The angel which redeemed me.*] Who, by God's order, preſerved me in all the dangers wherein I have been.

Grow into a multitude.] Heb. *Increaſe like fiſhes*, which are reckoned the moſt prolific of all creatures.

20 *In thee ſhall Iſrael bleſs.*] When my poſterity would wiſh all happineſs to others, they ſhall ſay, *God make you like*, &c.

21 *Into the land of your fathers.*] The land of Canaan.

22 *One portion above thy brethren, which I took out of the hand of the Amorite*, &c.] By this portion Jacob doubtleſs meant the parcel of ground which he purchaſed of Hamor the prince of the country, and which it ſeems he afterwards took from the Amorites, who had ſeized it after his removal to another part of Canaan. The only objection againſt this explication is, that there is no mention in the hiſtory either of this invaſion of the Amorites, or of Jacob's diſpoſſeſſing them. But this is not the only inſtance we meet with in ſcripture, where things are tranſiently related, as having been ſaid or done, though they were not before mentioned. Thus it is ſaid, Joſhua xxiv. 11. That the men of Jericho fought againſt the children of Iſrael, though there is no mention of it in the hiſtory of Joſhua's taking that place.

Notes on the Forty-ninth Chapter.

Ver. 1 *In the laſt days.*] That is, what ſhall befal your poſterity in future times, till Meſſiah, in the fulneſs of time, ſhall come.

3 *Reuben, thou art my firſt-born.*] The epithets uſed here by Jacob refer in general to the prerogatives of the firſt-born, which Reuben, by the unnatural crime of inceſt, had juſtly forfeited.

4 *Unſtable as water; thou ſhalt not excel.*] As water is prone to flow, and ſtill tends downward to an inferior ſituation, ſo ſhalt thou fall from thy pre-eminence, and ſink into a level with the reſt of thy brethren.

He went up to my couch.] In our verſion this is an apoſtrophe, wherein Jacob, warmed with indignation at the crime, turns from Reuben, and addreſſes himſelf to his other ſons. This is one of the many beauties in writing with which this chapter abounds.

5 *Simeon and Levi are brethren.*] In iniquity; confederates in contriving the barbarous murder of the Shechemites.

6 *O my ſoul, come not*, &c.] By this pathetic exclamation, Jacob expreſſes his deteſtation of the barbarity of his ſons.

7 Curſed *be* their anger, for *it was* fierce; and their wrath, for it was cruel; I will divide them in Jacob, and ſcatter them in Iſrael.

8 Judah, thou *art he* whom thy brethren ſhall praiſe; thy hand *ſhall be* in the neck of thine enemies; thy father's children ſhall bow down before thee:

9 Judah *is* a lion's whelp: from the prey, my ſon, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; who ſhall rouſe him up?

10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him *ſhall* the gathering of the people *be*.

Unto their aſſembly, &c.] Let mine honour be never ſtained by joining their curſed aſſembles—*For in their anger* they committed murder, *and in their ſelf-will they digged down a wall*; in their head-ſtrong paſſion, they exterminated the enemy: which ſeems to be the true ſenſe of this paſſage.

7 *Curſed be their anger*, &c.] The patriarch does not pour out this execration on their perſons, but on their deteſtable paſſion: as much as to ſay, Let it be abhorred, and appear execrable in the eyes of all the world.

I will divide them, &c.] They who were aſſociated in wickedneſs, ſhall in their poſterity be divided, and ſcattered up and down among their brethren. Accordingly, the tribe of Levi had no inheritance of their own, but were diſperſed among the other tribes: and as for the tribe of Simeon, they had only a portion in the midſt of the tribe of Judah, (Joſh. xix. 1.---9.) whence ſeveral of them afterwards went in queſt of new habitations, 1 Chron. iv. 39.

8 *Judah, thou art he whom thy brethren ſhall praiſe.*] Alluding to the name *Judah*, which ſignifies *praiſe*. This prophecy muſt be underſtood of Judah as a tribe, which was to excel the reſt in warlike exploits abroad, and in temporal and ſpiritual bleſſings at home: and from which, according to the fleſh, was to ariſe the Saviour of the world, the Prince of peace.

9 *Judah is a lion's whelp.*] The patriarch now illuſtrates what he had ſaid before by ſimilies, comparing Judah to a lion's whelp, a lion, and an old lion, to expreſs the beginning, increaſe, and full growth of the power of that tribe.

From the prey, my ſon, thou art gone up.] This is a beautiful manner of expreſſion common among the ancient prophets, repreſenting things to come, as if already paſt. In this manner Jacob repreſents the tribe of Judah as if he had ſeen them returning in triumph, and loaded with the ſpoils of their enemies; alluding to lions, which having ſeized their prey in the vallies, return ſatiated to the mountains.

Who ſhall rouſe him up?] That is, it would be leſs dangerous to provoke the rage of a ſlumbering lion, than diſturb the repoſe of this warlike tribe.

10 *The ſceptre ſhall not depart from Judah*, &c.] This famous paſſage has been explained by a variety of commentators; but Dr. Sherlock, the late biſhop of London, has ſet it in the cleareſt light; and therefore I ſhall extract from him the explication of this celebrated prophecy. In order to this it muſt be obſerved, 1. That the bleſſing of Abraham, Gen. xii. 2, 3. which was conveyed from him to Iſaac, and from Iſaac to Jacob, conſiſted of two parts, namely, the promiſe of the land of Canaan, and the promiſe of the ſon, in whom all the nations of the earth were to be bleſſed. The firſt of theſe, namely, the ſettlement in the land of Canaan, Jacob beſtowed in portions upon all his ſons, or all the twelve tribes; the promiſe of the bleſſed ſeed could not be divided; for a man can deſcend but from one tribe, a ſon can be born but of one father. Now Judah is the only one who received two bleſſings from his father, viz. the promiſe of the bleſſed ſeed, as well as a portion in the land of Canaan. And this prophecy promiſes a longer continuance of the inheritance in the houſe of Judah, than the other tribes were to expect, and fixes a term for the duration of Judah's ſceptre. As to the meaning of the word *ſceptre*, it is to be obſerved, 2. That in the Iſraelitiſh conſtitution, every tribe had its own princes and judges, and every prince, or head of a tribe, judged his own people. This is plain from verſe 16. of this chapter. *Dan ſhall judge his people as one of the tribes of Iſrael*; and conſequently every tribe had a *ſceptre* and a *law-giver* as well as Judah. Therefore this prophecy is not a grant of the ſceptre to Judah, (according to the common notion) but a confirmation of it; or, in other words, the promiſe here to Judah does not imply that he ſhould have a ſceptre, which none of his brethren had, or were to have, but that his ſceptre ſhould continue longer with him, than his brothers' ſceptres ſhould continue with them. Jacob had ſettled a ſceptre in every tribe: he had created twelve princes; and of one of them he ſays, *The ſceptre ſhall not depart from him until Shiloh come*. Is it not plain then, that the ſceptres are diſtinguiſhed here, and that it is foretold of one, that it ſhould laſt longer than the reſt? The words therefore, *The ſceptre ſhall not depart from Judah*, are equivalent to theſe, *Judah's ſceptre ſhall not depart*. Conſequently, the *ſceptre* here is an emblem of *authority in, and over a tribe only*, and can by no means, in theſe circumſtances, be made to ſignify or denote an authority over all the tribes of Iſrael. What confirms this ſenſe is, that the ſame word in the original ſignifies a *tribe* and a ſceptre, and probably a *tribe*, becauſe a tribe is a collection of people under one ſceptre or authority. *Becauſe every tribe had its rod or ſceptre, inſcribed with its own name, which the prince of the tribe wore as the badge of his authority.*

Nor a law-giver from between his feet.] What he has ſaid above to fix the meaning of the word *ſceptre*, ſerves equally to fix the ſenſe of *law-giver*, and muſt be confined to mean ſuch law-givers only, as ſingle tribes had within themſelves. And indeed there is a ſtrong objection againſt any interpretation, which extends the power here mentioned over all the tribes of Iſrael: for the tribe of Judah never had a legiſlative authority over all the tribes, no not in the days of David and Solomon. Moſes, who was the only proper law-giver of the people of Iſrael, had excluded all kings from this power, Deut. xvii. 18, &c. They indeed might, with conſent of the heads of the tribes, make ſuch rules, as we commonly call by-laws: but the law of Moſes was their unalterable law, both for civil and eccleſiaſtical affairs. And therefore by *law-giver* I chuſe to underſtand *judge*, as the word in the original ſignifies; for the word imports either one that makes laws, or who adminiſters juſtice according to law. And this agrees beſt with the paſſage before referred to, *Dan ſhall judge his people as one of the tribes of Iſrael*. The words may be conſtrued two ways, namely, a *law-giver from between his feet, ſhall not depart from Judah*, or *a law-giver ſhall not depart from between the feet of Judah*. In the firſt reading the meaning is, *That the law-givers or judges of Judah ſhall be of his own deſcendants*; and this was actually the caſe, that tribe having been governed by its own judges till the city and temple of Jeruſalem were laid waſte by Titus Veſpaſian. In the ſecond reading the meaning is, that the tribe of Judah ſhould have law-givers of her own till the very laſt times.

Until Shiloh come.] The word Shiloh is variouſly rendered; but all interpreters agree in this, that the Meſſiah is here deſigned.

11 Binding his fole unto the vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the blood *of* grapes:

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 Zebulun ſhall dwell at the haven of the ſea; and he *ſhall be* for an haven of ſhips; and his border *ſhall be* unto Zidon.

14 Iſſachar *is* a ſtrong aſs, couching down between two burdens:

15 And he ſaw that reſt *was* good, and the land that *it* was pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 Dan ſhall judge his people, as one of the tribes of Iſrael:

17 Dan ſhall be a ſerpent by the way, an adder in the path; that biteth the horſe-heels, ſo that his rider ſhall fall backward.

18 I have waited for thy ſalvation, O LORD.

19 Gad, a troop ſhall overcome him: but he ſhall overcome at the laſt.

20 Out of Aſher his bread *ſhall be* fat, and he ſhall yield royal dainties.

ſigned. If by this word we underſtand *pacificus*, the peace-maker, who can it deſign but the *prince of peace*, him, in whoſe times there was to be abundance of righteouſneſs and peace for evermore? If by it we underſtand *mittendus*, the perſon to be ſent, as Siloam is rendered, John ix. 7. who can that be, but the ſame of whom ſo many prophecies had been given, even the bleſſed ſeed? *He whom God hath ſent.* If we chuſe rather to interpret it *filius ejus*, his ſon, who is this peculiar ſon of Judah, but the Meſſiah, *in whom all the nations of the earth were to be bleſſed.* Thus, in all views, the promiſe muſt terminate in Chriſt; and a continuance of the power now ſettled in the houſe of Judah, is promiſed till the Meſſiah comes.

And unto him ſhall the gathering of the people be.] Or *obedience of the people*, as it is otherwiſe tranſlated. Theſe words are capable of three different conſtructions, and each ſo probable, that it is not eaſy to ſay which was certainly intended by the author. For, 1. They may relate to Judah, who is the main ſubject of the prophecy, and of the diſcourſe preceding and following; and by the *people*, we may underſtand the people of Iſrael: and then the meaning will be, that the other tribes ſhould be gathered to the tribe of Judah. Or, 2. They may relate to Shiloh, who is mentioned immediately before; and by the *people*, we may underſtand the Gentiles: and then the meaning will be, that the Gentiles ſhould be gathered or become obedient to the Meſſiah. Or, 3. They may ſtill relate to Shiloh, and yet not be conſidered as a diſtinct clauſe, but be joined in conſtruction with the preceding words, *until Shiloh come*, the word *until* being common to both parts: and then the ſentence will run thus, *until Shiloh come, and to him the gathering*, or *obedience of the people*, that is, until the Meſſiah come, and until the people or nations be gathered to his obedience: each of theſe interpretations may very well be juſtified by the event. Dr. Newton on Prophecy, vol. I.

11 *Binding his fole to the vine.*] Hereby is intimated the great fertility of Judah's country, where vines ſhould be ſo common, that they ſhould tie aſſes with their foles to them.

He waſhed his garments in wine.] Another hyberbolical expreſſion, importing that they ſhould have wine as plentiful as water, which ſerves for common uſes---Thus Job, ſpeaking of his proſperity, ſays; *I waſhed my ſteps with butter, and the rock poured me out rivers of oil.*

12 *His eyes ſhall be red with wine.*] The radiance of the eyes is one of the ſureſt ſymptoms of health: the LXX and Vulgate render it, *His eyes ſhall be more beautiful than wine, his teeth whiter than milk.*

13 *Zebulun ſhall dwell at the haven of the ſea*, &c.] Though Zebulun was younger than Iſſachar, the patriarch thought proper to bleſs him firſt: the ſame was obſerved by Moſes, Deut. xxxii. 18. And purſuant to this prophecy, his habitation was near the lake of Tiberias, or ſea of Galilee, to which the eaſt border of the tribe extended, while the weſtern limits of his inheritance was the Mediterranean. And hence we are taught, that their inheritance in the land of Canaan was the gift of God; for we ſee that Jacob, two hundred years before the conqueſt of Canaan, deſcribed the ſituation of the reſpective places which were to be the lot of his poſterity.

14 *Iſſachar is a ſtrong aſs*, &c.] Heb. *An aſs of bone*; that is, ſtrong and robuſt. The aſs was, in thoſe countries, principally employed in labour; and, being a very patient creature, was conſidered as a proper ſymbol of agriculture, and uſed by the patriarch to imply, that Iſſachar's poſterity ſhould addict themſelves to the quiet and retired buſineſs of tillage and huſbandry.

Couching down between two burdens.] This repreſents the tame and indolent temper of this tribe, that would rather ſubmit to the heavieſt taxes and impoſitions than engage in war, and loſe their beloved quiet: juſt like an aſs, which, however ſtrong, will go tamely couching with a burthen on either ſhoulder; and rather than ſhake it off, lie down under the double load.

15 *And became a ſervant unto tribute.*] This was fulfilled in the time of the judges, when the Iſraelites became tributary to the neighbouring kings, and eſpecially Iſſachar's poſterity, upon account of the fertility of their ſoil; for they poſſeſſed one of the moſt fertile and pleaſant tracts of Canaan.

16 *Dan ſhall judge his people.*] Alluding to the name Dan, which ſignifies *judging*. Jacob's meaning is, that though Dan was the ſon of a concubine, and ſo inferior to his brethren before mentioned; yet his poſterity ſhould, like the reſt, be governed by a head of their own tribe.

17 *Dan ſhall be a ſerpent by the way*, &c.] That is, the tribe of Dan ſhall be remarkable for ſtratagems in war, defeating their enemies more by policy than open force; the ſerpent being always conſidered as the emblem of ſubtilty.

18 *I have waited for thy ſalvation, O Lord.*] The meaning of theſe words ſeems to be no more than this; that the feeble patriarch, finding his ſpirits begin to fail, makes a pauſe in the middle of his ſpeech, and breaks forth into this exclamation, *I wait for thy ſalvation, or for a happy deliverance out of this evil world.*

19 *Gad, a troop ſhall overcome him.*] The word Gad ſignifies a *troop*; and, in alluſion to the name, Jacob foretels that they ſhould be ſurrounded by enemies; but that in time they ſhould triumph over all oppoſition. Accordingly the lot of this tribe fell on a frontier country, beyond Jordan, where they were expoſed to the incurſions of the Ammonites, who encamped in Gilead. Nor could they free themſelves from their incurſions till Jeptha aroſe, who utterly ſubdued them.

20 *Out of Aſher his bread ſhall be fat*, &c.] The tribe of Aſher ſhall be ſituated in a plentiful tract, abounding not only with all ſorts of proviſions neceſſary for human life, but alſo with the choiceſt fruits, and moſt luxuriant productions of the earth.

21 Naphtali *is* a hind let loose: he giveth goodly words.

22 Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob: from thence *is* the shepherd, the stone of Israel:

25 *Even* by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them and said unto them, I am to be gathered unto my people: bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Mach-

21 *Naphtali is a hind let loose.*] The hind is a creature that loves to roam at large, and when escaped from the toils, bounds with the greatest swiftness and impetuosity; and is here used as a proper symbol of a free spirit, and a lover of liberty.

He giveth goodly words.] Our translation here is doubtless wrong; for what connection is there between *a hind*, and *giving goodly words?* Bochart, by altering the punctuation, has given a very different turn to the sense; namely, *Naphtali is a well-spread tree, which putteth forth beautiful branches:* and this sense is the more to be regarded, as it agrees with the Septuagint translation, and the Chaldee paraphrase. If this be admitted, the words will refer to the fruitfulness of that tribe, which, in 215 years, increased to 50,000; though, at the time when Jacob came into Egypt, Naphtali had only four sons. This correction of Bochart removes the whole difficulty, and renders the passage plain and intelligible.

22 *Joseph is a fruitful bough*, &c.] Joseph is here compared to a fruitful bough, shooting forth two luxuriant stems or branches, because from him two tribes descended.

A fruitful bough by a well.] That is, in a well-watered soil.

Whose branches run over the wall.] Intimating the prodigious increase of these two tribes.

23 *The archers have sorely grieved him*, &c.] By the archers we are to understand Joseph's brethren, who hated him, and sold him into Egypt; his mistress, who falsly accused him; and his master, who put him in prison; but chiefly the first, who shot at him the arrows of malice, envy, calumny, and *bitter words*.

24 *But his bow abode in strength.*] He sustained all the shocks of his enemies with unbroken fortitude and resolution, as a tough bow still continues the same, though long used in battle.

And the arms of his hands were made strong by the hands of the mighty God of Jacob.] He placed his only hope in the providence of the Almighty, who supported him in the greatest dangers, and delivered him from every distress. The patriarch calls the great Creator the *mighty God of Jacob*, because he had often experienced his goodness and powerful protection.

From thence is the shepherd, the stone of Israel.] The Divine Providence hath thought proper to raise up Joseph to be the nourisher and whole support of me and my family.

26 *The blessings of thy father*, &c.] That is, Thy father's blessings are more ample, prevalent, and comprehensive, than the blessing of my progenitors in behalf of me; and these blessings shall be upon the head of Joseph, unto the utmost bound or duration of the everlasting hills.

On the crown of the head of him that was separate from his brethren.] The word *nazir*, which we render *separate*, signifies either separated by a vow, or by dignity; and hence Joseph is called the Nazarite of his brethren, because of the eminent dignity to which he was advanced above them. But others are of opinion, that the words might be better rendered, *upon the head, even upon the crowned head*, &c. alluding to his advancement in Egypt.

27 *Benjamin shall ravin as a wolf.*] Benjamin, who had been so great a favourite of his father, probably expected a suitable blessing from him; but whether Jacob foresaw no extraordinary merit or happiness attending this tribe, or that it should afterwards be blended with that of Judah, and consequently share the blessing of that tribe, he contented himself with describing him by his fierce and warlike disposition, who, like the wolf, should shed the blood of his enemies, and in the evening divide the spoil. And history sufficiently justifies this character, the tribe of Benjamin alone maintaining a war with all the other tribes, in which they overcame them in two battles, though they had sixteen to one. It must, however, be observed, that the comparison does not only respect mere valour and fortitude in defending themselves, but also fierceness in making wars and depredations upon others. But what is chiefly to be regarded in this prophecy is, that the tribe of Benjamin should continue till the final destruction of the Jewish polity. For since the natural morning and night cannot with the least propriety be here understood, and as the Jewish state is the subject of all Jacob's prophecy, we must consider the morning and night as the beginning and final period of that state; and consequently, that the tribe of Benjamin should exist till Shiloh came. And this prophecy was fully accomplished; for, upon the division of the kingdom after Solomon's death, the tribe of Benjamin adhered to that of Judah, and formed one people with it; continued to share the same fortune, and by that means existed till the destruction of Jerusalem by the Romans, which happened many years after the other ten tribes were no longer a people.

29 *Bury me with my fathers.*] This passage is an instance of the great antiquity of burying princes and illustrious personages in their native country, and in the sepulchres of their fathers. In Homer's Iliad, B. 16. Minerva desires that Jupiter would permit the body of Sarpedon to be buried in his own country;

Let *sleep* and *death* convey, by thy command,
The breathless body to his native land. *Pope.*

pelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place.

31 (There they buried Abraham and Sarah his wife; there they buried Iſaac and Rebekah his wife; and there I buried Leah.)

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 ¶ And when Jacob had made an end of commanding his ſons, he gathered up his feet into the bed, and yielded up the ghoſt, and was gathered unto his people.

CHAP. L.

1 *The mourning for Jacob.* 7 *The funeral.* 24 *Joſeph propheſieth to his brethren of their return.* 26 *His death.*

AND Joſeph fell upon his father's face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

3 And forty days were fulfilled for him; (for ſo are fulfilled the days of thoſe which are embalmed:) and the Egyptians mourned for him threeſcore and ten days.

4 And when the days of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you in the ears of Pharaoh, ſaying,

5 My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh ſaid, Go up, and bury thy father, according as he made thee ſwear.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his father's houſe: only their little ones, and their flocks, and their herds they left in the land of Goſhen.

9 And there went up with him both chariots and horſemen: and it was a very great company.

10 And they came to the threſhing-floor of Atad, which *is* beyond Jordan, and there they

33 *He gathered up his feet into the bed,* &c.] While he pronounced theſe his dying benedictions, he ſat up on the bed-ſide with his feet hanging down to the ground; but having ended his ſpeech, he drew his feet into the bed, and reclining his head on the pillow calmly breathed his laſt.

Notes on the Fiftieth Chapter.

Ver. 2 *Joſeph commanded his ſervants the phyſicians to embalm,* &c.] It is alledged, that the overflowing of the Nile put the Egyptians upon the invention of embalming; for during the time that the country was laid under water, which was for two months, they had no acceſs to depoſite the dead in their reſpective burial-places. Dr. Warburton, the preſent learned biſhop of Glouceſter, obſerves, that it was a wiſe inſtitution in Egypt, to commit the care of embalming the dead to the phyſicians; as it gave them an opportunity of inſtructing themſelves in the cauſes of diſeaſes, and of improving their knowledge in anatomy—*Div. Leg.* v. 11.—The Egyptians excelled all the people in the world in the art of embalming human bodies, many of which remain at this day, under the name of *mummies*. Embalming was practiſed upon rich and poor, though with more or leſs coſt, according to the rank of the perſon. As to the manner how it was performed, the moſt coſtly way, according to *Diodorus* and *Herodotus*, was briefly this: the embalmers firſt drew out the brains through the noſtrils with a crooked inſtrument of iron, and filled the vacancy with different ſpices; then an inciſion was made on the left ſide of the belly, and all the inteſtines taken out, except the heart and kidneys: the entrails were cleanſed and waſhed with wine of palms, and perfumed with aromatic odours. Then the belly was filled with pounded myrrh, caſſia, and other odoriferous drugs; and the inciſion being ſewed up, the body was carefully anointed with the oil of cedar, and other ointments, for above 30 days, or elſe laid in nitre for 70 days, which was the longeſt time allowed. Then they waſhed the whole body, and bound fillets of fine linen round every part, covering it with gum. All this was done without diſfiguring the body; ſo that the very hairs remained on the brows and eye-lids, and the reſemblance of the countenance was preſerved, ſo as to be eaſily known. *Univ. Hiſt.* vol. I.

3 *And the Egyptians mourned for him ſeventy days.*] The embalming was finiſhed in 40 days; but the body remained in pickle 30 days more, till it was thoroughly ſeaſoned; and theſe were the days appointed for mourning.

4 *Joſeph ſpake unto the houſe of Pharaoh,* &c.] To the great officers of the court; for being in a ſtate of mourning, and therefore looked upon as defiled, he might not come into Pharaoh's preſence.

7 *All the ſervants of Pharaoh.*] All is put for a great number, as Matth. iii. 5.---This funeral of Jacob ſeems to be without parallel in hiſtory for ſplendour and magnificence.

10 *And they came to the threſhing floor of Atad.*] This place is ſuppoſed to be ſituated about two leagues from Jericho, on the other ſide Jordan, and fifty miles diſtant from Hebron.

Beyond Jordan.] Atad and Abel-mizraim lay on the weſt of Jordan; but were on the other ſide of that river, with reſpect to the place where Moſes was when he wrote this hiſtory, which was in the wilderneſs of Arabia, on the eaſt of Jordan.

mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven days.

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floor of Atad, they ſaid, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his ſons did unto him according as he commanded them.

13 For his ſons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a poſſeſſion of a burying-place of Ephron the Hittite, before Mamre.

14 And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joſeph's brethren ſaw that their father was dead, they ſaid, Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they ſent a meſſenger unto Joſeph, ſaying, Thy father did command before he died, ſaying,

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſs of thy brethren, and their ſin; for they did unto thee evil: and now, we pray thee, forgive the treſpaſs of the ſervants of the God of thy father. And Joſeph wept when they ſpake unto him.

18 And his brethren alſo went and fell down before his face; and they ſaid, Behold, we *be* thy ſervants.

19 And Joſeph ſaid unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil againſt me; *but* God meant it unto good, to bring to paſs, as *it is* this day, to ſave much people alive.

21 Now therefore fear ye not: I will nouriſh you, and your little ones. And he comforted them, and ſpake kindly unto them.

22 And Joſeph dwelt in Egypt, he, and his father's houſe: and Joſeph lived an hundred and ten years.

23 And Joſeph ſaw Ephraim's children, of the third *generation:* the children alſo of Machir, the ſon of Manaſſeh, were brought up upon Joſeph's knees.

24 ¶ And Joſeph ſaid unto his brethren, I die: and God will ſurely viſit you, and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob.

25 And Joſeph took an oath of the children of Iſrael, ſaying, God will ſurely viſit you, and ye ſhall carry up my bones from hence.

26 ¶ So Joſeph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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16 *Thy father did command,* &c.] We have here a remarkable inſtance of the timidity of guilt. The wrongs they had done their brother filled their minds with ſuch gloomy apprehenſions, that they fancied Joſeph had only ſmothered his reſentment out of reſpect to his father, but would now take ample vengeance on them for their perfidious behaviour. But all this was no more than the dreams of their own imaginations; for it does not appear that Joſeph had ſo much as acquainted his father of their cruel uſage of him; and conſequently what they urge as their father's dying command was a mere fiction.

17 *And Joſeph wept when they ſpake unto him.*] A thouſand tender thoughts crouded upon his mind, and his tears diſcovered the compaſſion and generoſity of his ſoul: an evident proof of his ſincerity, and how unjuſtly they ſuſpected him capable of ſuch unrelenting reſentment.

19 *For am I in the place of God?*] The words may be rendered affirmatively, *I am in the place of God*; God has made me the inſtrument under him to ſupport you, and preſerve you, and is it poſſible you can ſuſpect me capable of doing you hurt?

20 *Ye thought evil againſt me, but God meant it for good.*] Herein appears the admirable wiſdom and goodneſs of Providence, in often converting the wicked actions of ſinful men, from evil into good, and inſtead of the moſt pernicious, directs them to the moſt excellent ends.

23 *Ephraim's children of the third generation.*] Joſeph had the pleaſure of ſeeing his father's prophetic bleſſing on his two ſons in part fulfilled; whence he concluded, that the reſt would be fully accompliſhed in due time.

24 *God will ſurely viſit you.*] Meaning in mercy.

25 *Carry up my bones from hence.*] He was ſo confident that God would give them the land of Canaan, that he deſires to be kept unburied till the God of their fathers thought proper to viſit them. And accordingly his requeſt was fulfilled, and his bones depoſited in Shechem with thoſe of the other patriarchs.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

THE ARGUMENT.

As the deliverance of the children of Iſrael *out of* Egypt *is the principal ſubject of this Book, it has thence taken the name of* EXODUS, *from the* Greek ΕΧΟΔΟΣ, *which ſignifies The going out, or Departure. It comprehends an hiſtory of about* 145 *years, viz. from the death of* JOSEPH *to the building of the Tabernacle.*

CHAP. I.

1 *The children of Iſrael multiply.* 8 *They are oppreſſed by a new king.* 15 *The midwives ſave the males alive.*

NOW theſe *are* the names of the children of Iſrael, which came into Egypt; every man and his houſhold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls, that came out of the loins of Jacob, were ſeventy ſouls: for Joſeph was in Egypt *already.*

6 And Joſeph died, and all his brethren, and all that generation.

7 And the children of Iſrael were fruitful, and increaſed abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there aroſe up a new king over Egypt, which knew not Joſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* more and mightier than we.

10 Come on, let us deal wiſely with them; leſt they multiply, and it come to paſs, that when there falleth out any war, they join alſo unto our enemies, and fight againſt us, and *ſo* get them up out of the land.

11 Therefore they did ſet over them taſkmaſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

12 But the more they afflicted them, the

Notes on the First Chapter.

Ver. 1 *Now theſe are the names,* &c.] Being to relate the departure of the children of Iſrael out of Egypt, it was proper to ſet down the number of thoſe who came into it; by which it appears how God had fulfilled his promiſe to Abraham, of multiplying his ſeed.

6 *And Joſeph died, and all his brethren, and all that generation.*] If we conſider that Levi and Amram lived one hundred and thirty-ſeven years, (chap. vi. 16, 20.) we ſhall eaſily perceive, that a long ſpace of time muſt here be underſtood.

7 *Were fruitful,* &c.] Here are ſeveral words uſed of much the ſame import, the more fully to denote their prodigious encreaſe; only the fourth refers to their encreaſe of power as well as number.

8 *Which knew not Joſeph.*] Who did not regard Joſeph, nor entertain any grateful remembrance of the eminent ſervices he had done for Egypt.

9 *The children of Iſrael are more and mightier than we.*] Heb. *The children of Iſrael more,* &c. that is, will in time become more numerous and mightier than we; ſupplying the verb *will be,* inſtead of *are:* for had they at this time been more numerous and powerful, how was it poſſible for the Egyptians to oppreſs them?

10 *Leſt they join unto our enemies.*] The Iſraelites never conſidered themſelves as ſettled in Egypt, but as ſojourners only; and therefore it is natural to ſuppoſe, that they had often mentioned their intention of leaving the country, which doubtleſs contributed to raiſe this jealouſy in the king of Egypt.

11 *Built for Pharaoh treaſure-cities.*] Magazines for preſerving ſtores of corn, as well as treaſures of money.

12 *But the more they afflicted them, the more they multiplied.*] It is in vain for fooliſh mortals to oppoſe the decrees of the Almighty, who can ſo eaſily turn all their councils againſt themſelves.

more they multiplied and grew. And they were grieved becauſe of the children of Iſrael.

13 And the Egyptians made the children of Iſrael to ſerve with rigour:

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice, wherein they made them ſerve, *was* with rigour.

15 ¶ And the king of Egypt ſpake to the Hebrew midwives (of which the name of the one *was* Shiphrah, and the name of the other Puah:)

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſon, then ye ſhall kill him; but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to paſs, becauſe the midwives feared God, that he made them houſes.

22 And Pharaoh charged all his people, ſaying, Every ſon that is born, ye ſhall caſt into the river, and every daughter ye ſhall ſave alive.

CHAP. II.

1 *Moſes is born, and put into the flags.* 5 *He is found, and brought up by Pharaoh's daughter.* 15 *He fleeth into Midian.*

AND there went a man of the houſe of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a ſon: and when ſhe ſaw him that he *was a* goodly *child*, ſhe hid him three months.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and put the child therein; and ſhe laid *it* in the flags by the river's brink.

15 *The name of the one was Shiphrah, and the name,* &c.] Doubtleſs there were other midwives; for how could two ſerve a whole nation? but probably theſe were the chief, and had the reſt under their government.

16 *If it be a ſon, ye ſhall kill him.*] Pharaoh dreading the power of the Iſraelites, was deſirous of deſtroying all the males, it being from them alone any danger was to be apprehended.

17 *The midwives feared God.*] They had too high a ſenſe of religion and humanity to perpetrate ſuch horrid cruelty; for the midwives, had they complied with the king's orders, would not have been only guilty of murder, but perfidy too, by deſtroying thoſe innocent children they had undertaken to ſave.

19 *They are lively,* &c.] If we conſider that the Hebrew women, from their being inured to toil and labour, muſt be of a more robuſt and vigorous conſtitution than the ſoft Egyptians, the midwives will appear not to have told a falſity, though poſſibly they might conceal ſome part of the truth.

21 *Becauſe the midwives feared God, he made them houſes.*] The obvious ſenſe of theſe words is, that God, in return for their kindneſs to the Iſraelites, bleſt their children, and rendered them proſperous. But it is obſerved, that *them* in the original is of the maſculine gender, and therefore cannot refer to the midwives. Some therefore apply it to the Iſraelites; and that the ſenſe is, that Providence, by means of the piety of the midwives, continued to increaſe the children of Iſrael, and built them up to a perfect edifice raiſed to its juſt dimenſions. But others will have it to refer to Pharaoh and his ſervants, who built houſes for the midwives, whither the Hebrew women were obliged to repair, in order to be delivered before commiſſioners appointed for that purpoſe, that the king's order might not be any longer eluded. Mr. Shuckford interprets the words thus: Pharaoh, reſolving to prevent the increaſe of the Iſraelites, *built houſes for them*, that they might not have it in their power to lodge their women in child-bed out of the way, as formerly when they lived in tents: and with ſome variation of the ſtops, he tranſlates the paſſage literally, thus: *And the people multiplied, and waxed very mighty: and this came to paſs, becauſe the midwives feared God. And Pharaoh built them* (that is, the Iſraelites) *houſes, and charged all his,* &c.

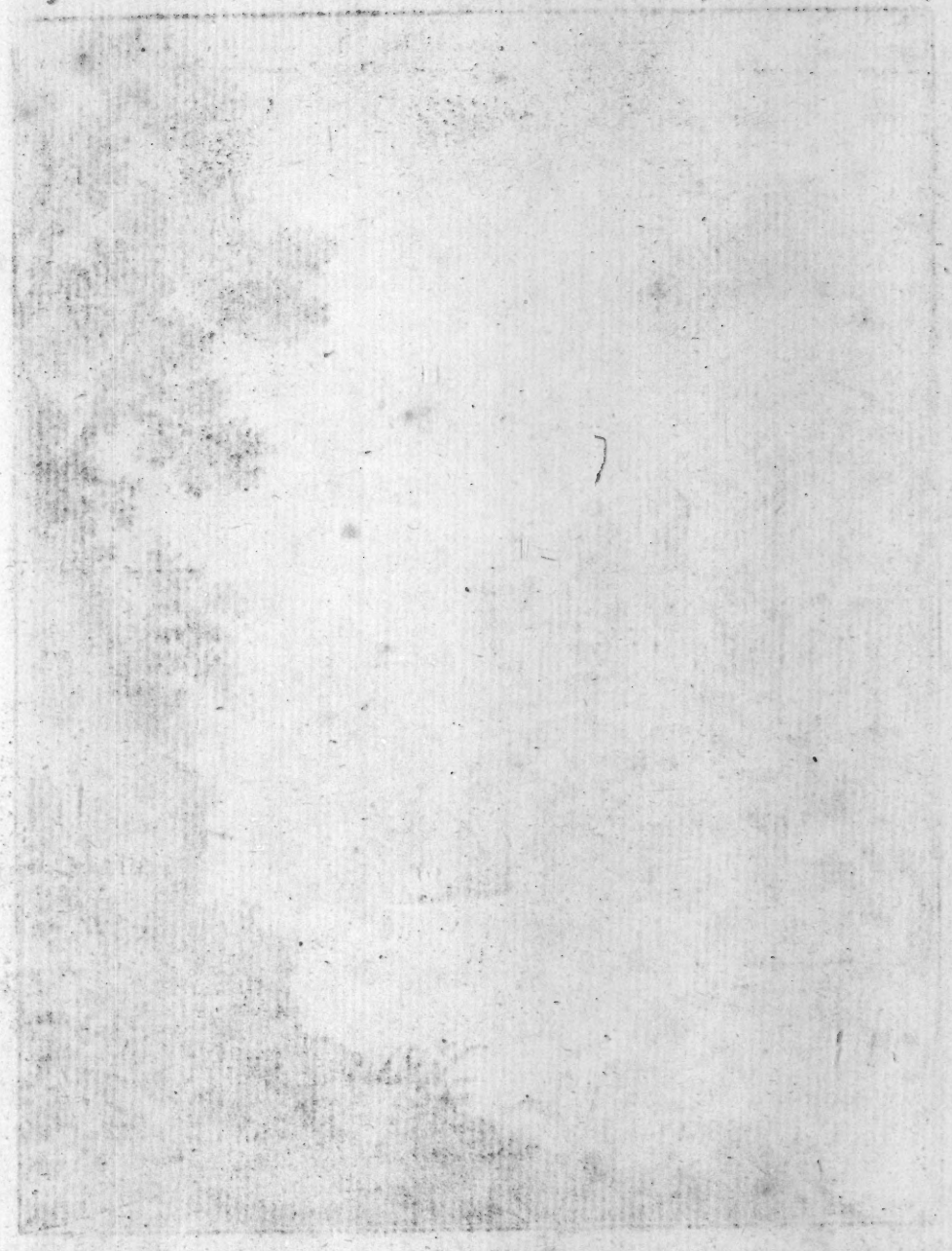
22 *And Pharaoh charged all his people, ſaying, every ſon that is born ye ſhall caſt into the river.*] Pharaoh finding himſelf diſappointed by the midwives, now iſſues orders for all his ſervants to execute his inhuman decree.

Notes on the Second Chapter.

Ver. 2 *Bare a ſon.*] Moſes was not the firſt-born, his brother Aaron being three years older than he. See chap. vii. 7.

And when ſhe ſaw that he was a goodly child.] The beauty of the child muſt doubtleſs ſtrengthen her natural affection, yet we muſt not ſuppoſe that had this been wanting his mother would have deſtroyed him.

3 *And when ſhe could hide him no longer.*] For fear of being informed againſt by ſome of the Egyptians, with whom the Iſraelites lived intermixed. Thus Moſes, who was afterwards the deliverer of Iſrael, had himſelf like to have fallen a ſacrifice to an inhuman tyrant! Doubtleſs the providence of God directed things in this manner, that he might conceive an higher deteſtation



5 MA 56

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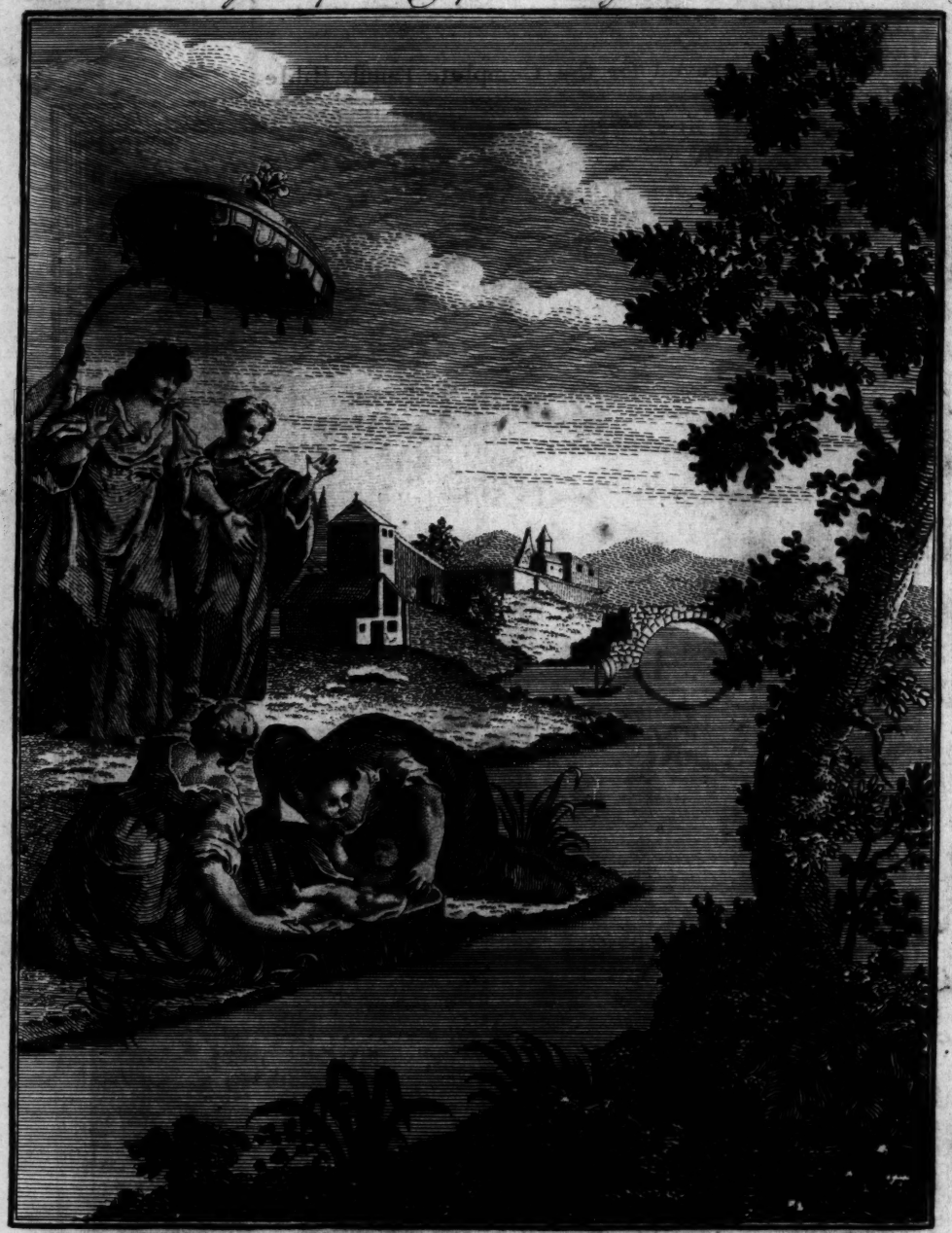
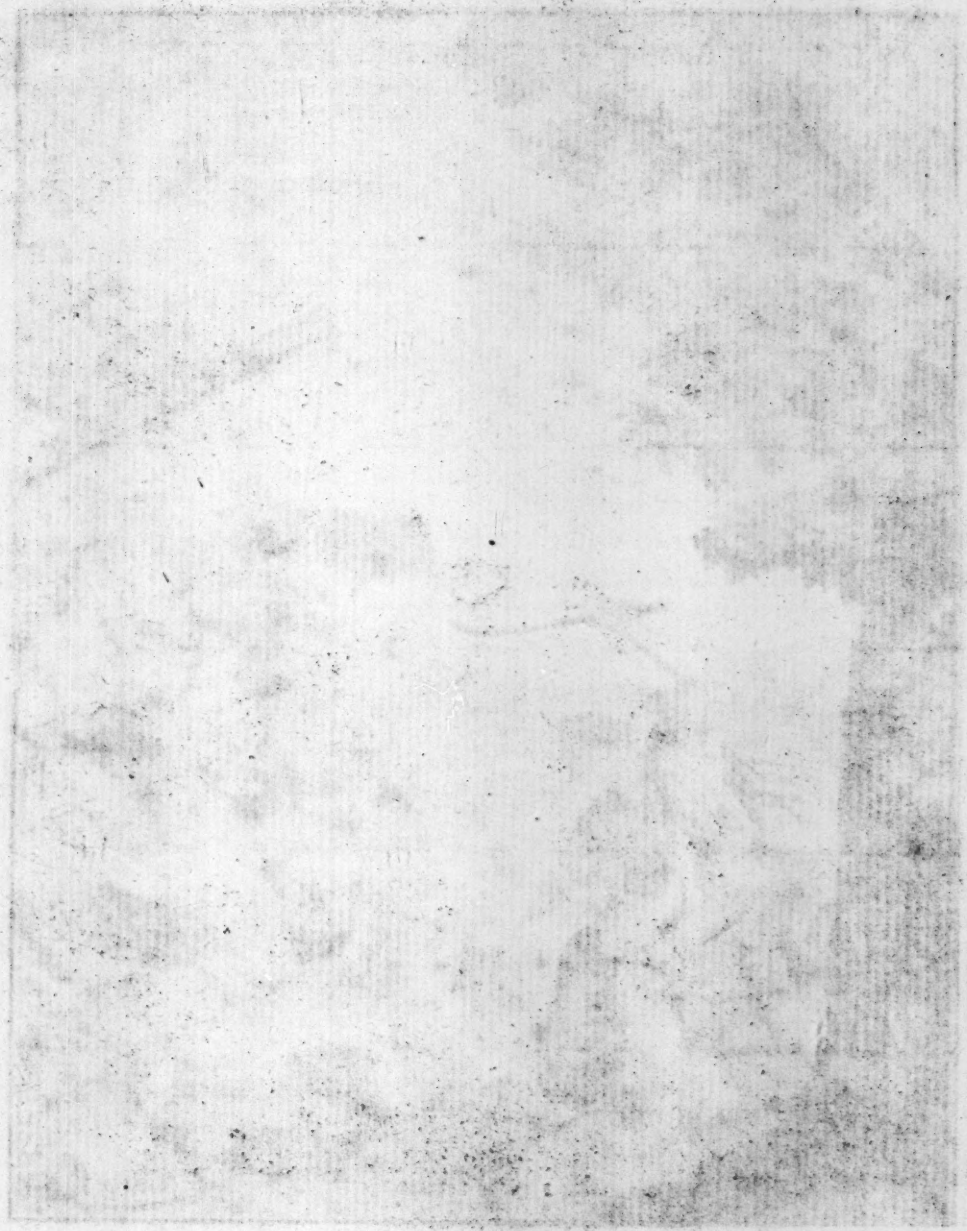


And when the Daughter of Pharaoh saw the Ark among the Flags, she sent her Maid to fetch it. And when she had opened it, she saw the Child & behold the Babe wept. And she had Compassion on him, & said, This is one of the Hebrew's Children. Exod. II. 5, 6.



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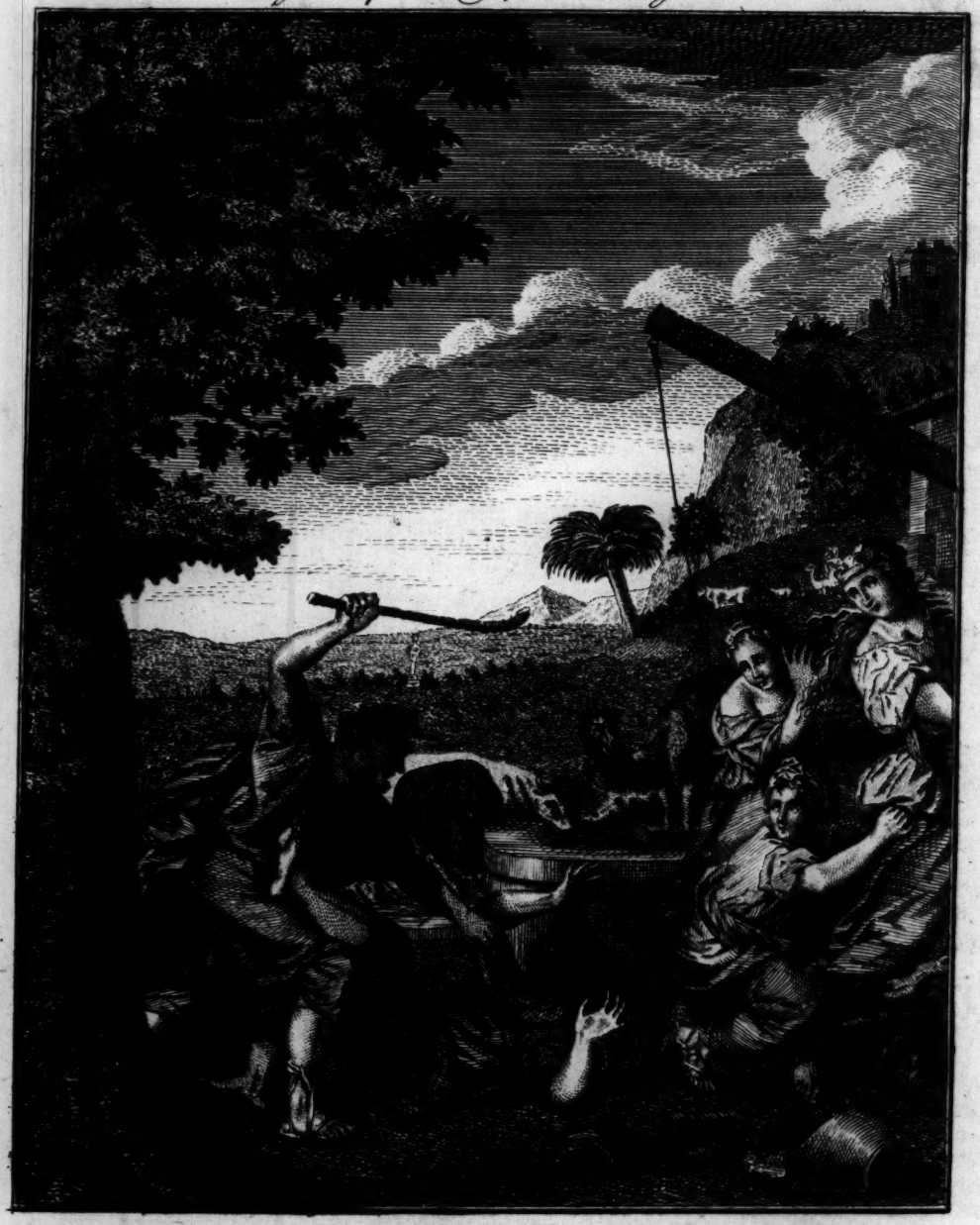

And the Shepherds came and drove them away but Moses stood up and helped them, and watered their flock. - **Exodus Ch.II.Ve.17.**

4 And his ſiſter ſtood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh *her ſelf* at the river; and her maidens walked along by the river's ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the child: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This is *one* of the Hebrews children.

7 Then ſaid his ſiſter to Pharaoh's daughter, Shall I go and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the child for thee?

8 And Pharaoh's daughter ſaid unto her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter ſaid unto her, Take this child away and nurſe it for me, and I will give *thee* thy wages. And the woman took the child, and nurſed it.

10 And the child grew, and ſhe brought him unto Pharaoh's daughter, and he became her ſon. And ſhe called his name Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

11 And it came to paſs in thoſe days, when Moſes was grown, that he went out unto his brethren, and looked on their burdens: and he ſpied an Egyptian ſmiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he ſaw that *there was* no man, he ſlew the Egyptian, and hid him in the ſand.

13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? and Moſes feared, and ſaid, Surely this thing is known.

15 ¶ Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 Now the prieſt of Midian had ſeven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* ye are come ſo ſoon to day?

teſtation of the Egyptians, and labour with a greater zeal to deliver his brethren from the hands of ſuch bloody men.

Of bulruſhes.] Rather of papyrus, a kind of flaggy ſhrub or reed, which grew in great plenty on the banks of the Nile.

And ſhe laid it in the flags.] The Egyptians made boats of the papyrus; and probably the ark in which Moſes was placed was made in the form of a boat, that if by any accident it ſhould be carried away by the ſtream it might ſwim in the river.

4 *His ſiſter ſtood afar off.*] Miriam, for we read of no other ſiſter. Numb. xxvi. ver. 59.

6 *Behold, the babe wept.*] Never did child cry more ſeaſonably: no wonder that the princeſs was moved with the ſight of ſo much innocence and ſo much beauty in diſtreſs.

9 *Take this child away, and nurſe it for me.*] How viſibly is the immediate hand of Providence ſeen in conducting this whole tranſaction! Had the child fallen into other hands, he muſt have been thrown into the river; but Pharaoh's daughter is conducted by an inviſible guide to the place where the forlorn infant was expoſed, and by her put to nurſe to his own mother.

10 *And he became her ſon.*] She adopted him for her own ſon, and gave him a princely education.

She called his name Moſes.] The margin has it, *drawn out*: the reaſon follows immediately, *Becauſe I drew him out of the water.*

11 *He went out unto his brethren.*] He renounced the pleaſures of the Egyptian court, and joined himſelf to the Hebrews, who were his brethren, as being all deſcended from their common father Abraham. *Chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon,* Heb. xi. 25.

12 *He ſlew the Egyptian.*] It has been aſked, whether, granting the Iſraelite to have ſuffered wrong, this action of Moſes was juſtifiable? And whether he ſhould not have appealed to the civil magiſtrate, for the redreſs of private wrongs? But it ſhould be remembered, that as the Egyptian kings authorized the oppreſſion of the Iſraelites, it would have been in vain to apply for redreſs of their grievances. The civil magiſtrate, who ought to have protected injured innocence, was himſelf become the oppreſſor; and, conſequently, the ſociety being degenerated into a confederacy in oppreſſion and injuſtice, it was as lawful to uſe private force and reſiſtance, as againſt a band of robbers and banditti.

15 *And dwelt in the land of Midian.*] Midian is ſuppoſed to be part of Arabia Petræa, which bordered on Goſhen. In this deſert land, this ſchool of adverſity, he acquired virtues, which rendered him more capable of undertaking that arduous taſk, the deliverance of his brethren.

17 *And the ſhepherds came and drove them away.*] The ſhepherds drove the flocks from the well: nor will this action appear ſurpriſing, if it be conſidered, that in thoſe countries there is a great ſcarcity of water; whence it is natural to ſuppoſe, that the ſhepherds would endeavour to get the firſt poſſeſſion of the wells, leſt others, coming thither before them, ſhould not leave water enough for their cattle.

18 *When they came to Reuel their father.*] This perſon is called Hobab, the ſon of Raguel, Numb. x. 29; and Jethro, in Exod. iii. 1: ſo that the ſame perſon is thought to have been called by three names, Raguel, or Reuel, Hobab, and Jethro.

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him that he may eat bread.

21 And Moſes was content to dwell with the man: and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſon, and he called his name Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 And it came to paſs in proceſs of time, that the king of Egypt died: and the children of Iſrael ſighed by reaſon of the bondage, and they cried; and their cry came up unto God by reaſon of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Iſaac, and with Jacob.

25 And God looked upon the children of Iſrael, and God had reſpect unto *them*.

CHAP. III.

1 *Moſes keepeth Jethro's flock.* 2 *God appeareth unto him in a burning buſh.* 9 *He ſendeth him to deliver Iſrael.*

NOW Moſes kept the flock of Jethro his father-in-law, the prieſt of Midian: and he led the flock to the back ſide of the deſert, and came to the mountain of God, *even* to Horeb.

2 ¶ And the angel of the LORD appeared unto him in a flame of fire out of the midſt of the buſh: and he looked, and behold the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt *is* holy ground.

6 Moreover he ſaid, I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was afraid to look upon God.

7 And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their cry by reaſon of their taſk-maſters: for I know their ſorrows,

8 And I am come down to deliver them out

21 *And he gave Moſes Zipporah his daughter.*] Though the ſcripture omits to mention what paſſed before Moſes' marriage, yet it is probable, that Reuel did not give him his daughter till he had been ſome time in the country, and given proofs of his virtuous endowments.

22 *Called his name Gerſhom.*] That is, a *ſtranger*, or an *alien*; to remind him of his preſent exiled condition, and of the providence which ſupported him under it.

24 *And God heard*, &c.] In theſe two laſt verſes are four different words, namely, *heard, remembered, looked upon them, had reſpect unto them*, the more emphatically to expreſs God's kind intentions towards them.

Notes on the Third Chapter.

Ver. 1 *Led the flock to the back ſide of the deſert.*] That is, to the inner parts of the deſert, where he found better paſture.

And he came to the mountain of God.] So called, either from its towering height, all lofty mountains being called the mountains of God, or becauſe it was afterwards ſanctified by his appearance.

Even to Horeb.] St. Stephen, Acts vii. 30. calls it Sinai, becauſe Horeb and Sinai were two ſummits of the ſame mountain. He alſo informs us that this happened after Moſes had dwelt forty years in the land of Midian.

2 *In a flame of fire.*] The glory of the Lord, as the Shechinah is often called, appeared in a flaming manner like fire, exceeding bright, and with an amazing ſplendor.

Out of the midſt of a buſh.] The beſt interpreters underſtand by the buſh, the Iſraelites afflicted in Egypt; and the glory of God appearing in the midſt of it, a ſymbolical repreſentation of his being preſent with his people in the midſt of their tribulations.

And behold the buſh burned with fire, and the buſh was not conſumed.] Fire is often uſed in ſcripture as a proper emblem of calamity, eſpecially that which is national. The buſh burning with fire, but not conſumed, repreſented, that howſoever ſore the Iſraelites might be diſtreſſed, yet their afflictions ſhould not conſume them, or deſtroy them utterly.

5 *Put off thy ſhoes from off thy feet*, &c.] We cannot approach the great Creator of the univerſe with too much reverence. Though God is preſent every where; though the whole world is his auguſt temple, yet we ſhould be remarkably careful when we approach *the place where his honour dwelleth*, the houſe ſet apart for his worſhip; for we ſee that even Moſes himſelf was commanded, when he approached the divine Majeſty, to *put off his ſhoes from off his feet*, for the place on which he ſtood was *holy ground*.

6 *And Moſes hid his face*, &c.] In token of profound humility and veneration.

8 *Unto a land flowing with milk and honey.*] The expreſſion *flowing with milk and honey* was a common proverb, denoting plenty. Several modern travellers have obſerved, that Paleſtine is now exceedingly barren; but this is entirely owing to its want of culture and inhabitants.

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And Moses was content to dwell with the Man: And he gave Moses Zipporah his Daughter.

Exod. II. 21.

5 MA 56

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And the Angel of the Lord appeared unto Moses in a Flame of Fire out of the midst of a Bush: and he looked, and behold, the Bush burned with Fire, and the Bush was not consumed. — Exod. III. 2.

5 MA 56

of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 ¶ Now therefore behold, the cry of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſs them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 And Moſes ſaid unto God, Who *am* I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, Certainly I will be with thee: and this *ſhall be* a token unto thee, that I have ſent thee; When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his Name? what ſhall I ſay unto them?

14 And God ſaid unto Moſes, I AM THAT I AM: and he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me unto you: this *is* my Name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt:

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael unto the king of Egypt, and ye ſhall ſay unto him, The LORD God of the Hebrews hath met with us: and now let us go, (we beſeech thee) three days journey into the wilderneſs, that we may ſacrifice to the LORD our God.

19 And I am ſure that the king of Egypt will not let you go, no not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſs, that when ye go, ye ſhall not go empty.

22 But every woman ſhall borrow of her

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11 *And Moſes ſaid unto God, Who am I that I ſhould go unto Pharaoh*, &c.] He modeſtly declines the ſervice from an apprehenſion how unlikely it was that he ſhould ever be able to prevail with the people to follow him, or with the prince to releaſe them from his dominions.

12 *I will be with thee.*] I will ſupport and defend thee in all dangers and difficulties.

And this ſhall be a token unto you, &c.] That is, the viſion which thou haſt now ſeen of the buſh burning, but not conſumed, ſhall be a token that I have ſent thee; and when thou haſt delivered my people, ye ſhall worſhip God upon this mountain.

14 *And God ſaid unto Moſes, I am that I am.*] The *religion of names* was a matter of great conſequence in Egypt. Out of indulgence therefore to this weakneſs, God was pleaſed to give himſelf a name. *And God ſaid unto Moſes*, &c.---*The religion of names* aroſe from an idolatrous Polytheiſm, and the name here given, implying *eternity* and *ſelf-exiſtence*, directly oppoſes that idolatry. That this compliance with the religion of names was a new indulgence to the prejudices of this people, is evident from the following words: *And God ſpake unto Moſes, and ſaid unto him, I am the Lord: and I appeared unto Abraham, and Iſaac and Jacob, by the* NAME OF GOD ALMIGHTY, *but by my* NAME JEHOVAH *was I not known to them*, Exod. vi. 3. That is, as the God of Abraham, I before condeſcended to have a name of *diſtinction*; but now, in compliance to another prejudice, I condeſcend to have a name of *honour*. This ſeems to be the true interpretation of this difficult text. *Divine Legat.* v. 2. p. 282.

18 *Let us go three days journey into the wilderneſs.*] They never intended to return; but that Pharaoh might be the more inexcuſable, they were directed at firſt to demand leave only to go as far as Mount Sinai, which was but three days journey from Egypt.

22 *Every woman ſhall borrow*, &c.] This action has been repreſented as inconſiſtent with the idea all men entertain of the Deity, namely, that he is a Being of infinite goodneſs, juſtice, and wiſdom. But if our verſion be corrected, the difficulty will

vaniſh,

neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment: and ye ſhall put *them* upon your ſons, and upon your daughters; and ye ſhall ſpoil the Egyptians.

CHAP. IV.

1 Moſes' rod is turned into a ſerpent. 6 His hand is leprous. 21 God's meſſage to Pharaoh.

AND Moſes anſwered and ſaid, But behold they will not believe me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

2 And the LORD ſaid unto him, What *is* that in thine hand? and he ſaid, A rod.

3 And he ſaid, Caſt it on the ground: and he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the LORD ſaid unto Moſes, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſom; and he put his hand into his boſom: and when he took it out, behold, his hand *was* leprous, as ſnow.

7 And he ſaid, Put thine hand into thy boſom again; and he put his hand into his boſom again, and plucked it out of his boſom; and behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſs, if they will not believe thee, neither hearken to the voice of the firſt ſign, that they will believe the voice of the latter ſign.

9 And it ſhall come to paſs, if they will not believe alſo theſe two ſigns, neither hearken unto thy voice, that thou ſhall take of the water of the river, and pour *it* upon the dry-*land*: and the water which thou takeſt out of the river, ſhall become blood upon the dry-*land*.

10 And Moſes ſaid unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

11 And the LORD ſaid unto him, Who hath made man's mouth? or who maketh the dumb, or the deaf, or the ſeeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou ſhalt ſay.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou wilt ſend.

14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

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vaniſh, and the action appear not the leaſt repugnant to common juſtice. In order to this it muſt be obſerved that the word which we render *borrow*, properly ſignifies *to aſk*. And therefore the true ſenſe of the paſſage will be, *Every woman ſhall aſk of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold and raiment, as ſome compenſation for the injuries the Iſraelites have received.* Conſequently the Egyptians, in complying with their requeſt, ſhewed they were willing to pay the tax deſired, as a ranſom for their lives, and a recompence for their cruel treatment.

Notes on the Fourth Chapter.

Ver. 2. *A rod.*] Probably his ſhepherd's ſtaff, for he was now feeding his father-in-law's flocks.

5 *That they may believe.*] In order to convince them, if they doubt whether I have ſent thee.

8 *And it ſhall come to paſs*, &c.] Here God condeſcended to give the reaſon why he is pleaſed to add another ſign to the former, namely, that he might overcome the incredulity which he foreſaw would be found in many of the Iſraelites.

The voice of the latter ſign.] We may obſerve a great propriety and energy in this expreſſion, *the voice of the ſign*, ſince thoſe miracles in effect ſpoke in the ear of reaſon, and ſaid, *Believe in him whom God hath ſent.*

10 *I am ſlow of ſpeech*, &c.] I have an impediment in my ſpeech, and therefore unfit for ſo great an office.

11 *And the Lord ſaid unto him, Who hath made man's mouth?*] This is a very ſtrong, and ought to have been taken as a ſatisfactory anſwer to his objection. Cannot I, who give and take away the organs of ſpeech, remove the impediment whereof thou complaineſt, and fully qualify thee to diſcharge the commiſſion with which I now inveſt thee? *Is any thing too hard for the Lord?*

13 *Send I pray thee by the hand of him whom thou wilt ſend.*] Send a perſon fitter for this employment than I am.

14 *And the anger of the Lord was kindled againſt Moſes.*] Moſes's backwardneſs at firſt proceeded from a modeſt diffidence of himſelf. But after God had condeſcended to obviate his objections, and promiſed him ſucceſs in his miſſion, he was guilty of a criminal deſpondency of mind, which now argued a diſtruſt of God himſelf; and therefore it is no wonder that the anger of the Almighty was kindled againſt him.

I know that he can ſpeak well.] Moſes excelled in wiſdom and conduct, Aaron his brother in eloquence: ſuch is the wiſe order of

15 And thou ſhalt ſpeak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.

17 And thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.

18 And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife and his ſons, and ſet them upon an aſs, and he returned to the land of Egypt. And Moſes took the rod of God in his hand.

21 ¶ And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he ſhall not let the people go.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſon, *even* my firſt-born.

23 And I ſay unto thee, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſon, *even* thy firſt-born.

24 And it came to paſs by the way in the inn, that the LORD met him, and ſought to kill him.

25 Then Zipporah took a ſharp ſtone, and cut off the foreſkin of her ſon, and caſt *it* at his feet, and ſaid, Surely a bloody huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloody huſband *thou art* becauſe of the circumciſion.

27 And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the LORD, who had ſent him, and all the ſigns which he had commanded him.

29 And Moſes and Aaron went and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſigns in the ſight of the people.

31 And the people believed: when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

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of Providence, which has diſpenſed different gifts to different perſons, that they may each be aſſiſting to one another, and knit more firmly the band of ſociety! Thus Polydamas in Homer, Iliad 13, tells Hector, God gives to different men different accompliſhments:

To ſome the pow'rs of bloody war belong,
To ſome ſweet muſic, and the charm of ſong;
To few, and wond'rous few has Jove aſſign'd
A wiſe, extenſive, all-conſid'ring mind. *Pope.*

16 *He ſhall be to thee inſtead of a mouth, and thou ſhalt be to him inſtead of God.*] That is, he ſhall be thy organ, or miniſter to publiſh thy orders to the people; and thou ſhalt be his oracle, to deliver to him my mind and will.

17 *Thou ſhalt take this rod in thine hand, wherewith thou ſhalt do ſigns.*] We muſt not ſuppoſe that there was any virtue in the rod, but only that Moſes bore it as a badge of his office, to give him the more authority in the eyes of the people.

21 *I will harden his heart.*] That is, *I will ſuffer his heart to be hardened*, Exod. iii. 19. God ſays, *I am ſure the king of Egypt will not let you go*; that is, *he will harden his own heart.* Thus likewiſe in the Lord's Prayer, *Lead us not into temptation*---God tempts no man: it ſhould be tranſlated, *Suffer us not to be led into temptation.*

22 *Iſrael is my ſon, my firſt-born.*] That is, Iſrael is moſt dear to me, highly favoured above all people. God is the common parent of the univerſe, all mankind are his ſons, and ſhare his extenſive bounty. But God, for the general benefit of mankind, ſingled out the Iſraelites to be the depoſitaries of his laws and religion; to preſerve them pure amidſt the idolatrous nations; and as ſuch had conferred upon them many ſingular privileges, ſuch as thoſe which men are wont to beſtow upon their firſt-born, in excluſion of the reſt of their children.

24 *The Lord met him.*] An angel appeared unto him, ſent by God to execute what is here related.

And ſought to kill him.] He appeared in a threatning poſture, and put him in fear of his life. The reaſon why the Lord's anger was kindled againſt Moſes ſeems to be this; Zipporah had refuſed to let her ſon be circumciſed, and Moſes, in compliance with her humour, had neglected to obey a plain command of God: on this awful appearance, Zipporah, in order to ſave her huſband's life, haſtily goes about the operation herſelf.

25 *Took a ſharp ſtone.*] A knife made of flint, for ſuch they antiently uſed.

And ſaid, Surely a bloody huſband thou art to me.] The Septuagint renders this paſſage thus: *Zipporah having circumciſed the child, fell at Moſes' feet, and ſaid, The blood of the circumciſion is ſtopped; and having ſaid ſo, ſhe went away from him*; that is, ſhe and her child returned to Midian, as ſoon as he was out of danger and able to travel.

CHAP. V.

1 *Pharaoh chideth Moſes and Aaron.* 5 *He increaſeth the Iſraelites taſk.* 22 *Moſes complaineth to God.*

AND afterward Moſes and Aaron went in, and told Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

3 And they ſaid, The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the deſert, and ſacrifice unto the LORD our God; leſt he fall upon us with peſtilence, or with the ſword.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get ye unto your burdens.

5 ¶ And Pharaoh ſaid, Behold, the people of the land now *are* many, and ye make them reſt from their burdens.

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers, ſaying,

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, ye ſhall lay upon them; ye ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 And the taſk-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get ye ſtraw where ye can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble inſtead of ſtraw.

13 And the taſk-maſters haſted *them*, ſaying, Fulfil your works, *your* daily taſks, as when there was ſtraw.

14 And the officers of the children, which Pharaoh's taſk-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your taſk in making brick, both yeſterday and to day, as heretofore?

15 Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go, *and* do ſacrifice to the LORD.

Notes on the Fifth Chapter.

Ver. 1 *And afterwards Moſes and Aaron went in and told Pharaoh.*] After they had convinced the elders of Iſrael, that they were commiſſioned by the God of their fathers, they repair to the palace of Pharaoh, to deliver their meſſage to that monarch, taking with them a body of the elders, as they were commanded.

Thus ſaith the Lord God of Iſrael.] It ſhould have been rendered, *Thus ſaith Jehovah the God of Iſrael*, as appears from Pharaoh's anſwer.

2 *Who is the Lord?*] In the original it is, *who is Jehovah?* The king of Egypt intended by thus inſulting Jehovah, to ſhew his piety to his own gods.

3 *And they ſaid, the God of the Hebrews.*] Finding Pharaoh not diſpoſed to become acquainted with the nature of Jehovah, the ſupreme lord of heaven and earth, they content themſelves with deſcribing him under the character of *the God of the Hebrews*; the tutelary deity and king of the Hebrew nation, whom they and their anceſtors had, for many generations, worſhipped.

5 *Behold the people of the land now are many.*] Pharaoh, inſtead of anſwering their petition, charges them with being the ring-leaders of ſedition, and diſturbers of the peace of his kingdom.

6 *The taſk-maſters, and their officers.*] By officers here we are to underſtand thoſe Iſraelites, who, under the taſk-maſters, were ſet over their brethren, to ſee that they did their taſks, and to anſwer for their neglect.

7 *Ye ſhall no more give the people ſtraw.*] Either to mix with the clay to make the bricks more ſolid, or to heat the kilns, or perhaps to cover the bricks to prevent their being cracked with the heat of the ſun.

9 *Vain words.*] Heb. *lying words:* ſo he calls the meſſage of Moſes and Aaron.

15 *Then the officers of the children of Iſrael came unto Pharaoh.*] They flattered themſelves that this inhuman oppreſſion proceeded only from the taſk-maſters, and not from the king himſelf; and therefore thought proper to repreſent their caſe to him, and petition for relief.

17 *But he ſaid, Ye are idle.*] Inſtead of pitying the hard uſage of the Iſraelites, he mocks their complaints; telling them with a ſneer that they were idle, when he muſt know they were ready to ſink under their burdens.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

20 And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh:

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe ye have made our ſavour to be abhorred in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hands to ſlay us.

22 ¶ And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; neither haſt thou delivered thy people at all.

CHAP. VI.

1 *God reneweth his promiſe, by his name JEHOVAH.* 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *of Levi.*

THEN the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembered my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did ſwear, to give it to Abraham, to Iſaac, and to Jacob: and I will give it you for an heritage: I *am* the LORD.

9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſay-

21 *And they ſaid, the Lord look upon you, and judge,* &c.] May Providence reward you as you deſerve; for you have made us odious, and rendered our condition worſe than before.

To put a ſword in their hands to ſlay us.] This is a proverbial expreſſion, implying, *To give them a handle to deſtroy us.*

22 *Moſes returned unto the Lord.*] Le Clerc explains it ſimply, *He had recourſe once more to God by prayer.*

Notes on the Sixth Chapter.

Ver. 3 *By the name of God Almighty.*] Heb. *El-ſhaddai, God all-powerful*; under which deſignation God revealed himſelf to Abraham, to encourage him to rely on that Almighty power, and All-ſufficient goodneſs, implied by the word *El-ſhaddai.*

But by my name Jehovah was I not known to them.] This part of the verſe, as it now ſtands, contradicts the book of Geneſis from chap. xii. to the end of it, in ſeveral inſtances, particularly chap. xxii. 14. where Abraham called the mountain, on which he was to have ſacrificed his ſon, *Jehovah-jired*; how therefore could he be ignorant of the name? The moſt natural expoſition is, that which renders the *Hebrew* word *ſhem* by *character* inſtead of *name*, and then the ſenſe will be this: in my character of *El-ſhaddai*, or Omnipotent, was I only known to them; that is, they only relied on my word and all-ſufficient power for the fulfilling of my promiſes to them; but now I will be known by the character of *Jehovah*, or performer of thoſe promiſes. *Univerſ. Hiſt.* vol. III. p. 371.

6 *With a ſtretched-out arm.*] A metaphor taken from perſons enraged, who, to ſtrike the blow with more force, lift the arm high, and extend it to its full length.

With great judgments.] By inflicting on them many grievous plagues.

8 *I am the Lord.*] Heb. I am *Jehovah*, that is, I am he who performs what I have promiſed.

12 *Who am of uncircumciſed lips.*] That cannot utter words implying what he had before alledged, namely, that he wanted eloquence.

ing, Behold, the children of Iſrael have not hearkened unto me; how then ſhall Pharaoh hear me, who *am* of uncircumciſed lips?

13 And the LORD ſpake unto Moſes and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the heads of their fathers houſes: the ſons of Reuben the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 ¶ And the ſons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of the ſons of Levi, according to their generations; Gerſhon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred and thirty and ſeven years.

17 The ſons of Gerſhon; Libni, and Shimi, according to their families.

18 And the ſons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the ſons of Merari; Mahali, and Muſhi; theſe *are* the families of Levi, according to their generations.

20 And Amram took him Jochebed his father's ſiſter to wife; and ſhe bare him Aaron and Moſes: and the years of the life of Amram *were* an hundred and thirty and ſeven years.

21 And the ſons of Izhar; Korah, and Nepheg, and Zichri.

22 And the ſons of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba, daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſons of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife; and ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes and Aaron.

28 And it came to paſs on the day *when* the LORD ſpake unto Moſes in the land of Egypt,

29 That the LORD ſpake unto Moſes ſaying, I *am* the LORD: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold I *am* of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

1 *Moſes is encouraged to go to Pharaoh.* 10 *His rod is turned into a ſerpent.* 13 *Pharaoh's heart is hardened.* 19 *The river is turned into blood.*

AND the LORD ſaid unto Moſes, See, I have made thee a god to Pharaoh: and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee: and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaoh's heart, and multiply my ſigns and my wonders in the land of Egypt.

20 *She bare him Aaron and Moſes.*] This ſhews that God exactly fulfilled his promiſe of delivering the Iſraelites out of ſervitude in the fourth generation, Gen. xv. 16. That is, the fourth from their deſcent into Egypt; for Moſes was the ſon of Amram, the ſon of Kohath, the ſon of Levi, the ſon of Jacob.

25 *Theſe are the heads of the fathers of the Levites.*] He ſays nothing of the other tribes, it being his intention only in this place to derive his own and Aaron's pedigree from Iſrael.

Notes on the Seventh Chapter.

Ver. 1 *I have made thee a god to Pharaoh.*] Like a god, whoſe oracles ſhall be delivered to Pharaoh by Aaron thy prophet.

3 *And multiply my ſigns,* &c.] The firſt plagues having no other effect upon Pharaoh but to exhibit his obſtinacy, I will work many more miraculous judgments for his conviction.

5 The

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great judgements.

5 And the Egyptians ſhall know, that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they.

7 And Moſes *was* fourſcore years old, and Aaron fourſcore and three years old, when they ſpake unto Pharaoh.

8 And the LORD ſpake unto Moſes, and unto Aaron ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men, and the ſorcerers: now the magicians of Egypt, they alſo did in like manner with their inchantments:

12 For they caſt down every man his rod, and they became ſerpents: but Aaron's rod ſwallowed up their rods.

13 ¶ And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had ſaid.

14 And the LORD ſaid unto Moſes, Pharaoh's heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water: and thou ſhalt ſtand by the river's brink, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſs: and behold, hitherto thou wouldeſt not hear.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand upon the waters which *are* in the river, and they ſhall be turned to blood.

18 And the fiſh that *is* in the river ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loathe to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood: and *that* there may be blood throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

5 *The Egyptians ſhall know that I am the Lord.*] They ſhall know that I am not the God of Iſrael only, but *Jehovah*, the ſupreme Governor of the world.

9 *Take thy rod.*] Hence probably aroſe the cuſtom of ambaſſadors wearing a *caduceus*, or rod.

12 *They caſt down every man his rod, and they became ſerpents.*] The beſt commentators are of opinion that theſe ſigns were effected merely by the uſe of natural means, and by the art of man, without any ſupernatural interpoſition: at leaſt, that this was the opinion of Pharaoh and his people, when Moſes wrought his wonders in Egypt, is thought evident from the uſe Pharaoh made of his magicians upon the occaſion: for when Aaron's rod was turned into a ſerpent, he ſent for his magicians to do the ſame; and upon finding they could, he thought it no real miracle, and refuſed to let the people go. He made the ſame concluſion upon their bringing up frogs, and upon the river's being turned into blood; but when the magicians tried, and could not produce lice, then both he and they concluded, that *this was the finger of God.* Shuckford's Connect.

Aaron's rod ſwallowed up their rods.] A ſufficient demonſtration of the ſuperior power by which Moſes acted; which might have convinced Pharaoh, if his magicians had not made him believe that they would in time find a power ſuperior to Moſes.

13 *And he hardened Pharaoh's heart.*] The *Heb.* is, *The heart of Pharaoh is or was hardened*, and undoubtedly ſhould have been ſo rendered.

15 *Lo, he goeth out unto the water.*] Some think he was going to pay his morning devotion to the river Nile, which was ſacred among the Egyptians: others, more probably, that he was going to bathe in the river, that he might purify himſelf to offer up his adoration to the riſing ſun.

17 *In this thou ſhalt know that I am the Lord.*] *Jehovah*, whom thou pretendeſt not to know, will convince thee, that he is more powerful than all thy gods, by turning into blood the waters of that very river to which thou payeſt ſo great veneration.

18 *And the fiſh that are in the river ſhall die*, &c.] Here are three grievous effects of this plague, the deſtruction of the fiſh, the ſtench occaſioned by their death, and the want of water to drink.

19 *Stretch out thine hand upon the waters.*] The meaning is not that Aaron was to ſmite all the waters, ſtreams, &c. but only that water which was at hand, in token of the divine malediction, which was miraculouſly to diffuſe its influence over the reſt.

20 And Moſes and Aaron did ſo, as the LORD commanded: and he lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants; and all the waters that *were* in the river, were turned to blood.

21 And the fiſh that *was* in the river died; and the river ſtunk, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did ſo with their inchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven days were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

1 *Frogs are ſent.* 16 *The duſt turned into lice.* 20 *The ſwarms of flies.* 32 *Pharaoh is hardened.*

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me:

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with frogs:

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs ſhall come up both on thee, and upon thy people, and upon all thy ſervants.

5 And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moſes and Aaron, and ſaid, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do ſacrifice unto the LORD.

9 And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee, and for thy ſervants, and for thy people; to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river only?

10 And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river only.

22 *And the magicians did ſo with their inchantments.*] By their effecting the like change in their waters, Pharaoh vainly imagined that his god was as powerful as the God of the Hebrews. The Divine Being permitted theſe deluded men thus far to ſucceed in their oppoſition, in order to render their impious folly the more conſpicuous; ſince, by permitting them to change the waters into blood, and putting it out of their power to reſtore them to their former ſtate, and by permitting them to produce frogs, which they were not able to remove, they only increaſed thoſe plagues upon themſelves and their countrymen. And though the ſorcerers of Egypt were able, in ſome meaſure, to imitate a few of the firſt works of Moſes, yet they were forced quickly to ſubmit, and own the inimitable power of God.

Neither did he hearken unto them.] Notwithſtanding the magicians were utterly unable to reſtore the river to its former ſtate, or to do any thing to relieve their country from this dreadful calamity; yet the king contents himſelf with what his ſorcerers had done, and was at no pains to compare the different effects of the two contending powers before him, in order to his conviction; but, without any remorſe, leaves his whole kingdom under the miſery of this fearful judgment.

Notes on the Eighth Chapter.

Ver. 8 *Intreat the Lord, that he may take away the frogs.*] He who proudly ſaid, *Who is the Lord?* is now forced to have recourſe to Moſes and Aaron, to become interceſſors to the Lord for him.

9 *And Moſes ſaid unto Pharaoh, Glory over me: when ſhall I intreat for thee?*] I not only indulge thee in this requeſt, but even permit thee to chuſe thine own time.

10 *And he ſaid, To-morrow.*] Doubtleſs Pharaoh was perſuaded, from the imperfect notions he had of the Deity, that it was impoſſible to remove this plague in an inſtant, and therefore deſired Moſes to do it to-morrow; preſuming that was the very ſooneſt he could accompliſh ſo great an event, by whatever power aſſiſted. It is plain he had no notion of the omnipotence of God.

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And Aaron stretched out his hand over the Waters of Egypt: and the Frogs came up, and covered the Land of Egypt.

Exodus Chap. VIII. Ve. 6.

5 MA 56

12 And Moſes and Aaron went out from Pharaoh: and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes: and the frogs died out of the houſes, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo; for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they could not: ſo there were lice upon man, and upon beaſt.

19 Then the magicians ſaid unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh; lo, he cometh forth to the water; and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me:

21 Elſe, if thou wilt not let my people go, behold, I will ſend ſwarms *of flies* upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms *of flies*, and alſo the ground whereon they *are*.

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms *of flies* ſhall be there; to the end thou mayeſt know, that I am the LORD in the midſt of the earth.

23 And I will put a diviſion between my people, and thy people: to-morrow ſhall this ſign be.

24 And the LORD did ſo: and there came a grievous ſwarm *of flies* into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was corrupted by reaſon of the ſwarm *of flies*.

25 And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the abomination of the Egyptians to the LORD our God: lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

27 We will go three days journey into the wilderneſs, and ſacrifice to the LORD our God, as he ſhall command us.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God in the wilderneſs; only ye ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the LORD, that the ſwarms *of flies* may depart from Pharaoh, from his ſervants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice to the LORD.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes: and he removed the ſwarms *of flies*,

14 *And he gathered them together upon heaps.*] God could eaſily have diſſolved them into duſt: but he would have them lie dead before their eyes, to convince them they were real frogs.

19 *This is the finger of God.*] Heb. *The finger of Elohim*; that is, of a God: intimating, that they had, till now, conſidered theſe miracles only as the effect of magic; but were now forced to confeſs, that he muſt be aſſiſted by ſome Divinity.

And Pharaoh's heart was hardened.] It may be better rendered, *Yet Pharaoh's heart was hardened:* he ſtill refuſed to let Iſrael go, notwithſtanding he ſaw his magicians baffled, and heard them declare, that Moſes was aſſiſted by a Divine Power.

21 *Swarms of flies.*] The Septuagint renders it, the *dog-fly*, which ſeems moſt conformable to truth; for theſe flies ſtick faſt in the ſkin, lance it with a ſharp proboſcis, and ſuck the blood. And to this the Pſalmiſt ſeems to allude, *He ſent flies among them which devoured them*, lxxviii. 45.

22 *And I will ſever in that day the land of Goſhen*, &c.] Here the God of Iſrael has plainly expreſſed his diſtinguiſhing mercy to his people, which muſt be underſtood in all the other plagues. And hence we may learn, that the Almighty will never leave thoſe who ſincerely truſt in him.

26 *Shall we ſacrifice the abomination*, &c.] Shall we ſacrifice to our God the Egyptian idols, thoſe animals which they account ſacred, and the ſlaying of which they conſider as a crime, or an abomination. So the Chaldee, Syriac, and Vulgate underſtand the words.

Notes

from Pharaoh, from his ſervants, and from his people: there remained not one.

32 ¶ And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

1 *The murrain of beaſts.* 8 *The plague of boils and blains.* 22 *The plague of hail.*

THEN the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me:

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the LORD *is* upon thy cattle which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the LORD ſhall ſever between the cattle of Iſrael, and the cattle of Egypt: and there ſhall nothing die of all *that is* the children's of Iſrael.

5 And the LORD appointed a ſet time, ſaying, To-morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Iſrael died not one.

7 And Pharaoh ſent, and behold, there was not one of the cattle of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it toward the heaven in the ſight of Pharaoh:

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boil breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh; and Moſes ſprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beaſt.

11 And the magicians could not ſtand before Moſes, becauſe of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had ſpoken unto Moſes.

13 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart, and upon thy ſervants, and upon thy people: that thou mayeſt know, that *there is* none like me in all the earth.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence; and thou ſhalt be cut off from the earth.

Notes on the Ninth Chapter.

Ver. 6 *All the cattle of Egypt died.*] It may be better tranſlatted, *All the cattle that died were of Egypt*; i. e. belonged to the Egyptians: for it appears from ver. 19. that many of the Egyptian cattle eſcaped the peſtilence. Here we may obſerve, by the cattle being firſt ſmitten, and afterwards the men, the goodneſs of Providence even in puniſhing a wicked nation, that thoſe previous calamities gradually increaſing, may warn mankind to avoid ſtill ſeverer judgments by ſincere repentance---Such is Homer's deſcription of the plague ſent on the Greeks:

> On mules and dogs th' infection firſt began,
> And laſt, the vengeful arrows fix'd in man.
>
> *Pope*, Iliad 1.

11 *And the magicians could not ſtand before Moſes.*] This plague completed the defeat of the magicians; accordingly they are never mentioned again. Probably they were rendered ſo contemptible in the eyes of Pharaoh and his ſervants, that they durſt not make their appearance any more.

14 *That thou mayeſt know there is none like me in all the earth.*] Three reaſons are aſſigned why God was pleaſed to execute theſe ſevere judgments on Pharaoh and his people. One is expreſſed in theſe words, *That thou mayeſt know*, &c. to teach thee, by ſad experience, ſince thou art not otherwiſe to be convinced, that my power is ſuperior to all other. Another is added in the next verſe, *That my name may be declared throughout all the earth*; that is, to give an exemplary and demonſtrative proof to all nations of my divine power and juſtice. A third is added, chap. x. 2. that the Iſraelites and their poſterity might be ſtedfaſtly engaged to worſhip him alone, who had wrought ſuch wonders in their behalf; and therefore we find Moſes and the other prophets, conſtantly reminding the Iſraelites of theſe miracles, in order to eſtabliſh them in their duty.

15 *That I may ſmite thee and thy people with peſtilence*, &c.] Pharaoh and his people were not deſtroyed by peſtilence, and therefore the beſt commentators read the paſſage in the preter, inſtead of the future tenſe; and then the ſenſe will be, For now I had ſtretched forth mine hand to deſtroy thee and thy people by peſtilence, and thou ſhouldſt have been cut off from the earth: but indeed for this very cauſe have I preſerved thee, to ſhew in thee my power, &c.

16 And in very deed for this *cauſe* have I raiſed thee up, for to ſhew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet exalteſt thou thyſelf againſt my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes:

21 And he that regarded not the word of the LORD, left his ſervants and his cattle in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven: and the LORD ſent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Only in the land of Goſhen, where the children of Iſrael *were*, was there no hail.

27 And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it is enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, As ſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD: *and* the thunder ſhall ceaſe, neither ſhall there be any more hail; that thou mayeſt know, how that the earth *is* the LORD's.

30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

32 But the wheat and the rye were not ſmitten: for they *were* not grown up.

33 And Moſes went out of the city from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he

16 *For this cauſe have I raiſed thee up.*] Though thou haſt long ago deſerved to be deſtroyed, yet have I thought fit to ſpare thee for a conſiderable time, to ſhew my wonders in the land of Egypt.

18 *Behold, to-morrow.*] The time is preciſely marked, that it might not be ſaid to have fallen out by chance. It alſo demonſtrates, that every part of nature is under the command of God; that fire, hail, thunder, and ſtorm, obey his voice.

Grievous hail, &c.] Great hail-ſtones accompanied with a dreadful ſtorm of thunder and lightning.

24 *Fire mingled with the hail.*] In the original it is, *Fire catching itſelf among the hail*; that is, one flaſh of lightning taking hold of another, ſo that the flames enfolded, or, as it were, embraced each other. It ſeems to anſwer the deſcription of a fiery whirlwind, which ſcorches up and deſtroys all before it.

25 *And the hail ſmote every herb*, &c.] This expreſſion muſt not be underſtood in its full extent, but that the plants and trees of Egypt were, in general, ſhattered, and a great many of every kind deſtroyed.

28 *That there be no more mighty thunderings.*] Heb, it is, *voices of God*; for ſo thunder is called in ſcripture, becauſe of its awful ſound, and powerful effects.

> The thunder is his voice; and the red flaſh
> His ſpeedy ſword of juſtice. *Thomſon's Spring.*

29 *That the earth is the Lord's.*] The heathens were perſuaded that every country had its particular deity, whoſe power did not extend to the territories of his brother gods. In oppoſition to this notion, Moſes gives Pharaoh to underſtand, that Jehovah was not only the God of the Hebrews, but of the whole earth.

31 *The flax was bolled.*] Grown up in a round ſtem or ſtalk.

32 *The wheat and the rye were not ſmitten.*] We are to conſider, that the Egyptians ſowed all ſorts of grain at one time, namely, as ſoon as the lands were ready after the retreat of the Nile: and barley being a corn of a quicker growth than either wheat or rye, it would of courſe be forwarder, and therefore more liable to be ſmitten.

ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken by Moſes.

CHAP. X.

12 *The plague of locuſts,* 21 *of darkneſs.* 27 *Pharaoh's heart is yet hardened.*

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for I have hardened his heart, and the heart of his ſervants; that I might ſhew theſe my ſigns before him:

2 And that thou mayeſt tell in the ears of thy ſon, and of thy ſon's ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them; that ye may know, how that I *am* the LORD.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to humble thyſelf before me? let my people go, that they may ſerve me:

4 Elſe, if thou refuſe to let my people go, behold, to-morrow will I bring the locuſts into thy coaſts:

5 And they ſhall cover the face of the earth, that one cannot be able to ſee the earth: and they ſhall eat the reſidue of that which eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field:

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth unto this day. And he turned himſelf, and went out from Pharaoh.

7 And Pharaoh's ſervants ſaid unto him, How long ſhall this man be a ſnare unto us? let the men go, that they may ſerve the LORD their God: knoweſt thou not yet, that Egypt is deſtroyed?

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young and with our old, with our ſons and with our daughters, with our flocks and with our herds will we go: for we *muſt hold* a feaſt unto the LORD.

10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go and your little ones: look *to it*; for evil *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the LORD; for that ye did deſire. And they were driven out from Pharaoh's preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-wind upon the land all that day and all *that* night: *and* when it was morning, the eaſt-wind brought the locuſts.

Notes on the Tenth Chapter.

Ver. 1 *Go in unto Pharaoh: for I have hardened his heart.*] Though all my judgments have hitherto only tended to harden his heart, yet go and make the ſame demand; for, from his refuſal to obey me, I will take occaſion to work greater wonders, which ſhall leave him without excuſe, and be perpetual monuments of my divine power and providence in behalf of Iſrael, to engage them and their poſterity to a careful obedience towards me.

5 *They ſhall cover the face of the earth.*] The ſwarms of locuſts, in the eaſtern countries, are almoſt incredible. Thevenot tells us, "That in that part of Scythia which the Coſſacks now inhabit, there are infinite numbers of them, eſpecially in dry "ſeaſons, which the north-eaſt wind brings over from Tartary "like a vaſt cloud, ſometimes fifteen or eighteen miles long, "and about ten or twelve miles broad, ſo that they quite darken "the ſky, and make the brighteſt day obſcure; and that where"ever they light, they devour all the corn in leſs than two "hours time, and frequently make a famine in the country. "Theſe inſects, he adds, live about ſix months; and, when "they are dead, the ſtench of them ſo corrupts and infects the "air, that it very often occaſions dreadful peſtilences." So that one of theſe deſtroying armies of locuſts, being ſent upon Egypt, might well be ſaid to cover the face of the earth.

7 *How long ſhall this man be a ſnare unto us?*] Be the occaſion of our falling into one calamity after another.

9 *Moſes ſaid, We will go with our young, and with our old,* &c.] Becauſe *they were to hold a feaſt unto the Lord,* and in theſe ſolemnities the whole body of the nation, men, women, and children, aſſiſted.

10 *Let the Lord be ſo with you, as I will let you go.*] This ſeems to be an imprecation, as if he had ſaid, *May your God Jehovah aſſiſt you to my ruin, if ever I let you go on theſe terms.*

For evil is before you.] More evil and affliction ſhal befall you, unleſs you be content to go on my terms.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*; before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 Then Pharaoh called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the LORD your God, and againſt you.

17 Now therefore forgive, I pray thee, my ſin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and caſt them into the Red-ſea: there remained not one locuſt in all the coaſts of Egypt.

20 But the LORD hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, even darkneſs *which* may be felt.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: but all the children of Iſrael had light in their dwellings.

24 And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD: only let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

26 Our cattle alſo ſhall go with us: there ſhall not an hoof be left behind: for thereof muſt we take to ſerve the LORD our God: and we know not with what we muſt ſerve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thyſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well, I will ſee thy face again no more.

CHAP. XI.

1 *God's meſſage to the Iſraelites to borrow jewels of their neighbours.* 4 *The death of the firſt-born threatened.*

AND the LORD ſaid unto Moſes, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold.

16 *I have ſinned againſt the Lord.*] Rather, *I have ſinned againſt Jehovah*; for ſo the word Lord ſhould have been rendered.

17 *Take away from me this death.*] As the locuſts ravaged the fields, killed the trees and plants, and deſtroyed the ſupports of human life, they are juſtly called a death, or deadly plague.

19 *And caſt them into the Red ſea.*] This ſea is otherwiſe called the Arabian gulph, and lies ſouth-eaſt of Egypt. The Phœnicians called it the ſea of Edom, from its neighbourhood to Idumea; and the Greeks, turning this proper name into an appellative, called it the Red Sea; for Edom, in Hebrew, ſignifies *red*.

21 *Darkneſs which may be felt.*] That is, darkneſs attended with ſuch groſs clammy moiſture, as may affect them in the moſt ſenſible manner.

23 *They ſaw not one another, neither aroſe any from his ſeat for three days.*] This paſſage paints, in the ſtrongeſt colours, the horror and diſmay which this palpable darkneſs caſt upon their minds. We muſt not underſtand the expreſſion in its full extent; it only implies, that none of the Egyptians ventured out of their houſes during three days, and that all buſineſs was entirely at a ſtand.

29 *I will ſee thy face again no more.*] I will not appear again before thee, without thy expreſs command.

Notes on the Eleventh Chapter.

Ver. 1 *And the Lord ſaid unto Moſes.*] Or rather, *had ſaid unto Moſes*; for the fourth verſe of this chapter immediately connects with the end of the preceding, and is a continuation of Moſes' conference with Pharaoh. The three firſt verſes of this chapter ſhould be incloſed in a parentheſis, and the words *the Lord had ſaid*, made to refer to ſome preceding chapter.

2 *Let every man borrow*, &c.] See chap. iii. 22.

3 *Moreover*

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man Moſes *was* very great in the land of Egypt, in the ſight of Pharaoh's ſervants, and in the ſight of the people.

4 ¶ And Moſes ſaid, Thus ſaith the LORD, About midnight will I go out into the midſt of Egypt.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant, that *is* behind the mill; and all the firſt-born of beaſts.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know, how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelves unto me, ſaying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders, before Pharaoh: and the LORD hardened Pharaoh's heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

3 *The paſs-over inſtituted.* 29 *The firſt-born are ſlain.* 31 *The Iſraelites are driven out of the land.*

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This month *ſhall be* unto you the beginning of months: it *ſhall be* the firſt month of the year to you.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this month they ſhall take to them every man a lamb, according to the houſe of *their* fathers, a lamb for an houſe.

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe take *it*, according to the number of the ſouls; every man, according to his eating, ſhall make your count for the lamb.

5 Your lamb ſhall be without blemiſh, a male of the firſt year: ye ſhall take *it* out from the ſheep, or from the goats:

6 And ye ſhall keep it up until the four-

3 *Moreover the man Moſes was very great.*] The Egyptians held him in great eſteem and veneration, as a perſon that had extraordinary power with God.

4 *And Moſes ſaid.*] That is, he ſaid to Pharaoh: this is a continuation of the tenth chapter.

5 *From the firſt-born of Pharaoh, that ſitteth on the throne, to the firſt-born of the maid-ſervant that is behind the mill.*] All in general, from the higheſt to the loweſt; for it ſhould be obſerved, that the grinding at the mill was the work of the moſt abject ſlaves. And hence we ſee, with what propriety, the prophet Iſaiah marks the ſad reverſe of fortune which attended Babylon, by repreſenting her tender virgins as ſlaves condemned to drudge at the mill. *Come down, and ſit in the duſt: O virgin daughter of Babylon, ſit on the ground: there is no throne, O daughter of the Chaldeans: for thou ſhalt no more be called tender and delicate. Take the milſtones and grind meal,* &c. chap. xlvii. 1, 2. This cuſtom is particularly mentioned in Homer's Odyſſ. xx. 107.

7 *Shall not a dog move his tongue.*] A proverbial expreſſion, implying, that in that memorable night all ſhall be peace and quietneſs among the Iſraelites; it is uſed in the ſame ſenſe in *Judith*, chap. xi. 19.

8 *He went out from Pharaoh in a great anger.*] It ſhould be rendered, *he went out from Pharaoh who was in a great anger.*

Notes on the Twelfth Chapter.

Ver. 1 *And the Lord ſpake unto Moſes.*] Or, *had ſpoke:* for it appears from ver. 3, and 6, that Moſes had this revelation before the tenth day, on which moſt interpreters think the three days darkneſs began.

2 *This month ſhall be unto you the beginning of months.*] Before this tranſaction, the Jews began their year about the autumnal equinox; but to commemorate their happy deliverance from Egypt, it was ever after to commence from this month, which they called *Abib*, an ear of corn, becauſe the corn was then eared. It anſwers nearly to our March.

3 *In the tenth day of this month.*] This interval of time was allowed them, becauſe otherwiſe it would have been difficult to procure themſelves ſo many lambs and kids in Egypt, eſpecially as they were to depart in haſte: but in future ages, they did not begin their preparation till the thirteenth, or the day before the paſſover.

They ſhall take to them every man a lamb.] The Hebrew word ſignifies *a lamb or kid*, and ought to have been ſo rendered, as is evident from ver. 5.

5 *Your lamb ſhall be without blemiſh, a male of the firſt year.*] Heb. *perfect*, to repreſent that moral purity, that unblemiſhed ſincerity, without which no act of worſhip can be acceptable to the Deity. *A male*, becauſe the male was accounted more excellent than the female. *Of the firſt year*, becauſe after that time they were not proper emblems of purity and innocence.

6 *In the evening.*] Heb. *between the two evenings*; the firſt of which began after the ſun had paſſed the meridian, and laſted till

teenth day of the ſame month: and the whole aſſembly of the congregation of Iſrael ſhall kill it in the evening.

7 And they ſhall take of the blood, and ſtrike *it* on the two ſide poſts, and on the upper door-poſt of the houſes wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roaſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all with water, but roaſt *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye ſhall let nothing of it remain until the morning: and that which remaineth of it until the morning, ye ſhall burn with fire.

11 And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte; *it is* the LORD's paſs-over.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt: and againſt all the gods of Egypt I will execute judgement: I *am* the LORD.

13 And the blood ſhall be to you for a token upon the houſes where ye *are:* and when I ſee the blood, I will paſs over you, and the plague ſhall not be upon you to deſtroy *you,* when I ſmite the land of Egypt.

14 And this day ſhall be unto you for a memorial; and ye ſhall keep it a feaſt to the LORD throughout your generations: ye ſhall keep it a feaſt by an ordinance for ever.

15 Seven days ſhall ye eat unleavened bread: even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread from the firſt day until the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every man muſt eat, that only may be done of you.

17 And ye ſhall obſerve *the feaſt of* unleavened bread; for in this ſelf-ſame day have I brought your armies out of the land of Egypt: therefore ſhall ye obſerve this day in your generations by an ordinance for ever.

18 In the firſt *month,* on the fourteenth day of the month at even, ye ſhall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger, or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ſhall ye eat unleavened bread.

21 Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take ye a lamb according to your families, and kill the paſs-over.

22 And ye ſhall take a bunch of hyſſop, and dip *it* in the blood that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts with the blood that *is* in the baſon: and none of you ſhall go out at the door of his houſe until the morning.

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till ſun-ſet; then began the ſecond and laſted till night, or till the end of the twilight. Between theſe two evenings the paſſover was offered: that is, according to Maimonides, about half an hour after three, when the daily evening ſacrifice was over; then the paſchal ſacrifice began, and continued till ſun-ſet.

7 *And ye ſhall take of the blood, and ſtrike it,* &c.] They were not to ſtain the threſhold with blood, becauſe it was always conſidered as prophane to tread on the blood.

8 *Unleavened bread.*] *Pure, unmixed, uncorrupted,* leaven being a kind of corruption. The uſe of unleavened bread might be enjoined to remind them of ſincerity: though others think it was ordered to commemorate their haſty deliverance, which did not allow them time to leaven it.

And with bitter herbs.] To remind them of their Egyptian bondage, which made *their lives bitter to them.*

9 *Eat not of it raw.*] Leſt any of the blood remain in it, but thoroughly roaſted, that ſo it might be wholly eat up.

11 *Ye ſhall eat it with your loins girded, your ſhoes on your feet.*] You ſhall eat it in a travelling poſture, that you may be ready to ſet out on your journey at a moment's warning.

It is the Lord's paſſover.] A ſacrifice in remembrance of Jehovah's *paſſing over,* or ſparing the Iſraelites when he ſmote the Egyptians.

12 *Againſt all the gods of Egypt I will execute juſtice.*] The idol gods, which the Egyptians worſhipped; which ſeems to be alluded to, Iſa. xix. 1. and Jer. xliii. 13.

16 *An holy convocation.*] A ſolemn feſtival, when the people were aſſembled by the ſound of trumpets, to offer ſacrifices, and perform other duties of religion.

18 *At even.*] The Jewiſh feaſts begin at even.

19 *Whether he be a ſtranger.*] That is, a perſon of another nation who had embraced the Jewiſh religion; for no other ſtrangers were admitted to this feaſt.

21 *Kill the paſſover.*] That is, kill the paſchal lamb.

23 For the LORD will paſs through to ſmite the Egyptians: and when he ſeeth the blood upon the lintel, and on the two ſide-poſts, the LORD will paſs over the door, and will not ſuffer the deſtroyer to come in unto your houſes to ſmite *you*.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs, when ye be come to the land which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

26 And it ſhall come to paſs, when your children ſhall ſay unto you, What mean ye by this ſervice?

27 That ye ſhall ſay, It *is* the ſacrifice of the LORD's paſs-over, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people bowed the head and worſhipped.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

29 ¶ And it came to paſs, that at mid-night the LORD ſmote all the firſt-born in the land of Egypt, from the firſt-born of Pharaoh that ſat on his throne, unto the firſt-born of the captive that *was* in the dungeon; and all the firſt-born of cattle.

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great cry in Egypt: for *there was* not a houſe where *there was* not one dead.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get ye forth from amongſt my people, both ye and the children of Iſrael: and go, ſerve the LORD, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid, and be gone: and bleſs me alſo.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their ſhoulders.

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians jewels of ſilver, and jewels of gold, and raiment.

36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*. And they ſpoiled the Egyptians.

37 And the children of Iſrael journeyed from Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſide children.

38 And a mixed multitude went up alſo with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt: for it was not leavened; becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victual.

40 Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* four hundred and thirty years.

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23 *And when he ſeeth the blood.*] This whole ſacrifice was a type of our great Redeemer, who, to ſave loſt mankind, took the human nature upon him, and ſhed his precious blood to waſh away the ſins of the world.

29 *All the firſt-born of cattle.*] That is, the beſt, the prime of their cattle. The Egyptians lived promiſcuouſly with their cattle; ſo that the angel ſmote at the ſame time both them and thoſe animals they conſidered as ſacred.

32 *Bleſs me alſo.*] That is, pray to Jehovah, that I and my people may be delivered from this terrible peſtilence.

34 *And the people took their dough before it was leavened*] This paſſage might have been better rendered, *And the people took their flour before it was leavened*; for the word in the original oftener ſignifies flour than dough; and the former would here have been moſt agreeable to reaſon; for if they had made their flour into dough, they could not want time to leaven it.

Their kneading-troughs.] The word which is here tranſlated kneading-troughs, is in Deut. xxviii. 5, 17. tranſlated *ſtore*, and would have been more naturally rendered here *flour* or *grain*.

37 *Rameſes.*] This ſeems to have been the chief city of Goſhen, where the children of Iſrael had their general rendezvous.

To Succoth.] *Booths*, from the tents they erected there for their cattle. There was another place of the ſame name in the land of Canaan, Gen. xxxiii. 17.

About ſix hundred thouſand on foot that were men.] That is, perſons fit to bear arms, twenty years old and upwards. But this was not above one third of the whole number of people that went up out of Egypt. A ſurpriſing increaſe in little more than two hundred years, from ſeventy perſons only.

38 *And a mixed mulitude went up with them.*] Egyptians who had embraced the religion of the Hebrews.

40 *The ſojourning of the children of Iſrael who dwelt in Egypt,* &c.]

41 And it came to paſs, at the end of the four hundred and thirty years, even the ſelf-ſame day it came to paſs, that all the hoſts of the LORD went out from the land of Egypt.

42 It *is* a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be obſerved of all the children of Iſrael in their generations.

43 And the LORD ſaid unto Moſes and Aaron, This *is* the ordinance of the paſs-over: There ſhall no ſtranger eat thereof.

44 But every man's ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof:

45 A foreigner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten; thou ſhalt not carry forth ought of the fleſh abroad out of the houſe: neither ſhall ye break a bone thereof.

47 All the congregation of Iſrael ſhall keep it.

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſs-over to the LORD, let all his males be circumciſed, and then let him come near and keep it; and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One law ſhall be to him that is home-born, and unto the ſtranger that ſojourneth among you.

50 Thus did all the children of Iſrael; as the LORD commanded Moſes and Aaron, ſo did they.

51 And it came to paſs the ſelf-ſame day, *that* the LORD did bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 *The firſt-born ſanctified to God.* 3 *The memorial of the paſs-over is commanded.* 21 *God guideth them by a pillar of a cloud and of fire.*

AND the LORD ſpake unto Moſes, ſaying, 2 Sanctify unto me all the firſt-born, whatſoever openeth the womb among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the houſe of bondage; for by ſtrength of hand the LORD brought you out from this *place*: there ſhall no leavened bread be eaten.

4 This day came ye out, in the month Abib.

5 And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuzites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt keep this ſervice in this month.

6 Seven days ſhalt thou eat unleavened bread, and in the ſeventh day *ſhall be* a feaſt to the LORD.

7 Unleavened bread ſhall be eaten ſeven days: and there ſhall no unleavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 And thou ſhalt ſhew thy ſon in that day, ſaying, *This is done* becauſe of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it ſhall be for a ſign unto thee upon thine hand, and for a memorial between thine eyes: that the LORD's law may be in thy

&c.] The ſenſe of the paſſage is, "That the ſojourning of the "Hebrew nation from the time that Abraham left his native "country, to the deliverance of his poſterity out of Egypt "where they long ſojourned, was juſt 430 years."

41 *All the hoſts of the Lord.*] They are termed *the hoſts of the Lord*, becauſe he led them by a pillar of a cloud by day, and a pillar of fire by night, during their whole route through the wilderneſs. And from the word *hoſts* we learn, that they went out of Egypt in good order, like troops marching to meet the enemy.

46 *Neither ſhall ye break a bone thereof.*] This type was particularly fulfilled in Chriſt, the great Redeemer of mankind.

48 *No uncircumciſed perſon ſhall eat thereof.*] Many Iſraelites who had neglected this rite in Egypt, according to Maimonides, were now circumciſed, that they might keep the paſſover.

Notes on the Thirteeth Chapter.

Ver. 2 *Sanctify to me the firſt-born.*] Let them be accounted ſacred, to put them in mind of the tender mercy of the Almighty in ſparing their firſt-born, when thoſe of the Egyptians were deſtroyed.

Both of man and of beaſt: it is mine.] This was afterwards revoked, the Levites being choſen to officiate in their ſtead.

8 *And thou ſhalt ſhew thy ſon in that day.*] Moſes commands the Iſraelites to inform their children, when they were ſettled in Canaan, of the true intent of the paſſover, that they might offer thankſgivings to God, who had ſo miraculouſly delivered his people from the ſlaviſh bondage of the Egyptians.

mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from year to year.

11 And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee, and to thy fathers, and ſhall give it thee,

12 That thou ſhalt ſet apart unto the LORD all that openeth the matrix: and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORD's.

13 And every firſtling of an aſs thou ſhalt redeem with a lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man among thy children ſhalt thou redeem.

14 And it ſhall be when thy ſon aſketh thee in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage:

15 And it came to paſs when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt: therefore I ſacrifice to the LORD all that openeth the matrix, being males; but all the firſt-born of my children I redeem:

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes: for by ſtrength of hand the LORD brought us forth out of Egypt:

17 And it came to paſs, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* near; for God ſaid, Leſt peradventure the people repent when they ſee war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderneſs of the Red ſea. And the children of Iſrael went up harneſſed out of the land of Egypt.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, God will ſurely viſit you; and ye ſhall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſs.

21 ¶ And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

5 *Pharaoh purſueth.* 10 *The Iſraelites murmur.* 21 *They paſs through the Red-ſea.* 23 *The Egyptians drowned.*

AND the LORD ſpake unto Moſes, ſaying,

13 *If thou wilt not redeem it, then thou ſhalt break his neck.*] Or, *cut off his neck*; it was to die one way or other, and not to be employed in common uſe.

17 *God led them not through the way of the land of the Philiſtines, though that was near,* &c.] The diſtance from Egypt to Canaan, through the land of the Philiſtines, was a journey only of a few days. But the Iſraelites were no ſtrangers to the fierce temper of the Philiſtines, and as the ſlavery they had endured in Egypt muſt have broken their ſpirits, and rendered them unfit for war, therefore God was pleaſed to lead them a very different way through the deſert. It ſhould here be obſerved, that the Almighty does not make uſe of miracles, but when they become abſolutely neceſſary. He could eaſily have placed the Iſraelites in *the land he ſware to their fathers*, immediately after their departure out of Egypt, and diſcomfited the whole hoſt of the Philiſtines, had they oppoſed their paſſage; but he choſe to govern his people according to the laws and maxims of human wiſdom.

18 *God led the people about.*] The pillar of fire went before them, and conducted them in the way through the wilderneſs, which was not the direct road to Canaan.

And the children of Iſrael went up harneſſed.] The word which we tranſlate *harneſſed* is variouſly rendered: ſome render it *five in a rank*. Others tranſlate it *girt about*, that is, ready for action.

20 *And encamped in Etham, in the edge of the wilderneſs.*] Etham lay on the border of the wilderneſs of Shur, next to Egypt.

21 *And the Lord went before them.*] That is, the Sheehinah, or Divine Preſence.

By day in a pillar of a cloud.] The original word ſignifies more generally ſtrength and ſtability, or a fixed poſture; ſo that in this ſenſe the word *pillar* will not ſo much denote the form and dimenſions of the cloud, as the ſtationary attendance of it to lead them in the way. It is called a pillar, becauſe it extended from the earth to the clouds, and aſſumed the appearance of a ſtately column. Its principal uſe was to direct the Iſraelites in the way; but it alſo defended them from the piercing rays of the ſun, which, in theſe hot and ſandy countries, are very troubleſome to the traveller.

By night in a pillar of fire.] That they might travel by night as well as by day. Theſe appearances continued till the death of Moſes, when the Iſraelites paſſed over Jordan, and were directed in their march by the ark of the covenant.

Notes

2 Speak unto the children of Iſrael, that they turn and encamp before Pi-hahiroth, between Migdol and the ſea, over againſt Baal-zephon: before it ſhall ye encamp by the ſea;

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſs hath ſhut them in.

4 And I will harden Pharaoh's heart, that he ſhall follow after them; and I will be honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know, that I *am* the LORD. And they did ſo.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him:

7 And he took ſix hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.

9 But the Egytians purſued after them (all the horſes *and* chariots of Pharaoh, and his horſemen, and his army,) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them; and they were ſore afraid: and the children of Iſrael cried out unto the LORD.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſs? wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? for *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſs.

13 And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to day: for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

14 The Lord ſhall fight for you, and ye ſhall hold your peace.

15 And the LORD ſaid unto Moſes, Wherefore crieſt thou unto me? ſpeak unto the children of Iſrael, that they go forward.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it; and the children of Iſrael ſhall go on dry *ground* through the midſt of the ſea.

17 And I, behold, I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

Notes on the Fourteenth Chapter.

Ver. 2 *Speak unto the children of Iſrael, that they turn.*] Their intention at firſt was to have entered the wilderneſs from Etham, but they are now directed to turn to the right, and keep along the weſt-ſide of the Red Sea.

Before Pi-hahiroth.] This ſeems to have been the name of a narrow paſſage, between the mountains on the weſt-ſide of the Red Sea, the word *Pi*, in the Hebrew, ſignifying a mouth: it lay about ſixteen miles from Etham.

Between Migdol and the ſea.] The word *Migdol* ſignifies a caſtle, and was probably a fortreſs raiſed on one of the mountains of Pi-hahiroth. This place was ſituated on the weſtern ſhore of the Red Sea.

3 *Pharaoh will ſay of the children of Iſrael, they are intangled in the land.*] He will be perſuaded that you are hemmed in by rocks on one ſide, and by the ſea on the other.

The wilderneſs hath ſhut them in.] By the word wilderneſs muſt be underſtood wild rugged mountains; for the children of Iſrael were now near the ſhore of the Red Sea, among mountains almoſt impaſſable, eſpecially to a numerous army.

4 *And I will harden Pharaoh's heart.*] The ſituation of the Iſraelites, now incloſed between impaſſable rocks and mountains on one ſide, and the ſea on the other, will render Pharaoh ſo hardy and deſperate as to attempt to follow, and, by force, bring them back to his Egyptian bondage.

8 *And he purſued after the children of Iſrael: and the children of Iſrael went out with an high hand.*] This paſſage might be rendered more intelligibly thus: *And he purſued after the children of Iſrael, even the children of Iſrael, who went out with an high hand*; that is, who were going away in ſpite of him.

9 *All the horſes and chariots of Pharaoh, and his horſemen.*] The army of the Egyptians conſiſted ſolely of chariots and horſemen; for they were in haſte to overtake them.

15 *Wherefore crieſt thou unto me.*] This paſſage contains an excellent moral leſſon, namely, that it is not by inactive invocations of the Deity, that we are to expect relief from heaven in our exigencies; but by joining with prayer to God our moſt active and prudent endeavours: to neglect to uſe the natural means which are in our power, and truſt entirely to vows and prayers, is only to tempt Providence, and increaſe the evil.

17 *I will harden the hearts of the Egyptians, and they ſhall follow them.*] Of all the infatuations that ever poſſeſſed the Egyptians,

18 And the Egyptians ſhall know, that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 And the angel of God, which went before the camp of Iſrael, removed and went behind them: and the pillar of the cloud went from before their face, and ſtood behind them:

20 And it came between the camp of the Egyptians, and the camp of Iſrael: and it was a cloud and darkneſs *to them*, but it gave light by night *to theſe*: ſo that the one came not near the other all the night.

21 ¶ And Moſes ſtretched out his hand over the ſea; and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-wind all that night, and made the ſea dry-*land*, and the waters were divided.

22 And the children of Iſrael went into the midſt of the ſea upon the dry-*ground*: and the waters *were* a wall unto them on their right-hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them to the midſt of the ſea, *even* all Pharaoh's horſes, his chariots, and his horſemen.

24 And it came to paſs, that in the morning watch the LORD looked unto the hoſt of the Egyptians through the pillar of fire and of the cloud, and troubled the hoſt of the Egyptians,

25 And took off their chariot-wheels, that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſrael; for the Lord fighteth for them againſt the Egyptians.

26 And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea; and the ſea returned to his ſtrength when the morning appeared: and the Egyptians fled againſt it: and the LORD overthrew the Egyptians in the midſt of the ſea.

28 And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as one of them.

29 But the children of Iſrael walked upon dry-*land* in the midſt of the ſea: and the waters *were* a wall unto them on their right-hand, and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

31 And Iſrael ſaw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his ſervant Moſes.

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this was the ſtrongeſt, that they ſhould venture to purſue the Iſraelites, when they ſaw, or might have ſeen, the ſea opening her boſom to give them a paſſage; an evident proof that they were under the protection of the God of nature, whoſe voice that unruly element was thus miraculouſly made to obey.

I will get me honour.] My power and my juſtice ſhall be magnified and rendered more conſpicuous in the eyes of the world, by means of their miraculous deſtruction.

21 *And the Lord cauſed the ſea to go back.*] Some writers have endeavoured to explain this in a natural way; but the ſacred hiſtory plainly repreſents it as miraculous, the pillar of the cloud conducting them, the ſea beginning to retire upon Moſes' lifting up his rod, and ſtanding as an heap on both ſides, while the Iſraelites paſſed over dry land. The pſalmiſt gives us a moſt beautiful deſcription of this miracle, by repreſenting the waters ſtruck with amazement at the ſight of God, and ſtarting back in awe of his majeſty: *The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled*, Pſalm lxxvii. 16.

24 *The Lord looked upon the hoſt of the Egyptians.*] He looked upon them in anger: he viſited them with the marks of his diſpleaſure, by confounding and baffling their meaſures.

Through the pillar of fire, and of the cloud.] The cloudy part of the pillar had been towards the Egyptians; but it ſeems probable to imagine, that the other ſide was now turned towards them, and confounded them with its amazing brightneſs.

And troubled the hoſt of the Egyptians.] This was done either by the glorious ſplendor iſſuing from the pillar of the cloud flaſhing in their faces; or, as Joſephus explains it, by a dreadful tempeſt, with thunder and hail-ſtones ſhot from the cloud, which put them into the greateſt diſorder: to this tranſaction Dr. Hammond refers, Pſalm lxxvii. 17. *The clouds poured out water; the ſkies ſent out a ſound: the voice of thy thunder was in the heaven: the lightnings lightened the world; the earth trembled and ſhook.*

25 *And took off their chariot-wheels.*] Some of their wheels were broken by lightning and tempeſt.

27 *The ſea returned to its ſtrength.*] This enormous maſs of waters, which had been ſuſpended by the power of God, had now full ſcope given to its impetuous rage.

29 *But the children of Iſrael walked on dry land in the midſt of the ſea.*] This ſhould be rendered, *But the children of Iſrael had walked*, &c. for they had entirely paſſed through the ſea when Pharaoh and his hoſt were drowned.

31 *And the people feared the Lord*, &c.] This great miracle for ſome time filled their minds with awful ideas of God; but theſe were immediately defaced by the firſt preſſure of a difficulty; and this temporary fit of religion turned into infidelity towards God, and impatient murmurings againſt their leader.

Notes

CHAP. XV.

1 *Moſes' ſong.* 22 *The people want water.* 23 *The bitter waters at Marah,* 25 *are ſweetened.* 27 *They come to Elim.*

THEN ſang Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD: for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red-ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right-hand, O LORD, is become glorious in power: thy right-hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together; the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them; I will draw my ſword, my hand ſhall deſtroy them.

10 Thou didſt blow with thy wind, the ſea covered them: they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, amongſt the gods! Who *is* like thee, glorious in holineſs, fearful *in* praiſes, doing wonders!

12 Thou ſtretcheſt out thy right-hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people *which* thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation.

14 The people ſhall hear, *and* be afraid: ſorrow ſhall take hold of the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed, the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 Fear and dread ſhall fall upon them: by the greatneſs of thine arm they ſhall be *as* ſtill as a ſtone: till thy people paſs over, O LORD, till the people paſs over, *which* thou haſt purchaſed.

Notes on the Fifteenth Chapter.

Ver. 1 *Then ſang Moſes,* &c.] This ſong is the moſt antient piece of poetry in the world; but in what kind of meaſure it is compoſed, is not eaſy to determine: nor is this of any great conſequence, ſince every competent judge muſt own, that it contains ſomething much more eſſential to poetry, elevation of ſentiment, and loftineſs of expreſſion; and is an inſtance of the true uſe to which poetry ought to be applied, namely, to ſing the praiſe of God, and his glorious works.

2 *The Lord is my ſtrength and ſong, and he is become my ſalvation.*] The Lord is my powerful protector, the object of my praiſe, the author of my ſafety, and glorious deliverance.

He is my God, and I will prepare him an habitation, &c.] This might be better rendered, *He is my God, and I will honour him; my father's God, and I will exalt him.* For the original word has two ſenſes; to build one a comely dwelling, and to honour, the latter of which is preferable here, as it anſwers to the other member of the ſentence, *My father's God, and I will exalt him.*

3 *The Lord is a man of war.*] This paſſage is very unhappily rendered: the Arabic has it, *the Lord is mighty in war,* which is much more elegant than our tranſlation.

6 *Thy right hand, O Lord, is become glorious,* &c.] This, O God, was the work of thy divine power, which is magnified in the overthrow of ſuch adverſaries.

7 *Thy wrath, which conſumed them as ſtubble.*] This ſhould have been rendered, *Thy fiery indignation conſumed them as ſtubble.*

8 *With the blaſt of thy noſtrils.*] A poetical expreſſion for the wind, which blew vehemently by order of the Almighty. It ſtrongly marks the power of God, intimating, that, merely by breathing on the ſea, he had made that unruly element to fly back. The royal pſalmiſt uſes nearly the ſame expreſſion, when he tells us, that all the hoſts of heaven were made *by the breath of his mouth,* Pſalm xxiii. 6.

9 *The enemy ſaid, I will purſue,* &c.] How did the enemy ſwell with revenge, and feaſt upon the hope of ſatiating their malice and fury upon us, when God, by one blaſt of his diſpleaſure, put a period at once to their lives and expectations!

11 *Who is like unto thee,* &c.] O powerful Jehovah! what are all the imaginary deities of the heathen world, when compared to thy tranſcendent and infinite perfections?

12 *The earth ſwallowed them.*] It received them into its capacious boſom, wherein the ocean is contained.

13 *Thou haſt guided them in thy ſtrength unto thy holy habitation.*] The Almighty is here conſidered as a ſhepherd, leading his people in peaceful ſecurity, like a flock, to their promiſed reſt in the land of Canaan.

14 *The people ſhall hear,* &c.] The fame of theſe wonders ſhall go before us, ſtriking terror into all the people whoſe countries we are to poſſeſs, and into ſuch as ſhall attempt to obſtruct our paſſage thither.

17 Thou ſhalt bring them in and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in; *in* the ſanctuary, O LORD, *which* thy hands have eſtabliſhed.

18 The LORD ſhall reign for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry-*land* in the midſt of the ſea.

20 And Miriam the propheteſs the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam anſwered them, Sing ye to the Lord; for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

22 ¶ So Moſes brought Iſrael from the Red-ſea, and they went out into the wilderneſs of Shur: and they went three days in the wilderneſs, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah; for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 ¶ And he cried unto the LORD; and the Lord ſhewed him a tree, *which* when he had caſt into the waters, the waters were made ſweet: there he made for them a ſtatute and an ordinance, and there he proved them,

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and will give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

CHAP. XVI.

2 *The Iſraelites murmur for want of bread.* 11 *Quails are ſent,* 14 *and manna.*

AND they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſs of Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond month after their departing out of the land of Egypt.

2 ¶ And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſs:

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17 *The mountain of thine inheritance.*] This ſeems to refer to the mountains which ſtood within the walls of Jeruſalem, on one of which the temple was built. *He brought them to the border of his ſanctuary: even to the mountain which his right hand had purchaſed,* Pſalm lxxviii. 54.

20 *Took a timbrel in her hand.*] It was a cuſtom, from the earlieſt ages, to uſe muſical inſtruments in the ſervice of their Maker, eſpecially in celebrating the divine praiſes, which is the moſt ſpirited part of worſhip, and indeed the moſt raviſhing and exalted employment of a rational being.

21 *And Miriam anſwered them.*] The meaning ſeems to be, that after every verſe ſung by Moſes and the men, Miriam and the women interpoſed, and repeated this verſe, *Sing to the Lord, for he hath triumphed gloriouſly,* &c. This way of ſinging alternately was uſed in after-times, as appears from Ezra, iii. 11. and Pſalm cxxxvi. and is repreſented as practiſed by the angels themſelves, in their worſhip of the Divine Majeſty, Iſaiah, vi. 3. *And one cried unto another, and ſaid, holy! holy! holy! is the Lord of hoſts! The whole earth is full of his glory.* And ſurely, nothing can be ſo truly becoming a dependent ſtate, as to pay our homage of thankſgiving to the Fountain of Perfection, and magnify the Supreme Governor of the univerſe.

23 *They came to Marah.*] The word ſignifies *bitterneſs*, a name which was given it afterwards from the badneſs of the waters.

24 *And the people murmured.*] We have here a ſpecimen of the unbelief of this people; though they had ſo lately ſeen ſuch affecting demonſtrations of the extraordinary care of Providence towards them.

25 *The Lord ſhewed him a tree,* &c.] There have been various conjectures with regard to the nature of this tree: but the reſearch is needleſs, ſince, whatever tree it was, the effect muſt have been miraculous.

26 *If thou wilt diligently hearken to the voice of the Lord thy God,* &c.] All now required of them was, *to do juſtice, love mercy, and walk humbly with their God.* They were not yet loaded with that yoke of ceremonies which God, becauſe of the hardneſs of their hearts, thought proper afterwards to lay upon them.

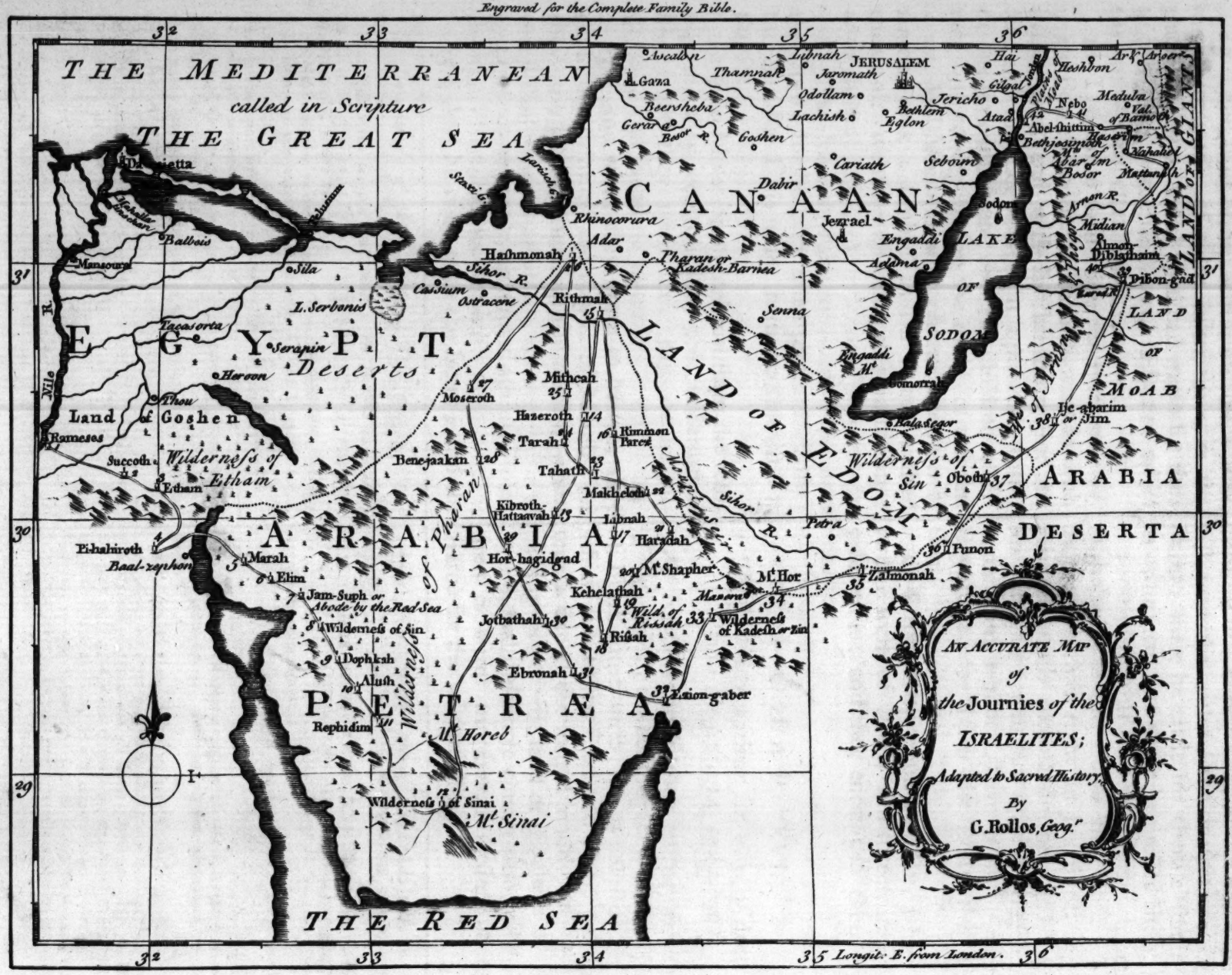
That healeth thee.] Who preſerveth thee in health.

27 *And they came to Elim.*] This place is ſituated on the northern borders of the deſert of Sin. Dr. Shaw tells us, that there are now only nine wells remaining, the other three being filled up with drifts of ſand, which are common in Arabia: but that this loſs is amply ſupplied by the great increaſe of the palm-trees, the ſeventy having propagated themſelves into more than two thouſand.

Notes on the Sixteenth Chapter.

Ver. 2 *And the whole congregation of the children of Iſrael murmured.*] This murmuring ſeems to have been much more general than

5 MA 56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Ebronah
Ezion-gaber
Wilderness of Kadesh or Zin
Wilderness of Paran
Wilderness of Sin
Wilderness of Shur
Dophkah
Alush
Rephidim
Mt. Horeb
Wilderness of Sinai
Mt. Sinai
Pi-hahiroth
Baal-zephon
Marah
Elim
Jam-Suph or Abode by the Red Sea
Punon
Zalmonah
Oboth
Wilderness of Sin
Ije-abarim or Jim
Zared R.
Arnon R.
Land of Edom
Mt. Seir
Petra
MOAB
LAND OF
Gomorrah
Engaddi
Mt.
Mile R.
AN ACCURATE MAP
of
the Journies of the
ISRAELITES;
Adapted to Sacred History.
By
G. Rollos, Geog.r
Longit: E. from London.
32
33
34
35
36
29
30
31

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſs, to kill this whole aſſembly with hunger.

4 Then ſaid the LORD unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out, and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it ſhall come to paſs, that on the ſixth day, they ſhall prepare *that* which they bring in; and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth your murmurings againſt the LORD: and what *are* we, that ye murmur againſt us?

8 And Moſes ſaid, *This ſhall be*, when the Lord ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur againſt him: and what *are* we? your murmurings *are* not againſt us, but againſt the LORD.

9 And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD: for he hath heard your murmurings.

10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 I have heard the murmurings of the children of Iſrael; ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the LORD your God.

13 And it came to paſs, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 ¶ And when the dew that lay was gone up, behold, upon the face of the wilderneſs, *there lay* a ſmall round thing, *as* ſmall as the hoar-froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, It *is* manna: for they wiſt not what it *was*. And Moſes ſaid unto them, This *is* the bread which the LORD hath given you to eat.

16 This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating: an omer for every man, *according to* the number of your perſons; take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered ſome more, ſome leſs.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning.

20 Notwithſtanding they hearkened not unto Moſes: but ſome of them left of it until

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than that mentioned in the preceding chapter: for there it is only ſaid *the people murmured*; but here, *the whole congregation*.

3 *Would to God we had died*, &c.] Happy would it have been for us, had we periſhed with the firſt-born of Egypt. Is this thy gratitude, O Iſrael, to thy God for all his benefits! *O Judah, thy goodneſs is like the morning cloud, and as the early dew it goeth away!* Hoſ. vi. 4. Surely they might, without any high degree of faith, have truſted in God, by whoſe command they had undertaken that dangerous expedition, that he would not ſuffer them to die in it by hunger or thirſt.

4 *The people ſhall gather a certain rate every day.*] It came down in daily ſhowers, that they might be kept in a perpetual and thankful dependence on Providence.

That I may prove them.] To give them an opportunity of ſhewing their temper, whether they will be obedient to my commands or not.

9 *Come near before the Lord.*] Aſſemble together before the cloud wherein Jehovah's glorious preſence was manifeſted.

10 *And behold, the glory of the Lord.*] They were ſuddenly ſtruck with an unwonted brightneſs from the pillar of the cloud.

13 *Quails.*] Ludolphus thinks it ſhould be tranſlated *locuſts*, which he apprehends anſwers beſt to the circumſtances of the narration both here, and Numb. xi. 31.

15 *It is manna.*] They took it for common manna, from its reſembling it; though it was, in reality, a very different thing: the common manna is hardened by the heat of the ſun, whereas this melted and flowed away in ſtreams.

16 *An omer for every man.*] This meaſure contained about three quarts Engliſh, wine meaſure.

the morning, and it bred worms and ſtank: and Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſun waxed hot, it melted.

22 And it came to paſs *that* on the ſixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes,

23 And he ſaid unto them, This *is that* which the LORD hath ſaid, To-morrow *is* the reſt of the holy ſabbath unto the LORD: bake *that* which ye will bake, *to-day*, and ſeethe that ye will ſeethe; and that which remaineth over, lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the LORD: to day ye ſhall not find it in the field.

26 Six days ſhall ye gather it, but on the ſeventh day, *which is* the ſabbath, in it there ſhall be none.

27 And it came to paſs, *that* there went out *ſome* of the people on the ſeventh day for to gather, and they found none.

28 And the LORD ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like coriander-ſeed, white; and the taſte of it *was* like wafers *made* with honey.

32 And Moſes ſaid, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſs, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moſes, ſo Aaron laid it up before the Teſtimony, to be kept.

35 And the children of Iſrael did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

CHAP. XVII.

1 *The people murmur for water at Rephidim.* 5 *Moſes ſent to the rock in Horeb.* 13 *Amalek is overcome.*

AND all the congregation of the children of Iſrael journeyed from the wilderneſs of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moſes and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children and our cattle with thirſt?

4 And Moſes cried unto the LORD, ſaying,

23 *To-morrow is the reſt.*] It ſeems reaſonable to conclude, from hence, that *reſt* on the ſabbath was now firſt appointed: that however religiouſly they might have obſerved a day in ſeven before, in memory of the ſix days creation, yet they did not ceaſe from all labour till now; for otherwiſe the rulers of the people could have no need to be informed of it.

35 *Until they came to a land inhabited.*] To Canaan, called a land inhabited, in oppoſition to the wilderneſs, which was either very thinly, or not at all inhabited.

Notes on the Seventeenth Chapter.

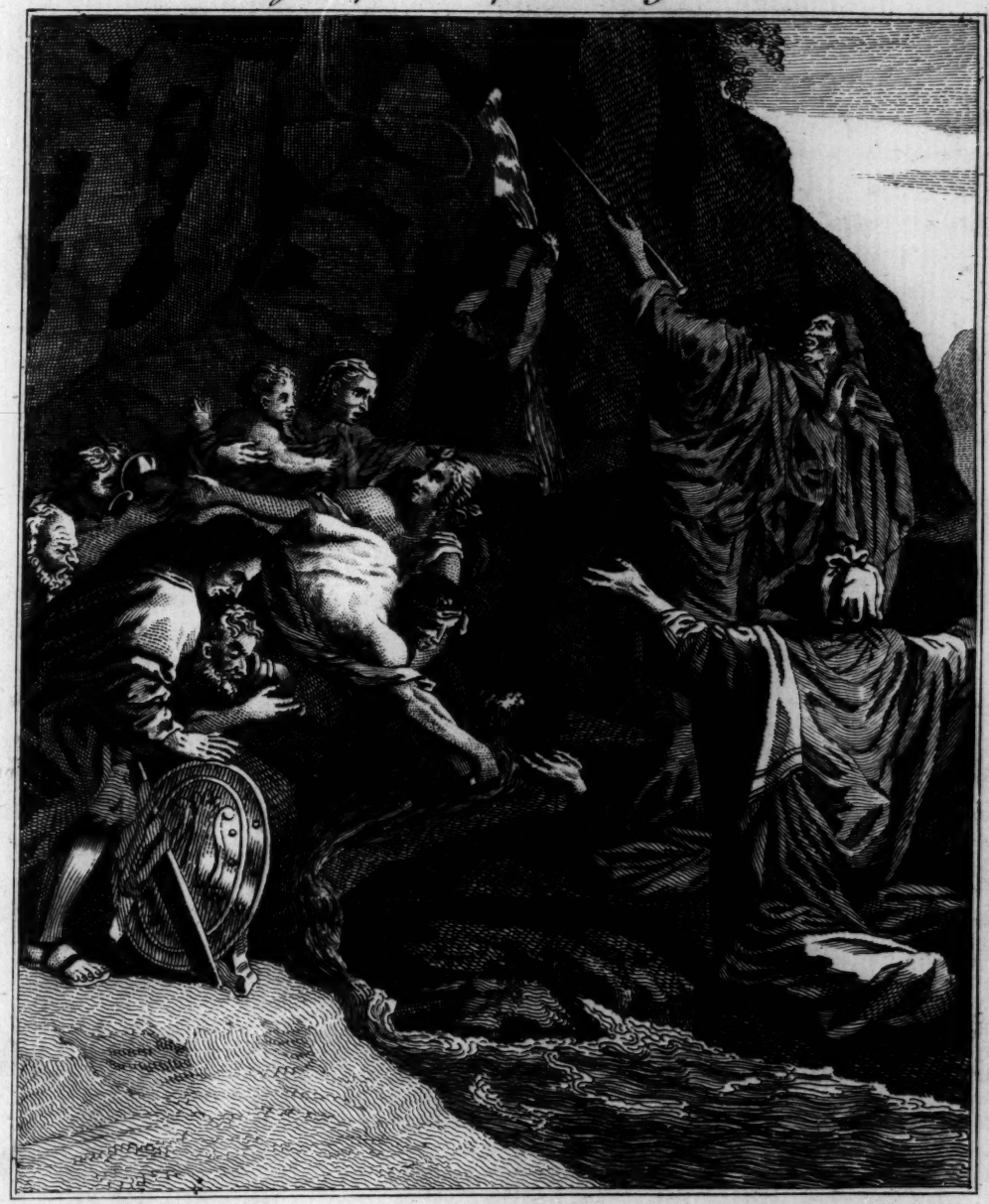
Ver. 1 *And pitched in Rephidim.*] A dry and ſandy part of the deſert, within a march or two of Sinai.

2 *Wherefore do ye tempt the Lord.*] Can you be ſo baſe as to diſtruſt the power, the goodneſs, the faithfulneſs of God, who hath ſo often and ſo miraculouſly provided for you?

3 *And the people thirſted there for water.*] The water they had brought from Elim was now ſpent, and they chid Moſes for bringing them into ſuch an inconvenient ſtation.

5 *Take*

Engrav'd for the Compleat Family Bible.



And the Lord said unto Moses. — Behold, I will stand before thee upon the Rock in Horeb, & thou shalt smite the Rock, & there shall come Water out of it, that the people may drink. Exod. XVII. 5. 6.

5 MA 56

What ſhall I do unto this people? they be almoſt ready to ſtone me.

5 ¶ And the LORD ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod, wherewith thou ſmoteſt the river, take in thine hand, and go.

6 Behold, I will ſtand before thee there upon the rock in Horeb; and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place Maſſah, and Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the LORD among us, or not?

8 Then came Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto Joſhua, Chooſe us out men, and go out, fight with Amalek: tomorrow I will ſtand on the top of the hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek. And Moſes, Aaron, and Hur went up to the top of the hill.

11 And it came to paſs when Moſes held up his hand, that Iſrael prevailed: and when he let down his hand, Amalek prevailed.

12 But Moſes' hands *were* heavy; and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady until the going down of the ſun.

13 ¶ And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the LORD ſaid unto Moſes, Write this *for* a memorial in a book, and rehearſe *it* in the ears of Joſhua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it JEHOVAH-niſſi:

16 For he ſaid, Becauſe the LORD hath ſworn, *that* the LORD *will have* war with Amalek from generation to generation.

CHAP. XVIII.

1 *Jethro bringeth to Moſes his wife and two ſons.* 7 *Moſes entertaineth him,* 13 *and accepteth his counſel.*

WHEN Jethro, the prieſt of Midian, Moſes' father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the LORD had brought Iſrael out of Egypt;

5 *Take with thee of the elders of Iſrael.*] That they may be witneſſes that thou doſt really bring water out of the rock.

6 *I will ſtand before thee there upon the rock.*] That is, the glory of the Lord in the cloud ſhall appear in this place, to ſtrengthen thy faith, and convince the people of Iſrael that this water is divinely given them.

And Moſes did ſo.] That is, he ſmote the rock, and brought water out in ſuch plenty, that *it ran down like rivers*, Pſ. lxxviii. 15, 16. It became a continual fountain or ſtream of water, which rendered this part of Arabia habitable in future ages. Thoſe who have travelled in theſe parts, tell us, that at the foot of mount Horeb is a monaſtery, well ſupplied with a cool limpid ſtream, that flows down from the mountain.

7 *And he called the name Maſſah, and Meribah.*] The former of theſe names ſignifies *temptation*, and the latter *chiding*.

Is the Lord among us, or not?] Are we under his ſpecial providence and protection, or not?

8 *Then came Amalek.*] Though this battle with Amalek is recorded after the miracle at Horeb, yet it certainly happened before it; for it is here ſaid that they came and fought with Iſrael in Rephidim: which circumſtance is cleared up, by comparing this paſſage with Deut. xxv. 18. where we read, that Amalek *met, or fell upon them by the way, and ſmote the hindmoſt of them, even all that were feeble, when they were faint and weary*; that is, when they were fainting with thirſt in their march to Horeb. The Amalekites inhabited ſome part of Arabia Petrea, near Rephidim, where the Iſraelites had juſt been encamped, and lay between them and Canaan.

9 *And Moſes ſaid unto Joſhua.*] Moſes appoints him general in this war, as being a perſon of diſtinguiſhed valour and conduct. He is frequently ſtiled *the ſervant of Moſes*, becauſe he formed himſelf under that great maſter in the arts of war and peace, and became qualified for leading the people after his death. *See* Calmet.

14 *I will utterly put out the remembrance of Amalek from under heaven.*] God denounces this heavy doom upon them, to terrify others from the like malice. Accordingly they were partly deſtroyed by Saul, David, and the children of Simeon.

15 *He called the name of it Jehovah-Niſſi.*] That is, Jehovah my banner.

Notes on the Eighteenth Chapter.

Ver. 1 *Jethro, the prieſt of Midian.*] The word ſignifies both prince and prieſt. That he was the latter, appears from his offering ſacrifice; and there is alſo great reaſon to think he was the former. It was no uncommon thing for theſe two offices to be united in the ſame perſon, as we have obſerved above: it is very probable, that Jethro arrived in the camp of Iſrael immediately after the battle with Amalek, though he did not give Moſes the advice for the better adminiſtration of juſtice, till ſome conſiderable time after, when God had delivered the law from mount Sinai.

2 Then Jethro Moſes' father-in-law took Zipporah Moſes' wife, after he had ſent her back,
3 And her two ſons; of which the name of the one *was* Gerſhom; (for he ſaid, I have been an alien in a ſtrange land:)
4 And the name of the other *was* Eliezer; (for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh.)
5 And Jethro, Moſes' father-in-law, came with his ſons and his wife unto Moſes into the wilderneſs, where he encamped at the mount of God:
6 And he ſaid unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife, and her two ſons with her.
7 ¶ And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him: and they aſked each other of *their* welfare; and they came into the tent.
8 And Moſes told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſrael's ſake, *and* all the travel that had come upon them by the way, and *how* the LORD delivered them.
9 And Jethro rejoiced for all the goodneſs which the LORD had done to Iſrael: whom he had delivered out of the hand of the Egyptians.
10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.
11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly, *he was* above them.
12 And Jethro Moſes' father-in-law, took a burnt-offering and ſacrifices for God: and Aaron came, and all the elders of Iſrael to eat bread with Moſes' father-in-law before God.
13 ¶ And it came to paſs on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes from the morning unto the evening.
14 And when Moſes' father-in-law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? why ſitteſt thou thyſelf alone, and all the people ſtand by thee from morning unto even?
15 And Moſes ſaid unto his father-in-law, Becauſe the people come unto me to enquire of God:
16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the ſtatutes of God and his laws.
17 And Moſes' father-in-law ſaid unto him, The thing that thou doeſt, *is* not good.
18 Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thy ſelf alone.
19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee: Be thou for the people to God-ward, that thou mayeſt bring the cauſes unto God:

2 *Took Zipporah, Moſes' wife, after he had ſent her back.*] Moſes ſent his wife back from the inn, chap. iv. 26. where her child was circumciſed: becauſe probably he thought ſhe and her children would live more comfortably at home with her father, than among ſuch frightful ſpectacles of public diſaſter and horror in Egypt.

4 *Eliezer.*] *My God is an help*; to remind him of his obligations to God, for protecting him from Pharaoh.

6 *And he ſaid unto Moſes.*] By meſſengers, as appears from ver. 7.

8 *And Moſes told his father-in-law all that God had done to Pharaoh.*] From this paſſage it is highly probable, that Jethro's viſit happened in order of time as here related: for had it happened after the giving of the law, it can hardly be imagined that Moſes would have omitted to mention God's glorious appearance on mount Sinai, and the law he had delivered to them. Beſides, it is natural to think, that Jethro would take the firſt opportunity of viſiting Moſes, to bring him and his neareſt relations together, after he heard the news of their coming out of Egypt.

11 *Now I know that the Lord is greater than all Gods.*] I am fully convinced that Jehovah, the God whom the Iſraelites adore, is greater than all the gods of Egypt or of any other nation in the world.

For in the thing wherein they dealt proudly, he was above them.] *Jehovah is greater than all gods, even in the very thing wherein they dealt proudly againſt them.* That is, He ſhewed himſelf ſuperior to all gods, by confounding the Egyptians; even when, preſuming on the aſſiſtance of their gods, they proudly threatened the ruin of his people.

12 *To eat bread.*] To partake of the ſacrifice that had been offered, for this comprehends the whole meal.

Before God.] That is, before the Divine Preſence appearing in the cloud. Or, it may be underſtood in general, that they behaved in a *religious manner* under impreſſions of the Divine Preſence, as it is ſaid of Daniel. vi. 10. That *he gave thanks in his houſe before God.*

15 *Come to enquire of God.*] In particular caſes, Moſes conſulted the oracle of God, and received an anſwer by an audible voice from heaven.

19 *Be thou for the people to God-ward, that thou mayſt bring the cauſes*

20 And thou ſhalt teach them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

21 Moreover, thou ſhalt provide out of all the people able men, ſuch as fear God, men of truth, hating covetouſneſs; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fiftys, and rulers of tens.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thy ſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

24 So Moſes hearkened to the voice of his father-in-law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fiftys, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 And Moſes let his father-in-law depart; and he went his way into his own land.

CHAP. XIX.

1 *The people come to Sinai.* 3 *God's meſſage to them out of the mount.* 8 *Their anſwer.* 16 *His fearful preſence.*

IN the third month, when the children of Iſrael were gone forth out of the land of Egypt, the ſame day came they *into* the wilderneſs of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſs: and there Iſrael encamped before the mount.

3 ¶ And Moſes went up unto God, and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay to the houſe of Jacob, and tell the children of Iſrael;

4 Ye have ſeen what I did unto the Egyptians, and *how* I bare you on eagles wings, and brought you unto my ſelf.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for all the earth *is* mine:

6 And ye ſhall be unto me a kingdom of prieſts, and an holy nation. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him.

cauſes unto God.] Do thou interpret the mind of God to the people, and bring the cauſes of the people to God. Jethro here deſires Moſes to confine himſelf to his proper offices, as a prophet: for the prophets had a double province; to reveal the will of God to the people, and to repreſent their cauſes to God; and ſometimes to aſk counſel at his oracle.

21 *Able men.*] Heb. *men of fortitude*; that is, men of firmneſs and ſtrength of mind, incapable of being turned aſide from the paths of juſtice and integrity, by either fear or favour.

Hating covetouſneſs.] Men of a diſintereſted diſpoſition; who abhor bribes, and all the baſe ways of gain.

Rulers of thouſands, &c.] Their ſeveral courts of judicature ſeem to have been duly ſubordinate to each other; ſo that cauſes which could not be decided by the *decurio*, or judge of ten, were brought before the judge of fifty, and ſo on, till they frequently came before Moſes, whoſe buſineſs it was to lay them before God.

Notes on the Nineteenth Chapter.

Ver. 3 *And Moſes went up unto God.*] He aſcended the mountain, the ſymbol of the Divine Preſence having reſted on it.

4 *How I bare you on eagles wings.*] The eagle is remarkable for ſoaring high, even above the clouds, where neither rains nor ſnows fall, nor thunder breaks, but the air is always calm and ſerene. The meaning therefore is, that they had paſſed the ſea, and eſcaped the greateſt dangers from their enemies, as if they had been borne aloft on eagles wings.

And brought you unto myſelf.] Brought you hither to live under my peculiar care and government.

5 *If ye will obey my voice.*] Hence we ſee, that national virtue, and a pious obedience to the will of God, was the unalterable condition on which the Divine Protection, and all the other national bleſſings, were promiſed to the Iſraelites.

A peculiar treaſure to me.] You ſhall be the objects of my peculiar care, as jewels and valuable treaſure are of kings. I will eſtabliſh my kingdom among you, with ſuch laws as ſhall not only diſtinguiſh you from all other nations, but make you to excel them.

For all the earth is mine.] I might have choſen any other nation, but I have ſelected you to be the objects of many national favours and privileges; you muſt therefore diſtinguiſh yourſelves by your piety and goodneſs from the reſt of the world.

6 *And ye ſhall be to me a kingdom of prieſts.*] As ſacred, and therefore as dear to God, as if they were all prieſts, not in name only, but ſuch as live ſuitably to their profeſſion.

An holy nation.] A nation that ſhall exhibit ſhining examples of piety and goodneſs to a degenerate world.

8 ¶ And all the people answered together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to your selves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp, trembled.

17 And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD

8 *All that the Lord hath spoken we will do.*] They consent to have God for their king, and promise to be obedient to his laws. And thus they became the subjects of the divine government in a peculiar sense; the theocracy, therefore, so famous in the Jewish history, had now its beginning.

9 *In a thick cloud.*] The Divine Voice was delivered out of the midst of the fire, which burnt the mountain: in allusion to which God is often, in scripture, called *a consuming fire*. But with respect to the people, *clouds and darkness were round about him*. They saw nothing but a thick cloud, out of which issued awful thunders and flashes of lightning.

10 *Go unto the people and sanctify them to-day and to-morrow.*] They were to purify themselves from all uncleanness; to abstract their minds from the world, by a cessation from their ordinary employments, by prayer and fasting, and by abstinence from other lawful pleasures.

11 *For the third day the Lord will come down.*] This is not to be understood of the essential Divine Presence, which is equally in all places, and at all times, but of those external signs or symbols, whereby God was pleased to manifest his presence to the Israelites.

13 *There shall not an hand touch it.*] This severe order was given to impress the minds of a stiff-necked people with a profound veneration for the author of their laws. The words should have been rendered, *Let not a hand touch him*, referring to the person who should dare to venture within the consecrated bounds; a crime which they should look upon with such detestation, that they should stone or shoot the offender on the spot.

15 *Come not at your wives.*] Abstain even from lawful pleasures, in order to render yourselves more fit for spiritual intercourse with God.

16 *There were thunders, and lightnings, and a thick cloud upon the mount.*] The miraculous cloud indicated some invisible and majestic presence; and the extraordinary perturbation in the course of nature, manifestly discovered his immediate interposition.

And the voice of the trumpet.] The heavenly ministers, who were attendants on the Divine Majesty, summoned the people by a sound resembling that of a trumpet.

18 *Because the Lord descended upon it in fire,* &c.] The Divine Majesty descended in a cloud, with a glorious retinue of angels, who appeared like flames of fire; as Moses himself seems to expound it, *He came with ten thousands of his saints; from his right hand went a fiery law for them*, Deut. xxxiii. 2.

And the whole mount quaked greatly.] To this the psalmist alludes, *The earth shook, the heavens also dropped at the presence of God, even Sinai itself was moved at the presence of God, the God of Israel*, Psalm lxviii. 8. *He looketh upon the earth and it trembleth, he toucheth the hills, and they smoke*, Psalm civ. 32.

Moses spake, and God answered him by a voice.] We are nowhere told in the Old Testament what he spake; but the apostle to the Hebrews has supplied this omission, *So terrible was the sight, that Moses said, I exceedingly fear and quake*, Heb. xii. 21. God answered him in calm and peaceful accents, bidding him dismiss his fears and come up to the mount.

20 *And the Lord called Moses up.*] He was called up to the very place where the Shechinah, or Divine Glory was, and entered into the midst of the cloud, where God is said to have spoken to him *face to face, as a man speaketh to his friend*, chap. xxxiii. 11. So Patrick understands it: but it appears from chap. xx. 21. compared with Deut. v. 4, 5. that even Moses himself was not permitted to enter within the cloud of glory, but only drew near to the thick darkness with which it was encompassed, and so stood between Jehovah or the Divine Presence, and the people.

21 Go

called Moſes *up* to the top of the mount, and Moſes went up.

21 And the Lord ſaid unto Moſes, Go down, charge the people, leſt they break through unto the LORD to gaze, and many of them periſh.

22 And let the prieſts alſo, which come near to the LORD, ſanctify themſelves, leſt the LORD break forth upon them.

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctify it.

24 And the Lord ſaid unto him, Away, get thee down, and thou ſhalt come up, thou and Aaron with thee: but let not the prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

1 *The ten commandments.* 22 *Idolatry forbidden.* 24 *Of what ſort the altar ſhould be.*

AND God ſpake all theſe words, ſaying,
2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

3 Thou ſhalt have no other gods before me.

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21 *Go down, charge the people.*] It ſhould ſeem, that upon Moſes' going up, ſome of the people thought of approaching nearer, out of curioſity, to ſee if they could diſcover more of the Divine Majeſty.

22 *And let the prieſts alſo.*] Who theſe were that are here called prieſts is much diſputed: the moſt probable opinion is, that they were Aaron and his ſons, who then officiated as prieſts by the nomination of Moſes, and the choice of the people, and were afterwards confirmed by Divine appointment.

Notes on the Twentieth Chapter.

Ver. 1 *And God ſpake all theſe words.*] That is, the ten commandments. This law was not given immediately by God, but by the mediation of angels, repreſenting the Divine Majeſty, and ſpeaking in his name, Acts vii. 38. Gal. iii. 19. Heb. ii. 2. The decalogue contains the fundamental principles of all religions, namely, 1. That there is a God: 2. That he is not any of theſe things which are ſeen, but far more excellent and tranſcendent: 3. That he is the great witneſs and judge of all human thoughts and actions: 4. That he is the Maker of the univerſe. And it muſt be obſerved, that though theſe laws were given to the Hebrew nation by Jehovah, not as the Lord of the univerſe, but as their king, who had delivered them from Egyptian bondage; yet as they are all, that ſingle one excepted which enjoins the ſanctification of the ſabbath, branches of the law of nature, they may juſtly be conſidered in a more extended light, than that of being interwoven with a particular conſtitution, even as the everlaſting laws of the King of heaven. They were indeed proclaimed from mount Sinai, with ſuch circumſtances of pomp and terror, as are rather a natural means to extort a political obedience, than to raiſe and improve a religious and moral temper; but are addreſſed to us in a way of more free and calm perſuaſion. And the author of the epiſtle to the Hebrews has expreſsly mentioned it as a mark of ſuperior excellence in the goſpel-diſpenſation, *That we are not come unto the mount that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt, and the ſound of a trumpet*, &c. Heb. xii. 18, &c.

2 *I am the Lord thy God, which brought thee out of the land of Egypt.*] The firſt words of this ſentence, *I am the Lord, I am Jehovah*, contain the reaſons for man's obedience to the divine laws, and extends to all rational beings throughout the univerſe, who are, and ever ſhall be bound by the law of their creation to worſhip and obey Jehovah, whoſe eſſential tranſcendent excellence claims their higheſt veneration, and whoſe conſtant overflowing goodneſs calls for their warmeſt love, homage, and gratitude. And as the abſolute and univerſal dominion of the Supreme Being, is implied in his being called *Jehovah, the Lord*, ſo his dominion over the Jews in particular is included in the following phraſe, *thy God*; as if he had ſaid, though I am Lord of all the earth, yet I bear a peculiar relation to you, as having enacted a ſpecial covenant with thy forefathers, whereby they ſolemnly engaged to renounce all idolatry, and to worſhip and ſerve me as their God. Now what God, in a direct and literal ſenſe ſpeaks to the Jews, may with parity of reaſon be applied to us: *The Lord, Jehovah*, is no leſs our Lord than theirs; he is the abſolute lord and governor of the univerſe, to whom our higheſt reſpect and obedience are due; *he is our God*, having choſen and conſecrated us to himſelf by *a new and better covenant*, eſtabliſhed upon better promiſes; and he hath *brought us up out of* a ſpiritual *Egypt*, a worſe than Egyptian bondage, having *delivered us from the power of darkneſs, and tranſlated us into the kingdom of his Son*; reſcued us from the tyranny of ſin unto the glorious liberty of the ſons of God, conducted us in the way, and given us the aſſured hope, if we be not wanting to ourſelves, of entering into the heavenly Canaan, a place of perfect reſt, and unconceivable felicity.

3 *Thou ſhalt have none other gods before me.*] That is, in my ſight or preſence; and as God is preſent in all places, it becomes an abſolute prohibition of having any other god. But as the precept forbids the worſhip of any other god, ſo it alſo commands the worſhip of that Being to whom we owe our creation, whom we muſt believe and acknowledge the Parent of the univerſe; conſequently, we muſt hearken to his voice, and obey the dictates of his will, whether made known to us by reaſon or revelation; not out of a ſlaviſh fear, as if they were the inſtitutions of a tyrant, but out of filial love and reverence, as to the direction of a wiſe and beneficent Parent, who loves us, and conſults our trueſt intereſt; who enjoins us in nothing but what he knows, from his perfect inſight into the conſtitution of human nature, to be the natural means and foundation of our happineſs. While we thus acknowledge Jehovah to be our God, it is both our duty and privilege to rejoice in the exiſtence he has given us, and with perfect ſecurity to acquieſce in all the determinations of his Providence, being as confident as the divine goodneſs and veracity can make us, that our wiſe Guardian, who preſides over, and directs all the affairs of the univerſe, will conduct us ſafe through all the ſhifting ſcenes of this tranſitory ſtate, in proſperity or adverſity, health or ſickneſs, life or death, to our ultimate perfection and felicity. This is that worſhip and acknowledgment of God enjoined in this firſt commandment, as delivered to Moſes: and in the goſpel, the firſt and great commandment

4 Thou ſhalt not make unto thee any graven image, or any likeneſs *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou ſhalt not bow down thyſelf to them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And ſhewing mercy unto thouſands of them that love me, and keep my commandments.

7 Thou ſhalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltleſs that taketh his name in vain.

8 Remember the ſabbath-day, to keep it holy:

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mandment is declared to be the worſhip of the ſame God, in the name and through the mediation of Jeſus Chriſt.

That there is in truth but one Supreme God, to whom all worſhip is due, is deducible from the light of reaſon; a contemplation of the univerſe itſelf, is abundantly ſufficient to prove that there is but one infinite, eternal, omnipotent Being, who created and governs all things, becauſe we ſee nothing there but unity of deſign and harmony of operation.

4 *Thou ſhalt not make unto thee any graven image.*] The ſin of idolatry is of two kinds, the worſhip of a falſe God forbidden in the firſt commandment, and the worſhip of the true God under a falſe repreſentation, forbidden more particularly in this ſecond commandment. Under the prohibition we may alſo conceive this poſitive precept intended that we ſhould frame high and worthy conceptions of God, as being incomparably ſuperior to all things which we ſee or know, tranſcendently perfect in goodneſs, juſtice, wiſdom, and power, above what we can comprehend. And eſpecially, that in our devotions we ſhould raiſe our minds above groſs ſenſe and fancy, and *worſhip God, who is a ſpirit, in ſpirit and in truth.*

Any likeneſs of any thing that is in heaven above.] Thou ſhalt not worſhip the hoſt of heaven, the ſun, moon and ſtars, or any imaginary inviſible powers in them. Neither repreſent God under the ſimilitude of theſe things; for the whole heavens are the *work of his hands.*

Or in the earth beneath.] Thou ſhalt not repreſent the Almighty under the ſimilitude of man or beaſt, or pay divine honours to any creature.

Or that is in the water, &c.] The Egyptians worſhipped the crocodile; and therefore this prohibition was added here, to prevent the Iſraelites from committing that kind of idolatry: for, as the great deſign of the Moſaic inſtitution was to redeem and preſerve the Jews from that deep contagion of idolatry which has overſpread the nations, particularly Egypt, where they had ſo long ſojourned, and to make them the depoſitories of the true religion, for the general benefit of mankind; ſo the particular deſign of this law was to bring them back to the pure, primitive, and ſpiritual worſhip of the Deity, who is a ſpirit inviſible, immaterial, whoſe nature infinitely tranſcends our conceptions, and therefore not to be repreſented by any image, picture, or draught of any object or creature whatſoever.

For I the Lord thy God am a jealous God.] This is the reaſon and what inforces the prohibition of every ſpecies of idolatry. God is conſidered in ſcripture as having eſpouſed the Jewiſh nation, i. e. choſe him for his peculiar people: ſo that they were bound by ſpecial ties to worſhip him with ſuch unalienable affection, *as a chaſte ſpouſe bears to her huſband.* And, in purſuance of the ſame metaphor, God is called a *jealous God*; that is, his unalienable right to our ſervices will not ſuffer him to bear a rival or competitor in his worſhip.

Viſiting the iniquities of the fathers upon the children.] By the word *viſiting* is to be underſtood puniſhing with ſignal judgments. And the true ſenſe of it is, that God will puniſh the tranſgreſſors of his laws, eſpecially the tranſgreſſors of this commandment, with ſignal judgments, in ſuch a manner, that the woful effects thereof ſhall reach even to their poſterity, and that for ſeveral generations. But perhaps it will be aſked here, how ſuch a proceeding as this can be reconciled with thoſe ſacred and irreverſible rules of equity, which muſt, at all times, be ſuppoſed to regulate God's moral government? And how can it be reconciled with what God himſelf elſewhere declares, Deut. xxiv. 16. and to the doctrine ſo ſtrongly inculcated by Ezekiel, *The ſon ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſon?* chap. xviii. 20. The true ſolution of of the caſe is this, that God here ſpeaks of *viſiting the iniquity of the fathers* on ſuch children as inherit their vices, and imitate their bad examples, to the *third and fourth generation of them that hate me*; that is, of thoſe who continue to manifeſt their contempt and hatred of me, by perſiſting in their idolatries. And this is agreeable to the whole tenor of the Old Teſtament, and to every inſtance of children's ſuffering from the immediate hand of God for the vices of their parents, they being all wicked children. But the prophet Ezekiel ſpeaks on the contrary of ſuch of the offſpring of degenerate and corrupted parents, as were themſelves good and virtuous. So that, by this plain ſolution, all ſhadow of a contradiction between the two ſacred writers is abſolutely removed.

Unto the third and fourth generation.] The word *generation* is ſupplied in our verſion, to render the ſenſe complete, it being omitted in the original. And it ſhould alſo have been ſupplied in verſe 6, *ſhewing mercy unto thouſands of generations.* Here we have a remarkable inſtance of the extent of the Divine Goodneſs, and how much more our beneficent Creator delights in works of mercy, than in acts of juſt ſeverity. He viſits only to three or four generations, but his mercy extends to thouſands.

7 *Thou ſhalt not take the name of the Lord thy God in vain.*] This is a general prohibition againſt falſe or vain ſwearing, eſpecially againſt the horrid vice of perjury. And in the latter ſenſe our bleſſed Saviour himſelf cites this law, (Matt. v. 33.) *Ye have heard that it hath been ſaid by them of old time, thou ſhalt not forſwear thyſelf:* ſo that the principal thing here forbidden is perjury, or making uſe of the name of God by way of appeal to him as omniſcient, and to whom belongs the final deciſion of all caſes of equity, in atteſtation and ſupport of falſehood; a crime repugnant to all our ideas of God, and utterly ſubverſive of public order. For it is an imprecation of divine vengeance upon ourſelves, if we are knowingly and deliberately inſincere: ſo that the perſon guilty of it, if he is not a ſpeculative Atheiſt, muſt be a downright monſter in nature, deriding the juſtice of the Deity, and defying Omnipotence to do his worſt.

For the Lord will not hold him guiltleſs that taketh his name in vain.] That is, he ſhall not eſcape unpuniſhed. This clauſe ſeems added, becauſe perjury is a crime which often eſcapes puniſhment from men, and therefore God threatens to take particular cognizance of it himſelf. A very awful conſideration to deter men from the violation of this ſacred law!

8 *Remember the ſabbath-day,* &c.] Remember the day of *reſt*, which God hath appointed thee to obſerve; for the word *ſabbath* properly ſignifies *reſt.* That we ſhould with grateful ſenſe reflect upon the glorious works of God, eſpecially that grand and fundamental one wherein his goodneſs, wiſdom, and power, are ſo illuſtriouſly diſplayed, the creation of the world; that

9 Six days ſhalt thou labour, and do all thy work:

10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that *is* within thy gates:

11 For *in* ſix days the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou ſhalt not kill.

14 Thou ſhalt not commit adultery.

15 Thou ſhalt not ſteal.

that we ſhould not be unmindful of the ſpecial favours of God, as was that of the deliverance from Egyptian ſlavery to the Jews; that we ſhould not ſpend all our time in taking care of our bodies and the buſineſs of this life, but ſhould aſſign a competent time for the relaxation of our minds, and for attending to the concerns of our ſouls; that we ſhould allow ſome time for reſpite and refreſhment to thoſe of our brethren, whom Providence hath placed in a mean, ſervile condition; that we ſhould ſhew kindneſs even to our beaſts: all theſe are duties which natural religion dictates, and accordingly in all wiſe ſtates ſome proviſion hath been made for the practice of them. But as to the circumſtances, that a ſeventh day preciſely ſhould be aſſigned, and a total ceſſation from labour obſerved, this is plainly a poſitive ritual inſtitution, obligatory only upon the Jews, to whom it made a part of their ceremonial law, that yoke of bondage which was impoſed upon them for the hardneſs of their hearts, becauſe they were ſo prone to forget their Maker, to neglect the ſtate of their ſoul through worldly-mindedneſs, to exact intolerable labour from their poor brethren, and to uſe their beaſts with cruelty, that unleſs their ſacred Lawgiver had appointed a day wherein the whole ſociety was bound to a ſolemn obſervance of thoſe duties, there was the greateſt reaſon to think they would have been totally omitted. Hence it follows, that as the ſabbath was obligatory only on the Jews, Chriſtians are freed from this yoke. But as nature directs public honours, and ſocial duties, to be paid to the ſupreme Being, and as an obligation to maintain public worſhip neceſſary involves, in the very idea of it, an obligation to devote ſome time for that purpoſe; as the obſervation of one day in ſeven, has been found by experience not to be attended with the leaſt inconveniency to the common intereſts of mankind, and is as little as can, in reaſon, be allowed for the improvement of our underſtandings and morals, for eaſe and refreſhment of our ſervants, for reſt to our cattle, and, conſequently, performing the two grand purpoſes of religion, piety and mercy, which are always inſeparable: laſtly, as the firſt day of the week is recommended to us for the celebration of religious offices by the apoſtles and primitive Chriſtians, and is in itſelf the moſt proper day for the ſolemnities of the chriſtian worſhip, being that of our bleſſed Lord's reſurrection, the grand event on which the truth of Chriſtianity ſolely depends: on all theſe accounts Chriſtians are bound to pay a religious regard to this day, which in the New Teſtament is ſtiled the *Lord's day*. And thoſe who refuſe to join in the religious obſervation of this day lay themſelves under a neceſſity, in moſt places at leaſt, of neglecting public worſhip altogether; by which omiſſion they neglect the dictates of nature and reaſon itſelf, as well as the intimations of revealed religion.

To keep it holy.] That is, to conſecrate it to reſt, or ceſſation from all ſecular employments.

10 *The ſeventh day is the ſabbath of the Lord thy God.*] That is, the ſeventh day is ſacred to Jehovah thy God, being that on which he reſted from his works of creation.

In it thou ſhalt not do any work.] Thou ſhalt not employ thyſelf in any ſervile labour, nor follow the ordinary buſineſs of thy occupation: but works of abſolute neceſſity, for the preſervation and regular ſupport of life, together with acts of charity and mercy, can never be ſuperſeded by any poſitive law, and conſequently ſuch we are at liberty to perform; for it would be moſt abſurdly rigid, and impious ſuperſtition, to make the ſabbath a contradiction to nature, and a foe to humanity. But with theſe neceſſary exceptions, the prohibition is not limited to thine own perſon, but extends to all that are under thine authority or influence; to *thy ſon, thy daughter, thy man-ſervant, and thy maid-ſervant*; and (from thoſe principles of lenity which true religion inſpires) to *thy* very *cattle*.

12 *Honour thy father and thy mother.*] Our duty to our earthly parents is next to that we owe to God. Accordingly, in all civilized nations, the violation of filial duty has been reckoned a mark of the greateſt depravation. And ſurely, when we reflect that they are, under God, the authors of our being; that they have preſerved and ſupported us when it was impoſſible for us to ſupport ourſelves; that they took care of our education, and by that means rendered us uſeful members of ſociety, we ſhall be convinced, that we juſtly owe them the filial duty required by this commandment.

That thy days may be long in the land.] There ſeems to be a congruity in the reward promiſed, that they who are grateful to thoſe from whom they received life, ſhould, by their heavenly Father's diſpenſation, enjoy a great number of years in proſperity.

13 *Thou ſhalt not kill.*] In this, and the four ſucceeding precepts, are contained our duty towards our neighbour, or men in general, with regard to life, property, or reputation. The words are better rendered in an old tranſlation uſed in the communion-ſervice of our church, *Thou ſhalt do no murder*; for the life of a man may be taken away without committing murder, or being guilty of breaking this commandment. As when a man kills his neighbour unawares; his aſſailant in his own defence; his enemies in a juſt and neceſſary war: the lives of malefactors may alſo be taken away, for the preſervation and ſecurity of the public. Now from all theſe caſes, murder is diſtinguiſhed, and is indeed a crime ſo deteſtable, that human nature is ſhocked at the bare mention of it. It was therefore an action worthy the Divine Nature to appoint by a poſitive law, that murderers ſhould be puniſhed with death. *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed*, Gen. ix. 6.

14 *Thou ſhalt not commit adultery.*] This is a crime of the deepeſt dye; 'tis a violation of the moſt ſacred bond of all ſociety, upon which the happineſs of mankind, their moſt refined and elegant pleaſures more immediately and neceſſarily depend; it ſows the ſeeds of implacable diſſenſion between families, and diſſolves the friendſhip of the moſt intimate acquaintance.

15 *Thou ſhalt not ſteal.*] The juſtneſs of this precept is too well known to need a comment. Juſtice is the great bond of human ſociety; take away this, and mankind will no longer be diſtinguiſhed from the wild beaſts of the foreſt, where the ſtrongeſt devour the weakeſt. And it ſhould be remembered, that could juſtice and honeſty be univerſally practiſed by all the ſons of men, this world would, in ſome meaſure, exhibit a picture of that *new heaven and new earth, wherein righteouſneſs is to dwell for ever*.

16 Thou ſhalt not bear falſe witneſs againſt thy neighbour.

17 Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that *is* thy neighbour's.

18 And all the people ſaw the thunderings, and lightnings, and the noiſe of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed, and ſtood afar off.

19 And they ſaid unto Moſes, Speak thou with us, and we will hear: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye ſin not.

21 And the people ſtood afar off, and Moſes drew near unto the thick darkneſs where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver, neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bleſs thee.

25 And if thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy nakedneſs be not diſcovered thereon.

CHAP. XXI.

1 *Laws for ſervants,* 12 *for man-ſlaughter,* 16 *man-ſtealers,* 17 *curſers of parents, and ſeveral others.*

NOW theſe *are* the judgements which thou ſhalt ſet before them.

2 If thou buy an Hebrew-ſervant, ſix years he ſhall ſerve: and in the ſeventh he ſhall go out free for nothing.

3 If he came in by himſelf, he ſhall go out by himſelf: if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſons or daughters; the wife and her children ſhall be her maſter's, and he ſhall go out by himſelf.

5 And if the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free:

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the door, or unto the door-poſt: and his maſter ſhall bore his ear through with an aul; and he ſhall ſerve him for ever.

7 And if a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do.

16 *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*] Next to the life and property of our neighbour, there is nothing, generally, dearer to men than their reputation or good name: nay, in ſome caſes, it has been accounted more valuable than life itſelf. The term *neighbour* ſignifies every man in general, who is within the reach of our good and bad offices, as we are taught by our adorable Redeemer himſelf, in his parable of the good Samaritan.

17 *Thou ſhalt not covet,* &c.] This precept is intended to prohibit all unjuſt deſires or appetites, and, conſequently, ſtrikes at the root of all evil or corrupt diſpoſitions.

24 *An altar of earth thou ſhalt make unto me.*] An altar of plain turfs, which could eaſily be had in the wilderneſs, and therefore moſt proper for the Iſraelites in their wandering ſtate.

In all places where I record my name.] The word which we render *record*, ſignifies alſo, to worſhip or celebrate; and therefore the paſſage may be better rendered, *In all places where I exhibit myſelf to be worſhipped and honoured.*

25 *If thou wilt make me an altar,* &c.] If thou wilt erect an altar of ſtone, the whole ſtructure muſt be as plain and ſimple as poſſible; to convince a groſs people, it was not the coſtlineſs of the materials, nor the external modes and forms of worſhip that God regarded, but the devotion of the mind with which it was accompanied.

26 *That thy nakedneſs be not diſcovered thereon.*] This precaution was neceſſary to prevent any indecency being mixed with the ſervice of God.

Notes on the Twenty-firſt Chapter.

Ver. 1 *Now theſe are the judgments,* &c.] The chief heads of the moral law being thus ſolemnly given, Moſes was commanded to preſcribe them ſeveral other particular laws, concerning the judicial and civil government of the ſtate, the rights between man and man, and thoſe relating to the ceremonial part of worſhip under the Jewiſh diſpenſation.

6 *Bore his ear.*] Denoting his obligation to hearken, and obey his maſter's orders.

Shall ſerve him for ever.] i. e. till the year of jubilee ſets him free of courſe, or till his maſter's death.

7 *She ſhall not go out as the men-ſervants do.*] The true meaning of

8 If ſhe pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be redeemed: to ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his ſon, he ſhall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh.

11 And if he do not theſe three unto her, then ſhall ſhe go out free without money.

12 ¶ He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he ſhall flee.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine altar, that he may die.

15 And he that ſmiteth his father, or his mother, ſhall be ſurely put to death.

16 ¶ And he that ſtealeth a man and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

17 ¶ And he that curſeth his father, or his mother, ſhall ſurely be put to death.

18 And if men ſtrive together, and one ſmite another with a ſtone, or with *his* fiſt, and he die not, but keepeth *his* bed:

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him* be quit: only he ſhall pay *for* the loſs of his time, and ſhall cauſe *him* to be throughly healed.

20 And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely puniſhed.

21 Notwithſtanding, if he continue a day or two, he ſhall not be puniſhed: for he *is* his money.

22 If men ſtrive, and hurt a woman with child, ſo that her fruit depart *from her*, and yet no miſchief follow; he ſhall be ſurely puniſhed, according as the woman's huſband will lay upon him; and he ſhall pay as the judges *determine*.

23 And if *any* miſchief follow, then thou ſhalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 And if a man ſmite the eye of his ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eye's ſake.

27 And if he ſmite out his man-ſervant's tooth, or his maid-ſervant's tooth; he ſhall let him go free for his tooth's ſake.

28 If an ox gore a man, or a woman, that they die; then the ox ſhall be ſurely ſtoned, and his fleſh ſhall not be eaten; but the owner of the ox *ſhall be* quit.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſum of money, then he ſhall give, for the ranſom of his life, whatſoever is laid upon him.

31 Whether he have gored a ſon, or have gored a daughter, according to this judgement ſhall it be done unto him.

of this paſſage ſeems to be this: that if a father, through extreme poverty, is obliged to ſell his daughter for a maid-ſervant, ſhe ſhall be treated in a different manner from thoſe who have been ſold by the judges, and obtain her freedom on much eaſier terms.

9 *After the manner of daughters.*] i. e. he ſhall portion her as one of his daughters.

10 *If he take him another wife, her food, her raiment, duty of marriage.*] If after the ſon had married her, he took another wife beſides, he was ſtill to perform to this all the duties of marriage, viz. give her food and raiment, and at certain times (which were determined by law) cohabit with her as her huſband.

14 *Thou ſhalt take him from mine altar, that he may die.*] To make the altar a place of refuge for voluntary crimes, would be to make piety a ſcreen for wickedneſs, and God a patron for iniquity. Hence we ſee how directly contrary to the divine law the papiſts act, who make their churches aſylums for murderers and other peſts of ſociety.

20 *If a man ſmite his ſervant,* &c.] That is, whoever beats a ſervant, or ſlave (though a Gentile) ſo that he die under his hand, he ſhall be treated as a murderer.

23 *If any miſchief follow.*] If the child was formed and alive, then life ſhall be given for life.

27 *If he ſmite out his man-ſervant's tooth,* &c.] To check the cruelty of tyrannical maſters, the legiſlator mercifully ordains, that a maſter ſhould loſe the ſervice of his ſlave, not only for depriving him of an eye, but even of a tooth.

32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter thirty ſhekels of ſilver, and the ox ſhall be ſtoned.

33 And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſs fall therein;

34 The owner of the pit ſhall make *it* good, *and* give money unto the owner of them; and the dead *beaſt* ſhall be his.

35 And if one man's ox hurt another's that he die; then they ſhall ſell the live ox, and divide the money of it; and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox: and the dead ſhall be his own.

CHAP. XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of treſpaſſes.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft, and other offences.*

IF a man ſhall ſteal an ox, or a ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and four ſheep for a ſheep.

2 If a thief be found breaking up, and be ſmitten that he die; *there ſhall* no blood *be ſhed* for him.

3 If the ſun be riſen upon him, *there ſhall be* blood *ſhed* for him; *for* he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or aſs, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another man's field; of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding-corn, or the field be conſumed *therewith*; he that kindled the fire ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the man's houſe: if the thief be found, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges, *to ſee* whether he have put his hand unto his neighbour's goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his; the cauſe of both parties ſhall come before the judges; *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

11 *Then* ſhall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

12 And if it be ſtolen from him; he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it; he

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33 *If a man ſhall open a pit.*] It was a common practice in thoſe hot countries to dig for ſprings, and make large pits or ciſterns, as receptacles for rain-water, which, if left uncovered, cattle might eaſily fall into them.

Notes on the Twenty-ſecond Chapter.

Ver. 2 *If a thief be found,* &c.] Notwithſtanding this permiſſion of killing the perſon who attempts our houſes in the night-time, when the world is buried in ſleep and darkneſs, yet we ought to be careful in making uſe of it; for our conſciences will never acquit us for taking away the life of a fellow-creature, unleſs we have very good reaſon to believe that he had a deſign upon our own.

3 *If the ſun be riſen,* &c.] Becauſe it was then eaſy to purſue him, and call the neighbours to our aſſiſtance. Beſides, his coming at that time indicated, that he had no deſign upon our lives.

6 *If a fire break out,* &c.] The ſole intention of this law was to make men careful how they lighted fires, even at a diſtance from corn or buildings; becauſe often the moſt terrible conſequences have followed from ſuch practices.

15 *It came for his hire.*] i. e. the thing lent was lent for hire, and

he ſhall not make *it* good: if it *be* an hired *thing*; it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her; he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him; he ſhall pay money according to the dowry of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 He that ſacrificeth unto *any* god, ſave unto the LORD only, he ſhall be utterly deſtroyed.

21 Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me; I will ſurely hear their cry;

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your wives ſhall be widows, and your children fatherleſs.

25 If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury.

26 If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.

27 For that *is* his covering only, it *is* his raiment for his ſkin: wherein ſhall he ſleep? and it ſhall come to paſs, when he crieth unto me, that I will hear; for I *am* gracious.

28 Thou ſhalt not revile the gods, nor curſe the ruler of thy people.

29 Thou ſhalt not delay *to offer* the firſt of thy ripe fruits, and of thy liquors: the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam; on the eighth day thou ſhalt give it me.

31 And ye ſhall be holy men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the dogs.

CHAP. XXIII.

1 *Of ſlander and falſe witneſs.* 2 *Of other offences and duties.* 20 *An angel promiſed, with a bleſſing, if they obey him.*

THOU ſhalt not raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil: neither ſhalt thou ſpeak in a cauſe, to decline after many, to wreſt *judgement:*

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and the owner muſt ſtand to the loſs in conſideration of that hire, provided the borrower did not abuſe his truſt, which muſt always be underſtood.

18 *Thou ſhalt not ſuffer a witch to live.*] The original word, which we tranſlate a witch, comes from a verb which ſignifies to juggle, or deceive the ſenſes. And the true reaſon of the prohibition is, that all witches, whether real or pretended, openly profeſſed and practiſed idolatry, and conſequently were declared enemies to the Jewiſh ſtate and polity.

21 *Thou ſhalt neither vex a ſtranger, nor oppreſs him.*] This precept enjoins them to a ſtrict obſervation of the duty of hoſpitality, which has always been held ſacred in all civilized nations, and was, in a peculiar manner, obligatory upon the Jews: for ever ſince their father Abraham left his country, he and the other patriarchs had been ſtrangers and pilgrims, wandering from one country to another; depending, under Providence, on the hoſpitality of other nations.

22 *Ye ſhall not afflict any widow, or fatherleſs child.*] As ſtrangers, ſo widows and orphans were more helpleſs and more deſtitute of friends and protectors than others, and therefore Providence takes particular care of them. Hence God is ſtiled in ſcripture, *The father of the fatherleſs, the Judge and Helper of the widow; He who executes the judgment of the fatherleſs and widow, and loveth the ſtranger.* That compaſſion which he hath implanted in our breaſts, what is it but a call upon us from our benevolent Creator to relieve the fatherleſs, the widow, the ſtranger, and all who are in diſtreſs? Thus holy Job comforts himſelf in the midſt of his afflictions, that he had relieved the widow, the fatherleſs, and the ſtranger in the time of his proſperity. *I delivered the poor that cried, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me: and I cauſed the widow's heart to ſing for joy,* Job, chap. xxix. 12.

23 *I will ſurely hear their cry.*] I will myſelf revenge the cauſe of the orphans and widows: he is therefore ſtiled *the Judge of the widow and fatherleſs,* Pſalm lxviii. 5.

25 *Thou ſhalt not be to him as an uſurer.*] That is, thou ſhalt not act towards thy poor brother as an exacting creditor, who is rigidly urgent for his own.

For that is his covering.] To deprive him of the only thing he has to keep him warm in his bed, is ſuch a piece of inhumanity, as God cannot fail ſeverely to puniſh.

28 *Thou ſhalt not revile the gods.*] The word in the original which we render gods, is *elohim*; and properly here ſignifies princes, judges, or magiſtrates, who rule as God's repreſentatives.

Notes on the Twenty-third Chapter.

Ver. 1 *Put not thine hand with the wicked.*] Join not with a wicked man to promote a bad cauſe, by being a falſe witneſs.

3 Neither ſhalt thou countenance a poor man in his cauſe.

4 If thou meet thine enemy's ox or his aſs going aſtray, thou ſhalt ſurely bring it back to him again.

5 If thou ſee the aſs of him that hateth thee lying under his burden, and wouldeſt forbear to help him; thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgement of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the innocent and righteous ſlay thou not: for I will not juſtify the wicked.

8 And thou ſhalt take no gift: for the gift blindeth the wiſe, and perverteth the words of the righteous.

9 Alſo thou ſhalt not oppreſs a ſtranger: for ye know the heart of a ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill; that the poor of thy people may eat: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy olive-yard.

12 Six days ſhalt thou do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

13 And in all *things* that I have ſaid unto you be circumſpect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 Three times thou ſhalt keep a feaſt unto me in the year.

15 Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed of the month Abib: for in it thou cameſt out from Egypt: and none ſhall appear before me empty:

16 And the feaſt of harveſt, the firſt-fruits of thy labours, which thou haſt ſown in the field: and the feaſt of ingathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the blood of my ſacrifice with leavened bread; neither ſhall the fat of my ſacrifice remain until the morning.

19 The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

20 ¶ Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your tranſgreſſions: for my name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak; then I will be an enemy unto thine enemies, and an adverſary unto thine adverſaries.

23 For mine Angel ſhall go before thee, and bring thee in unto the Amorites, and the Hittites, and Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

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4 *If thou meet thine enemy's ox, &c.*] There are ſome duties which humanity itſelf ſo ſtrongly inculcates, that to deny them even to an enemy would be a breach of the law of nature; and of this number is that mentioned in the text: for though private injuries are a ſufficient reaſon why we may refuſe to treat a man as a friend, or familiar companion; yet they are not ſufficient motives for our denying him the common offices of humanity.

10 *Six years ſhalt thou ſow thy land.*] This regulation ſerved many excellent purpoſes: it put them in mind that the earth brought not forth of itſelf, but by the influence of Divine Power; and conſequently ſerved to beget in them truſt in God, and his providence. It was likewiſe a curb to avarice, and habituated them to the exerciſe of humanity to their ſlaves and beaſts, and of mercy and liberality to the poor.

14 *Three times thou ſhalt keep a feaſt.*] Three ſolemn feſtivals, wherein the whole body of the nation were to aſſemble; namely, the Paſſover, Pentecoſt, and the feaſt of Tabernacles.

16 *The feaſt of harveſt.*] This is alſo called the feaſt of Weeks, becauſe it was ſeven weeks after the Paſſover; and alſo Pentecoſt, which in Greek ſignifies the fiftieth, becauſe it fell on the fiftieth day after the Paſſover.

And the feaſt of in-gathering.] This feaſt is, in Levit. xxiii. 34. called the feaſt of Tabernacles.

19 *Thou ſhalt not ſeethe a kid in his mother's milk.*] Dr. Cudworth tells us, that it was a cuſtom among the ancient idolaters, at the time they had gathered in all the fruits of the earth, to ſeethe a kid in his mother's milk, and to ſprinkle the trees, fields, and gardens with the broth, after a magical manner, to make them more fruitful the following year. Hence we ſee the reaſon for this prohibition, which forbids the uſe of any ſuch ſuperſtitious rites which were practiſed about this time.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: but thou ſhalt utterly overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfil.

27 I will ſend my fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year: leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, until thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the ſea of the Philiſtines, and from the deſert unto the river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſin againſt me: for if thou ſerve their gods, it will ſurely be a ſnare unto thee.

CHAP. XXIV.

1 *Moſes is called up into the mountain.* 3 *The people promiſe obedience.* 6 *Moſes ſprinkleth the blood of the covenant.* 15 *He goeth up into the mount.*

AND he ſaid unto Moſes, Come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael; and worſhip ye afar off.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh; neither ſhall the people go up with him.

3 ¶ And Moſes came and told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, All the words which the LORD hath ſaid, will we do.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Iſrael.

5 And he ſent young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

6 ¶ And Moſes took half of the blood, and put *it* in baſons; and half of the blood he ſprinkled on the altar.

7 And he took the book of the covenant,

25 *Thy bread, and thy water.*] That is, all thy proviſions and drink in general; bread being a common name for the former, and water for the latter.

26 *The number of thy days I will fulfil.*] The common period of human life at that time, which was between ſeventy and fourſcore years. *The days of our years are threeſcore years and ten; and if, by reaſon of ſtrength, they be fourſcore years, yet is their ſtrength labour and ſorrow: for it is ſoon cut off, and we fly away,* Pſalm xc. 10. Thoſe, therefore, who arrive at this period, are ſaid to live out their days; and thoſe who come ſhort of it, to die before their time.

27 *I will ſend my fear before thee.*] I will ſtrike a terror into the inhabitants of Canaan, which ſhall facilitate the conqueſt of them, Joſ. ii. 9, 10.

28 *And I will ſend hornets before thee.*] This promiſe, Joſhua tells us, was literally performed: *And I ſent the hornet before you, which drave them out from before you, even the two kings of the Amorites: but not with thy ſword, nor with thy bow,* Joſ. xxiv. 12. The words, however, are generally underſtood metaphorically; *I will ſend my terror before thee as a hornet.*

31 *From the Red Sea unto the ſea of the Philiſtines.*] i. e. from the Red Sea on the ſouth-eaſt, to the Mediterranean Sea on the north-weſt.

And from the deſert unto the river.] From the deſert of Arabia to the river Euphrates, called, *the river*, by way of eminence.

Notes on the Twenty-fourth Chapter.

Ver. 1 *Nadab and Abihu.*] Aaron's eldeſt ſons.

4 *And builded an altar.*] There were two ways of making covenants anciently: firſt, by ſprinkling ſome of the blood of the ſacrifice on both parties; ſecondly, by their eating together ſome part of the ſacrifice, Gen. xxvi. 30. xxxi. 54. Both theſe rites are here obſerved, the firſt ver. 6, 8. the other ver. 11. Moſes erects an altar to repreſent God the one party, and twelve pillars to repreſent the twelve tribes on the other.

5 *Burnt-offerings and peace-offerings.*] *Burnt-offerings* properly ſignify ſuch ſacrifices as were wholly conſumed by fire on the altar, though ſometimes ſacrifices in general. *Peace-offerings* are ſacrifices offered to God in gratitude for favours received.

and read in the audience of the people: and they ſaid, All that the LORD hath ſaid, will we do, and be obedient.

8 And Moſes took the blood, and ſprinkled *it* on the people, and ſaid, Behold the blood of the covenant, which the LORD hath made with you concerning all theſe words.

9 Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of ſapphire-ſtone, and as it were the body of heaven in *his* clearneſs.

11 And upon the nobles of the children of Iſrael he laid not his hand: alſo they ſaw God, and did eat and drink.

12 And the LORD ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee tables of ſtone, and a law, and commandments which I have written; that thou mayeſt teach them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, until we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 ¶ And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

17 And the ſight of the glory of the LORD *was* like devouring fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and Moſes was in the mount forty days and forty nights.

CHAP. XXV.

1 *The offering for the tabernacle.* 10 *The form of the ark.* 17 *The mercy-ſeat.* 23 *The table.* 31 *The candleſtick.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they bring me an offering: of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering, which ye ſhall take of them; gold, and ſilver, and braſs,

4 And blue, and purple, and ſcarlet, and fine linen and goats *hair*.

5 And rams-ſkins dyed red, and badgers-ſkins, and ſhittim-wood,

6 Oil for the light, ſpices for anointing oil, and for ſweet incenſe,

7 Onyx-ſtones, and ſtones to be ſet in the ephod and in the breaſt-plate.

8 And let them make me a ſanctuary; that I may dwell amongſt them.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern

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10 *They ſaw the God of Iſrael.*] That is, they ſaw his glory, or had ſome glimpſes of that viſible Majeſty which was on the top of the mount: for we muſt not ſuppoſe, that they ſaw any viſible ſhape, the Jewiſh as well as the Chriſtian religion teaching, that God is of a ſpiritual and inviſible nature; conſequently all they ſaw was the ſymbol of the Divine Preſence. Some indeed have imagined from the following words, *and there was under his feet*, that this glorious ſymbol of the Divinity had the form of a man; but this is contrary to Deut. iv. 15. and therefore by *his feet* can only be underſtood the lower part of this Divine Appearance, which reſted, as it were, upon a glittering pavement.

As it were the body of heaven in his clearneſs.] Clear as the pureſt ſky when ſpangled with ſtars.

11 *He laid not his hand.*] He ſlew them not, Gen. xxii. 12.

12 *That thou mayeſt teach them.*] i. e. the nobles or choſen men to read and write them.

Notes on the Twenty-fifth Chapter.

Ver. 4 *Scarlet.*] Heb. *the worm of ſcarlet*; ſo called, becauſe numberleſs little worms are produced in the ſhrub whoſe grain makes ſcarlet.

Shittim-wood.] Some think this was the cedar; but others are of opinion that it was the wood of a tree common in ſome parts of the wilderneſs, and reſembling the acacia of Egypt.

7 *The ephod.*] This was a kind of ſquare cloak, or upper garment, that hung down from the ſhoulders, chap. xxviii. 7. It was a ſacred veſtment, worn only by the prieſts or perſons employed in the offices of religion. It was curiouſly wrought with gold, and other variegated embroidery, not unlike a ſhort coat, about two feet in length; on the top of it, on each ſide, were two ſhoulder-pieces, to which were faſtened two precious ſtones, ſet in gold, on which were engraven the names of the twelve tribes of Iſrael, ſix upon each ſtone.

The breaſt-plate.] On this piece were ſet twelve precious ſtones in gold, on each of which was engraven the name of one of the tribes: theſe were ſet in four rows, three in each row; and the whole was faſtened to the ephod at the four corners; thoſe on the top to each-ſhoulder-piece by a golden-hook, or ring, at the end of a wreathed chain; and thoſe below to the girdle of the ephod, by two blue ſtrings or ribbands, which had likewiſe two rings and hooks.

of all the inſtruments thereof, even ſo ſhall ye make *it*.

10 ¶ And they ſhall make an ark *of* ſhittim-wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt four rings of gold for it, and put *them* in the four corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves *of* ſhittim-wood, and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings by the ſides of the ark, that the ark may be borne with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

16 And thou ſhalt put into the ark the teſtimony which I ſhall give thee.

17 ¶ And thou ſhalt make a mercy-ſeat *of* pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims *of* gold: *of* beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings: and their faces *ſhall look* one to another; toward the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon the ark; and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from between the two cherubims which *are* upon the ark of the teſtimony, of all *things* which I will give thee in commandment unto the children of Iſrael.

23 ¶ Thou ſhalt alſo make a table *of* ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou ſhalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over againſt the border ſhall the rings be, for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold, that the table may be borne with them.

29 And thou ſhalt make the diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold ſhalt thou make them.

30 And thou ſhalt ſet upon the table ſhew-bread before me alway.

31 ¶ And thou ſhalt make a candleſtick *of* pure gold: *of* beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

10 *And they ſhall make me an ark.*] A kind of cheſt or coffer. It is often called the *ark of the covenant*; becauſe it was a ſymbol of the covenant made between God and his people, and contained the two tables of teſtimony, the pot of manna, and Aaron's miraculous rod.

11 *A crown of gold round about.*] A corniſh or rim of maſſy gold was to go round the top of it.

17 *Thou ſhalt make a mercy-ſeat.*] It was called the mercy-ſeat, from its being the place of God's more immediate preſence. It was of beaten gold, and fixed with the cherubim that overſhadowed it, in a frame, or as Moſes calls it a crown, not of a round, but oblong ſquare figure, which incloſed the upper part of the ark like a rim.

18 *And thou ſhalt make two cherubims of gold.*] What was the form and poſture of thoſe cherubims Moſes has not told us, further than they ſtretched out their wings on high and covered the mercy-ſeat, and that they faced one another, with their faces turned towards the mercy-ſeat; whence we may reaſonably conclude, that they were, at leaſt, in a kind of bowing poſture. This attitude, though not ſo clearly expreſſed by Moſes, may be farther evinced, not only as it was the moſt decent and reſpectful, but as it ſeems to be alluded to by the pſalmiſt, who having declared that God was ſeated between the cherubims, and expreſſed his majeſty, juſtice, and power, in the two or three verſes following, adds, *proſtrate yourſelves before his footſtool.*

23 *Thou ſhalt make a table.*] The uſe of this table is deſcribed v. 30.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers:

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over-against it.

38 And the tongs thereof, and the snuff-dishes thereof shall be of pure gold.

39 *Of* a talent *of* pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

CHAP. XXVI.

1 *The ten curtains of the tabernacle.* 31 *The vail for the ark.*

MOreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 And thou shalt make curtains *of* goats *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the fore-front of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain, *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

14 And thou shalt make a covering for the

39 *A talent of pure gold.*] A talent was 3000 shekels, and amounted to about 5250*l.* sterling.

Notes on the Twenty-fixth Chapter.

Ver. 1 *Moreover, thou shalt make the tabernacle.*] The word in the original, which we render *tabernacle*, literally signifies a tent; it being necessary, that this sacred place, where the most solemn parts of divine worship were to be performed, should be fitted to their frequent marches, and be easily set up and taken down, as occasion required.

14 *And a covering above.*] i. e. A fourth covering above that of the ram-skins, for the greater security of the inmost hangings.

tent *of* rams ſkins dyed red, and a covering above *of* badgers ſkins.

15 And thou ſhalt make boards for the tabernacle *of* ſhittim-wood ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twenty boards on the ſouth-ſide, ſouth-ward.

19 And thou ſhalt make forty ſockets of ſilver under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards.

21 And their forty ſockets *of* ſilver; two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſtward thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets *of* ſilver, ſixteen ſockets; two ſockets under one board, and two ſockets under another board.

26 And thou ſhalt make bars *of* ſhittim-wood; five for the boards of the one ſide of the tabernacle,

27 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the ſide of the tabernacle, for the two ſides weſt-ward.

28 And the middle bar in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou ſhalt overlay the bars with gold.

30 And thou ſhalt rear up the tabernacle according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ And thou ſhalt make a vail *of* blue, and purple, and ſcarlet, and fine twined linen of cunning work: with cherubims ſhall it be made:

32 And thou ſhalt hang it upon four pillars of ſhittim-*wood*, overlaid with gold: their hooks *ſhall be of* gold, upon the four ſockets of ſilver.

33 And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail the ark of the teſtimony: and the vail ſhall divide unto you between the holy *place* and the moſt holy.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place*.

35 And thou ſhalt ſet the table without the vail, and the candleſtick over againſt the table on the one ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide.

36 And thou ſhalt make an hanging for the door of the tent, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work.

37 And thou ſhalt make for the hanging five pillars *of* ſhittim-*wood*, and overlay them with gold, *and* their hooks *ſhall be of* gold: and thou ſhalt caſt five ſockets of braſs for them.

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24 *And they ſhall be coupled together beneath.*] The ſenſe of this verſe ſeems to be: *And they ſhall be uniformly joined at the bottom, and likewiſe uniformly joined at the top in ſimilar rings or ſtaples: thus ſhall it be for them both. Theſe ſhall be for the two corners.*

27 *For the two ſides weſt-ward.*] This ſhould be rendered, *for the ſide weſt-ward.*

31 *A vail of blue*, &c.] This vail divided the tabernacle into two parts, ſeparating *the holy* from *the moſt holy place*. It was made of the richeſt ſtuff, both for matter and workmanſhip; and adorned with cherubims, feſtoons, and other ornaments curiouſly embroidered upon it.

33 *The moſt holy.*] This is often conſidered in the New Teſtament as a figure of heaven, into which Chriſt is entered as our fore-runner, and whither our hope extends.

36 *The door of the tent.*] It is plain from the former part of this deſcription, ver. 12, 22, 23. that the ark and mercy-ſeat were in the weſt end of the tabernacle, that is, the door or entrance fronted the eaſt: ſo that the Iſraelites in worſhipping Jehovah turned their faces towards the weſt, that they might be thus figuratively taught to turn from the worſhip of that luminary, the great idol of the nations, and to adore the God who made him and them.

Notes

CHAP. XXVII.

1 The altar of burnt-offering, with the veſſels. 9 The court of the tabernacle. 20 The oil for the lamp.

AND thou ſhalt make an altar *of* ſhittim-wood, five cubits long, and five cubits broad; the altar ſhall be four ſquare: and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the four corners thereof: his horns ſhall be of the ſame: and thou ſhalt over-lay it with braſs.

3 And thou ſhalt make his pans to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pans: all the veſſels thereof thou ſhalt make *of* braſs.

4 And thou ſhalt make for it a grate of network of braſs; and upon the net ſhalt thou make four braſen rings in the four corners thereof.

5 And thou ſhalt put it under the compaſs of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves *of* ſhittim-wood, and over-lay them with braſs.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And thou ſhalt make the court of the tabernacle: for the ſouth-ſide ſouthward, *there ſhall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one ſide.

10 And the twenty pillars thereof, and their twenty ſockets *ſhall be of* braſs: the hooks of the pillars and their fillets *ſhall be* of ſilver.

11 And likewiſe for the north-ſide in length, *there ſhall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty ſockets *of* braſs: the hooks of the pillars and their fillets *of* ſilver.

12 And *for* the breadth of the court on the weſt-ſide, *ſhall be* hangings of fifty cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* fifty cubits.

14 The hangings of one ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings fifteen *cubits*: their pillars three, and their ſockets three.

16 And for the gate of the court *ſhall be* an hanging of twenty cubits, *of* blue, and purple, and ſcarlet, and fine twined linen, wrought with needle-work: *and* their pillars *ſhall be* four, and their ſockets four.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be of* ſilver, and their ſockets *of* braſs.

18 The length of the court *ſhall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their ſockets *of* braſs.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the pins thereof, and all the pins of the court *ſhall be of* braſs.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oil-olive beaten, for the light, to cauſe the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimony,

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Notes on the Twenty-ſeventh Chapter.

Ver. 1 *And thou ſhalt make an altar of ſhittim-wood.*] In the deſcription of this altar a difficulty has been ſtarted, with regard to the wood, how it was poſſible to prevent its being burnt by the continual fire, though the braſs covered it? But this difficulty is eaſily removed, by ſuppoſing that the top, with its crown or frame, was ſo fixed as to be at ſome ſmall diſtance above the wood of the altar.

2 *And thou ſhalt make the horns of it,* &c.] By the word *horns* are meant pinnacles or ſpires, one at each corner, and made out of the ſame wood: theſe were partly for ornament, and partly to tie the ſacrifice to, before it was ſlain. They ſerved alſo to keep the wood of the ſacrifice from ſliding off.

3 *His baſons and his fleſh-hooks.*] *Baſons* to receive the blood of the ſacrifice, and *hooks* or forks, for taking up the pieces of the ſacrifice, in order to lay them right upon the fire.

9 *Court of the tabernacle,*] Round about the tabernacle was a large oblong court, encloſed with hangings, and ſupported by pillars overlaid with ſilver. In this court, towards the upper end, ſtood the tabernacle; and, between that and the entrance, the altar of burnt-offerings in the open air, that the fire, which was kept up perpetually upon it, and the ſmoke ariſing from the victims, might not ſpoil the inſide of the tabernacle.

20 *Pure oil-olive.*] Such as run freely from the olives, when bruiſed with a peſtel.

Notes

Aaron and his ſons ſhall order it from evening to morning before the LORD: *it ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

CHAP. XXVIII.

1 *Aaron and his ſons are ſeparated for the prieſt's office.* 6 *The ephod, breaſt-plate, and other holy garments appointed.*

AND take thou unto thee Aaron thy brother, and his ſons with him, from among the children of Iſrael, that he may miniſter unto me in the prieſt's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's ſons.

2 And thou ſhalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou ſhalt ſpeak unto all *that are* wiſe-hearted, whom I have filled with the ſpirit of wiſdom, that they may make Aaron's garments to conſecrate him, that he may miniſter unto me in the prieſt's office.

4 And theſe *are* the garments which they ſhall make: a breaſt-plate, and an ephod, and a robe, and a broidered coat, a miter, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſons, that he may miniſter unto me in the prieſt's office.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linen.

6 ¶ And they ſhall make the ephod *of* gold, *of* blue, and *of* purple, *of* ſcarlet, and fine twined linen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joined at the two edges thereof; and *ſo* it ſhall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, ſhall be of the ſame, according to the work thereof; *even of* gold, *of* blue, and purple, and ſcarlet, and fine twined linen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael:

10 Six of their names on one ſtone, and *the other* ſix names of the reſt on the other ſtone, according to their birth.

11 With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones with the names of the children of Iſrael: thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, *for* ſtones of memorial unto the children of Iſrael. And Aaron ſhall bear their names before the LORD upon his two ſhoulders for a memorial.

13 And thou ſhalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 And thou ſhalt make the breaſt-plate of judgement with cunning work: after the work of the ephod thou ſhalt make it; *of* gold, *of* blue, and *of* purple, and *of* ſcarlet, and *of* fine twined linen ſhalt thou make it.

16 Four ſquare it ſhall be *being* doubled; a ſpan *ſhall be* the length thereof, and a ſpan *ſhall be* the breadth thereof.

17 And thou ſhalt ſet in it ſettings of ſtones, *even* four rows of ſtones: *the firſt* row *ſhall be* a ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

18 And the ſecond row *ſhall be* an emerald, a ſapphire, and a diamond.

Notes on the Twenty-eighth Chapter.

Ver. 2 *Holy garments.*] Such peculiar garments as were permitted to be worn by none but prieſts, and by them only when they miniſtered before God.

3 *All that are wiſe-hearted.*] All who are ſkilful artiſts.

Whom I have filled with the ſpirit of wiſdom.] The wiſdom or mechanical ſkill of artiſts is here, with great propriety, aſcribed to God; not that we ſhould conſider it as given by inſpiration, like the ſpirit of prophecy, but becauſe *every good gift* is derived from him, who forms the mind with all its powers, and for the general good of ſociety, diſpenſes different gifts and endowments to different members.

6 *The ephod.*] See in verſe 7, chap. xxiv.

15 *Breaſt-plate of judgment.*] So called, becauſe the high-prieſt wore it upon his breaſt, when he went to aſk counſel or judgment from God. See ver. 29.

17 *A ſardius.*] A precious ſtone of a red flaming colour, half tranſparent, and ſometimes with a yellow caſt in it: jewelers call it a cornelian, of which there are ſeveral ſpecies.

A topaz.] This precious ſtone is tranſparent, and of a beautiful yellow or gold colour. It has its name from Topazus, an iſland in the Red Sea, where it was firſt found.

Carbuncle.] Is a ſpecies of the ruby, and of a glowing red colour, named from *carbo*, a hot coal.

18 *An emerald.*] This gem is of the moſt lively green, tranſparent, and free from the leaſt mixture of any other colour, and therefore of all gems the moſt grateful to the eye.

A ſapphire.] The ſapphire is of a fine blue colour.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row a beryl, and an onyx, and a jaſper; they ſhall be ſet in gold in their encloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 And thou ſhalt make upon the breaſt-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And *the other* two ends of the two wreathen *chains* thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 And thou ſhalt make two rings of gold, and thou ſhalt put them upon the two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod underneath, towards the forepart thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall bind the breaſt-plate by the rings thereof unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall bear the names of the children of Iſrael in the breaſt-plate of judgement, upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 And thou ſhalt put in the breaſt-plate of judgement, the Urim and the Thummim; and they ſhall be upon Aaron's heart, when he goeth in before the LORD: and Aaron ſhall bear the judgement of the children of Iſrael upon his heart before the LORD continually.

31 And thou ſhalt make the robe of the ephod all *of* blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And *beneath* upon the hem of it thou ſhalt make pomegranates *of* blue, and *of* purple, and *of* ſcarlet round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it ſhall be upon Aaron to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

36 And thou ſhalt make a plate *of* pure gold,

A diamond.] This gem is placed in the firſt claſs of precious ſtones, both with regard to value, hardneſs, and luſtre.

19 *A ligure.*] This is thought to be a kind of jacinth, and nearly of the colour of amber.

Agate.] Is partly tranſparent, partly opaque, generally variegated with veins diſpoſed in the moſt elegant manner.

An amethiſt.] A precious ſtone of a violet colour, bordering on purple, or nearly the colour of red wine.

20 *A beryl.*] A gem of pale green colour, now generally known by the name of *Aqua Marina*, from its reſembling the water of the ſea in colour.

An onyx.] This gem is often of the colour of the human nail, variegated, in the moſt regular manner, with zones of a brown colour.

A jaſper.] The jaſper is generally of a green colour, ſpotted with yellow, brown, white, or blue.

30 *The Urim and Thummim.*] Theſe words have given riſe to a variety of conjectures; but the moſt conſonant to truth is that of the learned Hottinger, who thinks, that when Moſes is commanded to put into the breaſt-plate the *Urim* and *Thummim*, i. e. *lights* and *perfections*, it only implies, that he ſhould make choice of the moſt precious ſet of ſtones, and have them poliſhed in ſo elegant a manner, that they might give the moſt conſummate luſtre. *Univerſ. Hiſt.* And I cannot help remarking, that the very expreſſion uſed by Moſes, naturally tends to confirm the above conjecture. For after God had given him all the particular directions for making the breaſt-plate, ſuch as the length and breadth, the materials, the precious ſtones, and even to the hooks, rings, chain and ſtring by which it was to be made faſt to the ephod, he adds, *And thou ſhalt put into the breaſt-plate the Urim and the Thummim*, or as it is in the original, when literally tranſlated, *And thou ſhalt give to the breaſt-plate of judgment thoſe lights and perfections*; namely, of the twelve ſtones above deſcribed. With regard to the manner how God was conſulted by Urim and Thummim, there are various opinions; but it ſeems to have been done in the following manner: The prieſt preſented himſelf with the breaſt-plate on, over all his other robes before the veil, exactly over-againſt the mercy-ſeat, where the Divine Preſence reſted; and then God gave him an anſwer, as he did Moſes, by an audible voice from the mercy-ſeat. See Judges i. 1, 2. xx. 18, 23, 28.

Aaron ſhall bear the judgement.] The breaſt-plate of judgment.

36 *Holineſs to the Lord.*] Heb. *Holineſs to Jehovah.* A motto, whoſe ſublimity could not fail to remind the prieſt, that he was conſecrated to Jehovah, the God of the whole earth.

and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the miter: upon the forefront of the miter it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the LORD.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the miter *of* fine linen, and thou shalt make the girdle *of* needle-work.

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches, to cover their nakedness: from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die. *It shall be* a statute for ever unto him, and his seed after him.

CHAP. XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt-offering.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with the curious girdle of the ephod.

6 And thou shalt put the miter upon his head, and put the holy crown upon the miter.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

38 *And Aaron shall bear the iniquity of the holy things*] He shall obtain pardon for all the sinful defects of the people, in the performance of their sacred duties.

43 *It shall be a statute for ever.*] As long as there shall be any priesthood of the order of Aaron, they shall appear before God in these garments.

Notes on the Twenty-ninth Chapter.

Ver. 1 *And this is the thing*, &c.] This chapter contains a succinct account of the manner of consecrating the Jewish priests; and we may observe, that every ceremony was ordered to be performed in the most solemn manner; doubtless, to strike both them and the people with a still deeper sense of the sacredness of that function. The Jewish high-priest was a manifest type of our blessed Lord and Saviour Jesus Christ, as the author of the Hebrews has declared in more instances than one. The Jewish high-priest was the only person who was admitted into the *holy of holies*; and *we have such an high-priest, who is set at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man*, Heb. viii. 1, 2. The Jewish high-priest offered a solemn expiatory sacrifice once a year; our *Lord appeared once in the end of the world to put away every sin by the sacrifice of himself*, Heb. ix. 26. After the expiatory sacrifice, the Jewish high-priest went into the *holy place*, there to offer incense on the golden altar; our Lord, *when he had purged our sins, sat down on the right hand of the Majesty on high*, (Heb. i. 3.) there *to appear in the presence of God*, and, by the incense of his merits, to make continual *intercession for us*. In the same manner the several sacrifices, appointed under the law, equally lead us to Christ: for he was the trespass-offering, in that *he was made sin for us*; the peace-offering, because *he made peace by the blood of his cross*; the meat and drink-offering, for *his flesh is meat indeed, and his blood is drink indeed*; the scape-goat, for he hath carried away our sins, never more to be remembered against us; the paschal lamb, for *Christ our passover is sacrificed for us*; the great sacrifice of atonement, for *Jesus Christ the righteous*, is both our *advocate with the Father, and a propitiation for our sins*: and, in fine, *his blood*, who, *through the everlasting spirit, offered himself to God without spot*, is more effectual than *the blood of bulls and goats, to purge our consciences from dead works, to serve the living God*.

4 *And shalt wash them with water.*] Ablution was an antient rite, observed in all acts of worship as a proper emblem of that moral and internal purity which renders every oblation acceptable to God. It is probable their bodies were now washed, in token of their obligation to study universal purity, and to cleanse themselves from all unrighteousness; but afterwards they were appointed to wash only their hands and feet before they entered the tabernacle, chap. xxx. 19.

8 And thou ſhalt bring his ſons, and put coats upon them.

9 And thou ſhalt gird them with girdles, (Aaron and his ſons) and put the bonnets on them: and the prieſt's office ſhall be their's, for a perpetual ſtatute: and thou ſhalt conſecrate Aaron and his ſons.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and Aaron and his ſons ſhall put their hands upon the head of the bullock.

11 And thou ſhalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou ſhalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beſide the bottom of the altar.

13 And thou ſhalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the fleſh of the bullock, and his ſkin, and his dung ſhalt thou burn with fire without the camp: it *is* a ſin-offering.

15 Thou ſhalt alſo take one ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

16 And thou ſhalt ſlay the ram, and thou ſhalt take his blood, and ſprinkle *it* round about upon the altar.

17 And thou ſhalt cut the ram in pieces, and waſh the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou ſhalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a ſweet ſavour, an offering made by fire unto the LORD.

19 And thou ſhalt take the other ram; and Aaron and his ſons ſhall put their hands upon the head of the ram.

20 Then ſhalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his ſons, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the blood upon the altar round about.

21 And thou ſhalt take of the blood that *is* upon the altar, and of the anointing oil, and ſprinkle *it* upon Aaron, and upon his garments, and upon his ſons, and upon the garments of his ſons with him: and he ſhall be hallowed, and his garments, and his ſons, and his ſons garments with him.

22 Alſo thou ſhalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ram of conſecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the baſket of the unleavened bread that *is* before the LORD.

24 And thou ſhalt put all in the hands of Aaron, and in the hands of his ſons; and ſhalt wave them *for* a wave-offering before the LORD.

25 And thou ſhalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a ſweet ſavour before the LORD: it is an offering made by fire unto the LORD.

26 And thou ſhalt take the breaſt of the ram of Aaron's conſecration, and wave it *for* a wave-offering before the LORD: and it ſhall be thy part.

27 And thou ſhalt ſanctify the breaſt of the wave-offering, and the ſhoulder of the heave-offering, which is waved, and which is heaved up of the ram of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which is for his ſons.

28 And it ſhall be Aaron's and his ſons by a ſtatute for ever, from the children of Iſrael: for

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20 *And put it upon the tip of the right ear*, &c.] All this tended to make the prieſt underſtand, that he ought to apply his *ear* diligently to the ſtudy of the law, to employ his *hands* with the ſame diligence in his ſacred miniſtry, and his *feet* to walk in the way of God's precepts; for the *ear* is the ſymbol of obedience, the *hand* of action, and the *foot* of the path or conduct of life.

24 *Wave them for a wave-offering.*] The Rabins tell us, that the difference between a wave and a heave-offering conſiſted in this; that the former was waved up and down, eaſt, weſt, north, and ſouth, to ſignify, that he to whom it was offered was Lord of the whole earth, the God who fills all ſpace, and to whom all things of right belong: whereas the latter was only lifted up towards heaven, in token of its being devoted to God. But both theſe words are often uſed for an offering in general.

30 *Shall*

it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And the holy garments of Aaron ſhall be his ſon's after him, to be anointed therein, and to be conſecrated in them.

30 *And* that ſon that is prieſt in his ſtead ſhall put them on ſeven days, when he cometh into the tabernacle of the congregation to miniſter in the holy *place*.

31 And thou ſhalt take the ram of the conſecration, and ſeethe his fleſh in the holy place.

32 And Aaron and his ſons ſhall eat the fleſh of the ram, and the bread that *is* in the baſket, by the door of the tabernacle of the congregation.

33 And they ſhall eat thoſe things wherewith the atonement was made, to conſecrate *and* to ſanctify them; but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſons, according to all *things* which I have commanded thee: ſeven days ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock *for* a ſin-offering, for atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctify it.

37 Seven days thou ſhalt make an atonement for the altar, and ſanctify it; and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is that* which thou ſhalt offer upon the altar; two lambs of the firſt year day by day continually.

39 The one lamb thou ſhalt offer in the morning; and the other lamb thou ſhalt offer at even.

40 And with the one lamb a tenth-deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink-offering.

41 And the other lamb thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD: where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children of Iſrael, and *the tabernacle* ſhall be ſanctified by my glory.

44 And I will ſanctify the tabernacle of the congregation, and the altar: I will ſanctify alſo both Aaron and his ſons, to miniſter to me in the prieſt's office.

45 And I will dwell among the children of Iſrael, and will be their God.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: I *am* the LORD their God.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſom of ſouls.* 17 *The laver.* 22 *The holy anointing oil.* 34 *The compoſition of the perfume.*

30 *Shall put them on ſeven days.*] He was to put them on ſeven days together, that he might learn to appear in a decent manner, and the people be habituated to pay him reverence, before he undertook to miniſter. It is to be obſerved, that during the whole ſeven days of conſecration, the prieſts were not to ſtir from the door of the tabernacle, but to keep the watch of Jehovah night and day. The number ſeven is much regarded in the ſacred writings: the blood of atonement was ſprinkled ſeven times before the mercy-ſeat: the conſecrating oil was to be ſprinkled ſeven times on the altar: the leper was ſprinkled ſeven times, and ſeven days were appointed for his cleanſing: ſeven days were appointed for conſecrating prieſts and for purifying the unclean: ſeven times Naaman waſhed in Jordan: ſeven days was Jericho beſieged, and ſeven prieſts blew with ſeven trumpets: every ſeventh day was a ſabbath, and the ſeventh year a year of reſt; and ſeven times ſeven years brought the jubilee.

40 *A tenth-deal of flour.*] An omer, or the tenth part of an ephah; equal to about half a peck, Engliſh.

An hin.] The ſixth part of an ephah: ſo that the fourth part of an hin of wine, according to Dr. Cumberland, was about a quart and ſomething more than a quarter of a pint.

45 *I will dwell amongſt the children of Iſrael.*] I will place in the midſt of them the Shechinah, or ſymbol of my peculiar preſence. A manifeſt repreſentation of that happy intercourſe which upright minds enjoy with their great Creator, in the exerciſe of virtue and religion: and was a type of that eternal life which the ſaints enjoy in heaven, where they are always in the preſence of their God.

AND thou ſhalt make an altar to burn incenſe upon: *of* ſhittim-wood ſhalt thou make it.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof: (fourſquare ſhall it be:) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the ſame.

3 And thou ſhalt overlay it with gold, the top thereof, and the ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

4 And two golden rings ſhalt thou make to it under the crown of it, by the two corners thereof, upon the two ſides of it ſhalt thou make *it:* and they ſhall be for places for the ſtaves to bear it withal.

5 And thou ſhalt make the ſtaves *of* ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the vail that *is* by the ark of the teſtimony; before the mercy-ſeat that *is* over the teſtimony, where I will meet with thee.

7 And Aaron ſhall burn thereon ſweet incenſe every morning: when he dreſſeth the lamps he ſhall burn incenſe upon it.

8 And when Aaron lighteth the lamps at even, he ſhall burn incenſe upon it; a perpetual incenſe before the LORD throughout your generations.

9 Ye ſhall offer no ſtrange incenſe thereon, nor burnt ſacrifice, nor meat-offering; neither ſhall ye pour drink-offering thereon.

10 And Aaron ſhall make an atonement upon the horns of it once in a year, with the blood of the ſin-offering of atonements: once in the year ſhall he make atonement upon it throughout your generations: it *is* moſt holy unto the LORD.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 When thou takeſt the ſum of the children of Iſrael, after their number; then ſhall they give every man a ranſom for his ſoul unto the LORD, when thou numbereſt them; that there be no plague amongſt them, when *thou* numbereſt them.

13 This they ſhall give, every one that paſſeth among them that are numbered, half a ſhekel after the ſhekel of the ſanctuary: (a ſhekel *is* twenty gerahs:) an half-ſhekel *ſhall be* the offering of the LORD.

14 Every one, that paſſeth among them that are numbered from twenty years old and above, ſhall give an offering unto the LORD.

15 The rich ſhall not give more, and the poor ſhall not give leſs than half a ſhekel, when *they* give an offering unto the LORD, to make an atonement for your ſouls.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memorial unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver *of* braſs, and his foot *alſo of* braſs, to waſh *withal:* and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein.

19 For Aaron and his ſons ſhall waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come near to the altar to miniſter, to burn offering made by fire unto the LORD.

Notes on the Thirtieth Chapter.

Ver. 7 *Sweet incenſe.*] This was a compound of many fragrant ſpices, ver. 34. and was intended to perfume the ſanctuary, which muſt otherwiſe have had a very offenſive ſmell, from the great number of beaſts daily ſlain there, cut to pieces, waſhed, and burnt. But it had a more important intention, as, by aſcending up towards the mercy-ſeat, it ſymbolically repreſented the propitiouſneſs of the Deity to ſinful men, and his readineſs to receive thoſe prayers and confeſſions which are accompanied with divine love, and other ſpiritual graces; while the action of the high-prieſt ſhadowed forth the interceſſion of Chriſt, the great high-prieſt of our profeſſion, and his offering up the prayers of his ſervants before the throne of God.

12 *Then ſhall they give every man a ranſom for his ſoul.*] They ſhall pay a certain tax, as an acknowledgment to God, for having redeemed them from Egyptian ſlavery, and delivered them in ſo many dangers and difficulties, *with his own right hand.* By paying this homage to Jehovah, they put themſelves entirely under his protection, which was abundantly ſufficient to ſecure them from every evil.

13 *Half a ſhekel.*] Something more than fourteen pence of our money.

After a ſhekel of the ſanctuary.] That is, a ſhekel equal to the ſtandard weight, which was kept in the ſanctuary.

A ſhekel is twenty gerahs.] Bernard tells us, that a gerah weighed about twenty grains of barley, and was worth ſomething more than a penny.

21 So they ſhall waſh their hands and their feet, that they die not; and it ſhall be a ſtatute for ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principal ſpices, of pure myrrh five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus two hundred and fifty *ſhekels*,

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oil-olive an hin:

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it ſhall be an holy anointing oil.

26 And thou ſhalt anoint the tabernacle of the congregation therewith, and the ark of the teſtimony,

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctify them, that they may be moſt holy: whatſoever toucheth them ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſt's office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oil unto me throughout your generations.

32 Upon man's fleſh ſhall it not be poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoudeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger, ſhall even be cut off from his people.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum; *theſe* ſweet ſpices with pure frankincenſe: of each ſhall there be a like *weight*;

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, ye ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

1 *Bezaleel and Aholiab are called for the work of the tabernacle.* 12 *Of the ſabbath.* 18 *Moſes receiveth the two tables.*

23 *Of pure myrrh.*] The word in the original is *mor*, and ſuppoſed by moſt commentators to ſignify myrrh; ſome however are of opinion, that it ſignified ambergriſe, and others frankincenſe.

Five hundred ſhekels.] About twenty pounds ten ounces.

Of ſweet cinnamon.] What we now call by that name is brought from Ceylon, an iſland in the Indian ſea; nor is it known to be produced in any other parts of the Eaſt: and hence the cinnamon of the ancients has been thought to be different from that of the moderns. But it is not impoſſible that the ſame ſpice might be found in ſome of the foreſts of Arabia, though now unknown. That it does grow in other parts of the world, beſides Ceylon, is evident; for Don Antonio de Ulloa tells us, that it is found in one of the foreſts of America; and doubtleſs grows in other places, though hitherto we have not been fortunate enough to find it.

Sweet calamus.] The calamus aromaticus, or ſweet cane. It is a ſpicy root, belonging to a particular flag, or iris.

24 *And of caſſia.*] There have been various conjectures what this caſſia was; for the drug now known by that name is not aromatic. It probably was that aromatic plant which the antients called *coſtus*; the beſt ſort grew in Arabia, and was ſometimes burnt on the heathen altars, as appears from Propertius, lib iv. eleg. 6.

Coſtum molle date, & blandi mihi thuris honores.

An hin.] About five quarts.

34 *Stacte.*] The beſt ſort of myrrh, or that which flows ſpontaneouſly from the tree.

Onycha.] The Arabic verſion has it *laudanum*, or rather *ladanum*; an aromatic gum, ſaid to be a principal ingredient among the Arabians in the compoſition of their perfumes. Others think it was the bdellium, another ſpecies of aromatic gum.

And galbanum.] A gum common in Syria. The common galbanum is of a diſagreeable ſcent; and therefore both the ſeptuagint and vulgate tranſlations render it *galbanum of ſweet odour*: and we are told, that a particular ſort of this gum was brought from mount Amana in Syria, which had a very agreeable ſmell.

Frankincenſe.] An odoriferous gum, that diſtils from inciſions made in a tree common in ſome parts of Arabia, and particularly in that part called Sabæa.

Notes

AND the LORD ſpake unto Moſes, ſaying,
2 See, I have called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:
3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip.
4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,
5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.
6 And I, behold, I have given with him Aholiab the ſon of Ahiſamach of the tribe of Dan: and in the hearts of all that are wiſe-hearted I have put wiſdom, that they may make all that I have commanded thee;
7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that *is* thereupon, and all the furniture of the tabernacle,
8 And the table and his furniture, and the pure candleſtick with all his furniture, and the altar of incenſe,
9 And the altar of burnt-offering with all his furniture, and the laver and his foot,
10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſt's office,
11 And the anointing oil, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do.
12 ¶ And the LORD ſpake unto Moſes, ſaying,
13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep: for it *is* a ſign between me and you throughout your generations; that *ye* may know that I *am* the LORD, that doth ſanctify you.
14 Ye ſhall keep the ſabbath therefore: for it *is* holy unto you. Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people.
15 Six days may work be done; but in the ſeventh *is* the ſabbath of reſt, holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.
16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetual covenant.
17 It *is* a ſign between me and the children of Iſrael for ever: for *in* ſix days the LORD made heaven and earth, and on the ſeventh day he reſted, and was refreſhed.
18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony, tables of ſtone, written with the finger of God.

CHAP. XXXII.

1 *The people cauſe Aaron to make a calf.* 19 *Moſes breaketh the tables.* 25 *The idolaters ſlain.* 30 *Moſes prayeth for the people.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, Up, make us gods, which ſhall go before us; for *us for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

Notes on the Thirty-firſt Chapter.

Ver. 2 *See, I have called by name.*] I have choſen, or appointed him to perform theſe works.

3 *And I have filled him with the ſpirit of God.*] I have inſpired him with knowledge, or rendered him capable of performing excellent works.

8 *The pure candleſtick.*] The golden candleſtick, becauſe always kept bright and clean, or becauſe made of pure gold.

13 *Verily my ſabbaths ye ſhall keep*, &c.] This paſſage might be better rendered thus: *Nevertheleſs my ſabbaths ye ſhall keep, to make it known, that I Jehovah ſeparate and diſtinguiſh you.*

It is a ſign between me and you.] By obſerving one day in ſeven they ſignified themſelves to be the worſhippers of one ſupreme God, the Creator of the world, who in ſix days made all things, and then reſted.

15 *The ſabbath of reſt.*] Heb. *Reſt of reſts*; that is, the great ſabbath or reſt, a reſt of all others the moſt religious, and punctually to be obſerved.

18 *Written with the finger of God.*] This phraſe ſignifies, that God employed neither Moſes, nor any other inſtrument in this writing, but it was done by his own powerful operation. Though it is generally underſtood that Moſes wrote the *firſt* as well as the *ſecond* tables by the expreſs command and direction of God. See *Univerſal Hiſt.* vol. III. p. 410.

Notes on the Thirty-ſecond Chapter.

Ver. 1 *Up, make us Gods.*] It ſhould have been rendered, *Up, make us a God*; for the word *elohim* is often uſed in the ſingular number, and Aaron made only one calf, which was dedicated to Jehovah. The Iſraelites had imbibed the idolatrous notions of the Egyptians, who worſhipped the golden calf as a deity.

They

2 And Aaron ſaid unto them, Break off the golden ear-rings which *are* in the ears of your wives, of your ſons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

5 And when Aaron ſaw *it*, he built an altar before it; and Aaron made proclamation, and ſaid, To-morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people ſat down to eat and to drink, and roſe up to play.

7 And the LORD ſaid unto Moſes, Go, get thee down: for thy people, which thou broughteſt out of the land of Egypt, have corrupted *themſelves*:

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

9 And the LORD ſaid unto Moſes, I have ſeen this people, and behold, it *is* a ſtiff-necked people:

10 Now therefore let me alone, that my wrath may wax hot againſt them; and that I may conſume them: and I will make of thee a great nation.

11 And Moſes beſought the LORD his God, and ſaid, LORD, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 And Moſes turned, and went down from the mount: and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide, and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for being overcome: *but* the noiſe of *them that* ſing, do I hear.

They had ſeen Moſes aſcend the mount, and enter into the cloud, whilſt the top of the mountain was all in flames; but after waiting above a month for his return, they gave him over for loſt; and therefore aſſembled about Aaron's tent in a riotous manner, telling him, that as they deſpaired of Moſes' return, it was neceſſary he ſhould make them ſome God to go before them, to direct them in their route through the wilderneſs; for the cloud ſtill reſting upon the mount, they deſpaired of its ever again directing them in their way.

Which ſhall go before us.] Their intention was to return to Egypt; and they flattered themſelves, that by carrying before them the God ſo highly adored in that country, the Egyptians would forgive their defection, and receive them into their land. *Divine Legat.* vol. II. p. 291.

4 *And faſhioned it with a graving tool.*] It ſhould be rendered, *And tied them in a bag*; and the words, after he had made it a molten calf, *procured them to be caſt into a molten calf.* Univerſal Hiſt. vol. III. p. 412.

5 *Aaron made proclamation,* &c.] Several commentators have taken great pains to vindicate Aaron; but it is very plain, that he was highly criminal. Somewhat may be ſaid in favour of the ignorant multitude; but for a man of ſo high a character, and ſo well inſtructed in religion; a man, by whoſe hand God had wrought ſo many wonders in Egypt, who had been admitted to familiar intercourſe with the Deity, and who was now intruſted with the conduct and direction of the people in the abſence of Moſes; for him, I ſay, to give into ſo groſs an abuſe, ſo notorious a violation of that great commandment, ſo lately promulgated from heaven, with ſuch circumſtances of majeſty and terror, is a melancholy inſtance how far a puſillanimous compliance with popular clamour, may overſet the reaſon of wiſe and good men, and ſeduce them to act a part their own conſciences muſt needs condemn. See ver. 22.

17 *He ſaid there is a noiſe of war.*] Joſhua, on hearing the great noiſe and tumult in the camp, was perſuaded that it was the ſhout of ſoldiers.

19 ¶ And it came to paſs as ſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes' anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael to drink *of it*.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people, that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* naked: (for Aaron had made them naked unto *their* ſhame amongſt their enemies:)

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORD's ſide? *let him come* unto me. And all the ſons of Levi gathered themſelves together unto him.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men.

29 For Moſes had ſaid, Conſecrate your ſelves to day to the LORD, even every man upon his ſon, and upon his brother; that he may beſtow upon you a bleſſing this day.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſin.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſin: and if not, blot me, I pray thee, out of thy book which thou haſt written.

---

19 *And brake them beneath the mount.*] Moſes did this deſignedly, as a ſymbolical repreſentation of their having broken their ſolemn covenant with God.

20 *He took the calf,—and burnt it in the fire.*] That is, he recaſt it, to alter its form.

And ground it to powder.] He reduced it to duſt, probably with files, or ſome inſtruments of that kind.

Strawed it upon the water, and made the children of Iſrael drink of it.] This he did, doubtleſs, to convince them how much they had debaſed themſelves in worſhipping ſo vile an idol; and at the ſame time to make the Iſraelites themſelves give a very public and ſignal teſtimony of their condemning the practice of idolatry, by ſwallowing the duſt of their idol with their drink.

22 *They are ſet on miſchief.*] That is, they are remarkably prone to ſin, eſpecially to idolatry.

24 *I caſt it into the fire, and there came out this calf.*] Aaron here extenuates his own crime as far as the nature of it would admit, by pretending that it was made rather by chance than deſign. But it is plain, from ver. 4. that he made it, and therefore, by caſting it into the fire, muſt be underſtood his caſting it into a mould.

25 *And when Moſes ſaw that the people were naked.*] That is, diveſted of their virtue and piety, which was their ornament and defence, and conſequently now expoſed not only to the contempt, but to the power of their enemies, by falling off from their allegiance to God, their glory, and their protection.

26 *And he ſaid, who is on the Lord's ſide?*] Who abhors this idolatry, and adheres firmly to the true worſhip eſtabliſhed by Jehovah himſelf?

And all the ſons of Levi gathered themſelves together.] Hence we learn, that all the other tribes had joined in the idolatrous feaſt; and probably ſome of the Levites too, becauſe Moſes commands them to ſlay *every man his brother*, and *every man his ſon*, provided they came within their reach; but this would have been ſuperfluous, if none of that tribe had joined in the games. This timely zeal of the tribe of Levi, againſt thoſe idolaters, did not go long unrewarded: for it not only wiped off that blemiſh, which their progenitor had entailed upon them, for the bloody maſſacre of the Shechemites, but in a very ſhort time procured them the Levitical prieſthood; which, though ſubordinate to that of Aaron, and his poſterity, entitled them to the tenth of all kinds of beaſts, fruits, and grain in Iſrael; to the inferior miniſtry of the tabernacle, and afterwards of the temple; to a place in the judicial courts of every city and town; to the property of thirty-five cities, with all their lands, ſome of which were appointed cities of refuge; and to ſeveral other privileges and immunities. *Univerſ. Hiſt.* vol. III. p. 414.

29 *Conſecrate yourſelves.*] This paſſage is better rendered in the margin; *Conſecrate yourſelves to the Lord, becauſe every man hath been againſt his ſon*, &c. That is, Let this terrible example of neceſſary ſeverity excite you to cleanſe yourſelves from all pollutions, eſpecially from idolatry, as you have been both the witneſſes and executioners.

32 *If not, blot me, I pray thee, out of thy book.*] An expreſſion of great tenderneſs and love for his country; if, ſays he, thou wilt deſtroy this people, firſt releaſe me from this tabernacle of clay, that I may eſcape the ſhock of ſo affecting, ſo terrible a ſpectacle.

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33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have ſpoken unto thee: behold, mine angel ſhall go before thee: nevertheleſs, in the day when I viſit, I will viſit their ſin upon them.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

1 *The Lord refuſeth to go with the people.* 9 *The Lord talketh with Moſes.* 12 *Moſes deſireth to ſee the glory of God.*

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, Unto thy ſeed will I give it:

2 And I will ſend an Angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee: for thou *art* a ſtiff-necked people: leſt I conſume thee in the way.

4 And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Iſrael ſtript themſelves of their ornaments by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to paſs, *that* every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent-door, and looked after Moſes, until he was gone into the tabernacle.

9 ¶ And it came to paſs, as Moſes entered into the tabernacle, the cloudy pillar deſcended, and ſtood at the door of the tabernacle, and *the LORD* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle-door: and all the people roſe up and worſhipped, every man in his tent-door.

11 And the LORD ſpake unto Moſes face to face, as a man ſpeaketh unto his friend. And he turned again into the camp: but his ſervant Joſhua, the ſon of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people: and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by name, and thou haſt alſo found grace in my ſight.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may find grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My preſence ſhall go *with thee*, and I will give thee reſt.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

Notes on the Thirty-third Chapter.

Ver. 3 *For I will not go up in the midſt of thee.*] I will remove my preſence from the midſt of the camp.

5 *I will come up into the midſt of thee.*] The words may be better rendered, *Should I come up into the midſt of thee, I would conſume thee in one moment.* Calmet.

7 *And Moſes took the tabernacle.*] The ſacred tabernacle was not yet made, and therefore this muſt refer to ſome other tent; probably that of Moſes himſelf.

11 *And the Lord ſpake unto Moſes face to face.*] God revealed his will to him in an audible voice, not in viſions, dreams, and obſcure reſemblances; nor with awful, tremendous circumſtances, but in a familiar, friendly, and condeſcending manner.

13 *Shew me now thy way.*] Let me know in what manner thou wilt act with regard to the Iſraelites,

That I may know thee, that I may find grace in thy ſight.] That I may be ſatisfied thou haſt been graciouſly pleaſed to accept me.

14 *And he ſaid, My preſence ſhall go with thee.*] The ſymbol of my glorious preſence ſhall ſtill continue on the tabernacle, and I will lead thee, as before, to the promiſed land.

19 *I will*

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *is it* not in that thou goeſt with us? ſo ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy glory.

19 And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will ſhew mercy on whom I will ſhew mercy.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and live.

21 And the LORD ſaid, Behold, *there is* a place by me, and thou ſhalt ſtand upon a rock:

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand while I paſs by:

23 And I will take away mine hand, and thou ſhalt ſee my back parts: but my face ſhall not be ſeen.

CHAP. XXXIV.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 10 *God maketh a covenant with them.*

AND the LORD ſaid unto Moſes, Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables, which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me in the top of the mount.

3 And no man ſhall come up with thee, neither let any man be ſeen throughout all the mount: neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of ſtone like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 ¶ And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the LORD.

6 And the LORD paſſed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.

19 *I will make all my goodneſs paſs before thee.*] That is, I will diſplay ſuch degrees of my glory before thee, as will not hurt thee, but be delightful to thee: or, *all his goodneſs*, may ſignify his gracious intentions concerning the children of Iſrael, to whom he aſſures him, he will fulfil all his promiſes, which was ſufficient for him to know.

And will be gracious to whom I will be gracious, &c.] I, by knowing the heart, am the only true judge who are proper objects of mercy, and who of wrath.

This account of the Almighty, given by Moſes, has been ſeverely cenſured by the free-thinkers. They pretend that it ſhewed Moſes to have had very groſs notions of God, to talk of his *face*, his *back-parts*, and his *covering him with his hand*. But theſe objecters would do well to remember, that though God is a pure ſpirit, eternal and omniſcient, and has neither body nor parts; yet it is not poſſible to convey our ideas of this great and tremendous Being, without having recourſe to expreſſions relating to corporeal beings. The truth is, languages were compoſed to maintain an intercourſe with one another, and not to treat of that Being *who dwelleth in light inacceſſible*. No form of words, however exquiſite, can reach thoſe tranſcendent perfections, which are *unutterable*; and therefore, if we conſider the low capacity of the people to whom, the great poverty of the language in which, and the ſublimity of the ſubject about which, Moſes wrote, we ſhall have no occaſion to blame this metaphorical manner of expreſſing the Divine Nature, which, upon experiment, Moſes found beſt adapted both to inform the underſtanding, and animate the affections of the people.

To clear him from all unjuſt imputations, we need but call to mind the glorious deſcriptions he gives, almoſt every where, eſpecially in Deuteronomy, of the Deity; and what pains he takes to deter them from making any repreſentation of it, under any form whatever, by reminding them, that when God was pleaſed to diſplay his glory on mount Sinai, at the delivering the ten commandments, they ſaw no ſhape or likeneſs, but only heard his dreadful voice. Theſe ſo frequent inculcations may therefore be looked upon as ſo many intimations given them, in what ſenſe they are to underſtand all thoſe other expreſſions, which he had been forced to accommodate to their capacity; that is, not in a literal ſenſe, but in ſuch an one as was becoming the ſubject, and ſuitable to the dignity of the Deity. *Univerſ. Hiſt.* vol. III. p. 416.

Notes on the Thirty-fourth Chapter.

Ver. 1 *Hew thee two tables of ſtone*, &c.] It ſhould be obſerved here, that though the Almighty had promiſed to forgive the Iſraelites, yet he ſufficiently indicates that he had been offended; for the firſt were not only written by the finger of God, but alſo the tables themſelves were the work of God; whereas thoſe of the latter were made by Moſes. *Patrick.*

6 *Merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.*] Theſe epithets well belong to the Divine Nature. That he is merciful, gracious, and long-ſuffering, is evident from his pardoning penitent ſinners, and receiving them into his favour. That he is abundant in goodneſs, is declared by every object that ſurrounds us. 'Tis he *that openeth his hand, and fill-*

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear *the guilty*; viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O LORD, let my Lord, I pray thee, go amongſt us; (for it *is* a ſtiff-necked people;) and pardon our iniquity and our ſin, and take us for thine inheritance.

10 ¶ And he ſaid, Behold, I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

12 Take heed to thy ſelf leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

13 But ye ſhall deſtroy their altars, break their images, and cut down their groves.

14 For thou ſhalt worſhip no other god: for the LORD, whoſe name *is* Jealous, *is* a jealous God.

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice,

16 And thou take of their daughters unto thy ſons, and their daughters go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods.

18 The feaſt of unleavened bread ſhalt thou keep: ſeven days thou ſhalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou cameſt out from Egypt.

19 All that openeth the matrix *is* mine; and every firſtling among thy cattle *whether* ox or ſheep, *that is male*.

20 But the firſtling of an aſs thou ſhalt redeem with a lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem. And none ſhall appear before me empty.

21 Six days thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

22 And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of in-gathering at the year's end.

23 Thrice in the year ſhall all your men-children appear before the LORD God, the God of Iſrael.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt go up to appear before the LORD thy God thrice in the year.

25 Thou ſhalt not offer the blood of my ſacrifice with leaven; neither ſhall the ſacrifice of the feaſt of the paſs-over be left unto the morning.

26 The firſt of the firſt-fruits of thy land

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eth all things living with plenteouſneſs; 'tis he that *ſendeth the former and the latter rain in its ſeaſon, and cauſes the bud of the tender herb to ſpring forth.* That he is abundant in truth, is ſufficiently ſeen from his performing with the utmoſt punctuality, all his promiſes, and all his threatnings.

7 *And will by no means clear the guilty.*] The word *guilty* is not in the original; but the ſenſe requires ſome word of that import to be added. We ſhould learn from hence, not to abuſe the mercies of our beneficent Creator; for though he is unwilling to afflict us, yet he will at laſt riſe to vengeance, and pour his fury on the head of the tranſgreſſors.

9 *For it is a ſtiff-necked people.*] The particle which is here rendered *for*, may be better tranſlated *though*; and then the ſenſe will be, *Pardon our iniquity and our ſin, and take us for thine inheritance, though we are a ſtiff-necked people.*

10 *For it is a terrible thing that I will do with thee.*] I will work ſuch awful miracles, that the inhabitants of the promiſed land ſhall tremble at my name, and acknowledge my power.

15 *Leſt thou make a covenant*, &c.] That is, a covenant of marriage, which he commands them not to contract with the inhabitants of Canaan, nor with any idolaters whatever.

And thou eat of his ſacrifice.] A ſacrifice was a kind of religious feaſt, wherein the gueſts were entertained at table with the god to whom the ſacrifice was offered, in token of friendſhip with him: conſequently to be a partaker of thoſe feaſts, was to make profeſſion of being a worſhipper of thoſe falſe gods.

thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not ſeethe a kid in his mother's milk.

27 And the LORD ſaid unto Moſes, Write thou theſe words: for after the tenour of theſe words I have made a covenant with thee and with Iſrael.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to paſs when Moſes came down from mount Sinai (with the two tables of teſtimony in Moſes' hand, when he came down from the mount,) that Moſes wiſt not that the ſkin of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkin of his face ſhone; and they were afraid to come nigh him.

31 And Moſes called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put a vail on his face.

34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out. And he came out, and ſpake unto the children of Iſrael *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the ſkin of Moſes' face ſhone: and Moſes put the vail upon his face again, until he went in to ſpeak with him.

CHAP. XXXV.

2 *The ſabbath.* 4 *The free gifts for the tabernacle.* 20 *The readineſs of the people to offer.*

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

2 ¶ Six days ſhall work be done, but on the ſeventh day there ſhall be to you an holy day, a ſabbath of reſt to the LORD: whoſoever doeth work therein ſhall be put to death.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

5 Take ye from amongſt you an offering unto the LORD: whoſoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and ſilver, and braſs,

6 And blue, and purple, and ſcarlet, and fine linen, and goats *hair*,

7 And rams ſkins dyed red, and badgers ſkins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate.

10 And every wiſe-hearted among you ſhall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his ſockets,

12 The ark and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering,

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and

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29 *The ſkin of his face ſhone.*] This luminous appearance of his ſkin, ſufficiently indicated how tranſcendently ſplendid the preſence of the Divine Majeſty was, and how nearly this holy prophet had approached it.

Notes on the Thirty-fifth Chapter.

Ver. 1 *And Moſes gathered*, &c.] Moſes now reſumes his account of the prieſts, which had been broken off at the ſtory of the molten calf, and proceeds to put the commands of God in execution.

3 *Ye ſhall kindle no fire.*] Not even to dreſs your meat, or for any ſervile work; but to kindle a fire to warm themſelves in cold weather, was not forbidden.

10 *Wiſe-hearted.*] i. e. Skilful artificers.

his furniture, and his lamps, with the oil for the light,

15 And the incenſe-altar, and his ſtaves, and the anointing-oil, and the ſweet incenſe, and the hanging for the door at the entering-in of the tabernacle,

16 The altar of burnt-offering with his braſen-grate, his ſtaves, and all his veſſels, the laver and his foot,

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſt's office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation; and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red ſkins of rams, and badgers ſkins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORD's offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted did ſpin with their hands, and brought that which they had ſpun, *both* of blue, and of purple, *and* of ſcarlet, and of fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom ſpun goats *hair*.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate;

28 And ſpice, and oil for the light, and for the anointing-oil, and for the ſweet incenſe.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moſes.

30 And Moſes ſaid unto the children of Iſrael, See, the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah:

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip;

32 And to deviſe curious work, to work in gold, and in ſilver, and in braſs,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſon of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdom of heart to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

1 *The offerings delivered to the workmen.* 5 *The liberality of the people reſtrained.*

THEN wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the ſanctuary, according to all that the LORD had commanded.

22 *Tablets*, &c.] Commentators are not agreed with regard to the import of this word; ſome take it for a golden buckle worn at the girdle. Bochart is of opinion, that it was a kind of girdle worn by the women round their boſoms.

23 *With whom was found blue*, &c.] Yarn or wool of this colour, which was wove into hangings, and garments for the uſe of the tabernacle: theſe were the offerings of the lower ſort of people. See ch. xxv. 4.

27 *The rulers brought onyx-ſtones.*] Suitably to their quality, ſuch precious ſtones as the people could not furniſh.

Notes on the Thirty-ſixth Chapter.

Ver. 1 *Then wrought*, &c.] This paſſage ſhould be read in the future

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it:

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning.

4 And all the wiſe men, that wrought all the work of the ſanctuary, came every man from his work which they made;

5 ¶ And they ſpake unto Moſes, ſaying, The people bring much more than enough, for the ſervice of the work, which the LORD commanded to make.

6 And Moſes gave commandment, and they cauſed to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuary. So the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

8 And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: with cherubims of cunning-work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: ſo it became one tabernacle.

14 And he made curtains *of* goats *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams ſkins dyed red, and a covering *of* badgers ſkins above *that*.

20 And he made boards for the tabernacle *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally diſtant one from another. Thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the ſouth-ſide, ſouthward:

24 And forty ſockets of ſilver he made under the twenty boards; two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north corner, he made twenty boards.

26 And their forty ſockets of ſilver; two ſockets under one board, and two ſockets under another board.

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future tenſe, and connected with the laſt verſe of the preceding chapter, when the ſenſe will be plain; and with regard to the particle *then*, it is not in the Hebrew. The word, when rightly tranſlated, will run in this manner: *Bezaleel therefore ſhall do the work, and Aholiab, and every wiſe-hearted man*, &c.

3 *And they brought yet to him free-offerings every morning.*] They were now deſirous of ſhewing their zeal for the ſervice of God, as they had lately done for erecting a molten image. Perhaps they thought their remarkable readineſs in performing external ceremonies, and ſubmitting to theſe commands, would atone for omitting the weightier duties of religion and morality.

8, 9, 10, &c.] They began with the tabernacle, as the place where the ſymbol of the Divine Preſence was to reſide. Every thing mentioned in theſe verſes is deſcribed, chap. xxvi.

Notes

27 And for the ſides of the tabernacle weſtward he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring. Thus he did to both of them in both the corners.

30 And there were eight boards; and their ſockets *were* ſixteen ſockets of ſilver, under every board two ſockets.

31 And he made bars *of* ſhittim-wood; five for the boards of the one ſide of the tabernacle,

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 And he made a vail *of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he caſt for them four ſockets of ſilver.

37 And he made an hanging for the tabernacle-door *of* blue, and purple, and ſcarlet, and fine twined linen, of needle-work;

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were of* braſs.

CHAP. XXXVII.

1 *The ark*, 6 *the mercy-ſeat with cherubims*, 10 *the table*, 17 *the candleſtick*, 25 *and altar of incenſe.*

AND Bezaleel made the ark *of* ſhittim-wood; two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it; even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves *of* ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings by the ſides of the ark, to bear the ark.

6 ¶ And he made the mercy-ſeat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat;

8 One cherub on the end on this ſide, and another cherub on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims on the two ends thereof.

9 And the cherubims ſpread out *their* wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another; *even* to the mercy-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth, round about; and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

Notes on the Thirty-ſeventh Chapter.

Ver. 9 *With their faces one to another, even to the mercy-ſeat-ward.*] Some, from this paſſage, have been of opinion, that the cherubims were in the form of flying oxen, becauſe otherwiſe they could not have their faces at the ſame time towards one another, and towards the mercy-ſeat. But the generality think they were of a human figure, being perſuaded that they might be turned towards each other, and at the ſame time their eyes directed downwards to the mercy-ſeat.

10 *He made the table*, &c.] The table on which was to be continually placed the *ſhew-bread*. See chap. xxv.

16 And he made the veſſels which *were* upon the table, his diſhes, and his ſpoons, and his bowls, and his covers to cover withal, *of* pure gold.

17 ¶ And he made the candleſtick *of* pure gold: *of* beaten work made he the candleſtick; his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame:

18 And ſix branches going out of the ſides thereof; three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof:

19 Three bowls made after the faſhion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; (*it was* four-ſquare;) and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the apothecary.

CHAP. XXXVIII.

1 *The altar of burnt-offering,* 8 *the laver of braſs,* 9 *and the court.* 21 *The ſum of the offerings.*

AND he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof; (*it was* four ſquare:) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the ſame: and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pans: all the veſſels thereof made he *of* braſs.

4 And he made for the altar a braſen grate of net-work, under the compaſs thereof, beneath unto the midſt of it.

5 And he caſt four rings for the four ends of the grate of braſs, *to be* places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* braſs, and the foot of it *of* braſs, of the looking-glaſſes of *the women* aſſembling, which aſſembled at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the ſouth-ſide ſouth-ward the hangings of the court *were of* fine twined linen, an hundred cubits.

Notes on the Thirty-eighth Chapter.

Ver. 8 *Of the looking-glaſſes of the women.*] Which were anciently of poliſhed braſs, for glaſs was not yet invented. Pliny ſays, thoſe of braſs and tin mixed together were eſteemed the beſt, before thoſe of ſilver came to be in uſe.

Which aſembled at the door of the tabernacle of the congregation.] It was a cuſtom among the ancients to aſſemble in great numbers to perform the offices of religion; and theſe relieved each other at ſtated times; and as the tabernacle was the place where theſe aſſemblies met, the uſe of theſe glaſſes might probably be for dreſſing and adorning their heads, in order to appear with more decency in the Sacred Preſence.

10 Their pillars *were* twenty, and their braſen ſockets twenty: the hooks of the pillars, and their fillets, *were of* ſilver.

11 And for the north-ſide *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets, *of* ſilver.

12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, *of* ſilver.

13 And for the eaſt-ſide eaſt-ward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits; their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the ſockets of the pillars *were of* braſs; the hooks of the pillars, and their fillets, *of* ſilver: and the overlaying of their chapiters, *of* ſilver: and all the pillars of the court *were* filleted with ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* four, and their ſockets *of* braſs four; their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets, *of* ſilver.

20 And all the pins of the tabernacle, and of the court round about *were of* braſs.

21 ¶ This is the ſum of the tabernacle, *even* of the tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites, by the hand of Ithamar, ſon to Aaron the prieſt.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbered of the congregation *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary:

26 A bekah for every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbered, from twenty years old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

27 And of the hundred talents of ſilver were caſt the ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to

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21 *For the ſervice of the Levites, by the hand of Ithamar.*] The particle *for* is not in the Hebrew, but ſupplied by the tranſlators, though *by* would have rendered the ſenſe more evident; for the paſſage would then have ſtood thus: *This is the ſum* [or charge] *of the tabernacle; even of the tabernacle of teſtimony, by the miniſtry of the Levites, under the conduct of Ithamar.*

24 *Twenty and nine talents, and ſeven hundred and thirty ſhekels.*] This ſum, according to the computation of biſhop Cumberland, amounts to upwards of 150,000l. ſterling.

25 *And the ſilver of them that were numbered,* &c.] We are told in the next verſe, that ſix hundred and three thouſand five hundred and fifty men, offered half a ſhekel each: the total ſum is three hundred and one thouſand ſeven hundred and ſeventy-five ſhekels; which, at two ſhillings and four-pence each, amount to 35,207 l. ſterling. It may, perhaps, ſeem difficult to imagine how the Iſraelites ſhould be poſſeſſed of ſo much wealth in the deſert; but it ſhould be remembered, that their anceſtors were very great men, and had gathered great riches before they came into Egypt; that they were farther enriched, firſt by the ſpoils of the Egyptians, and afterwards by thoſe of the Amalekites. Beſides, it is highly probable, that they traded with the neighbouring nations, who bordered on the wilderneſs, during their continuance in it.

Notes

the door of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The clothes of ſervice, and holy garments.* 2 *The ephod.* 8 *The breaſt-plate.* 22 *The robe of the ephod, and other garments.*

AND of the blue, and purple, and ſcarlet they made clothes of ſervice, to do ſervice in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moſes.

2 ¶ And he made the ephod *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; *of* gold, blue, and purple, and ſcarlet, and fine twined linen; as the LORD commanded Moſes.

6 And they wrought onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the ephod, *that they ſhould be* ſtones for a memorial to the children of Iſrael: as the LORD commanded Moſes.

8 ¶ And he made the breaſt-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was four-ſquare; they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtones: *the firſt* row *was* a ſardius, a topaz, and a carbuncle: this *was* the firſt row.

11 And the ſecond row, an emerald, a ſapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethiſt.

13 And the fourth row, a beryl, an onyx, and a jaſper. *They were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve, according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes.

15 And they made upon the breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the fore-part of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the LORD commanded Moſes.

Notes on the Thirty-ninth Chapter.

Ver. 3 *They did beat the gold into thin plates, and cut it into wires.*] They had not then the art of drawing gold into wire.

8 *And he made the breaſt-plate.*] In this paſſage, Moſes is ſilent with regard to the Urim and Thummim, which is doubtleſs an argument that they were not different from the ſtones of the ephod.

5 MA 56

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Habits of the Chief Prieſt &c. — *Exod. XL.*

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* a hole in the midſt of the robe as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rend.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, *and* twined *linen*.

25 And they made bells *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to miniſter *in*; as the LORD commanded Moſes.

27 And they made coats *of* fine linen, *of* woven work, for Aaron and for his ſons,

28 And a miter *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet *of* needle-work; as the LORD commanded Moſes.

30 And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the miter; as the LORD commanded Moſes.

32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams ſkins dyed red, and the covering of badgers ſkins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the ſweet incenſe, and the hanging for the tabernacle-door,

39 The braſen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver, and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation,

41 The clothes of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſt's office.

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the LORD had commanded, even ſo had they done it: and Moſes bleſſed them.

CHAP. XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 13 *Aaron and his ſons to be ſanctified.*

AND the LORD ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month ſhalt thou ſet up the tabernacle of the tent of the congregation.

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

4 And thou ſhalt bring in the table, and ſet in order the things that are to be ſet in order upon it; and thou ſhalt bring in the candleſtick, and light the lamps thereof.

5 And thou ſhalt ſet the altar of gold for

33 *And they brought the tabernacle unto Moſes.*] The artiſts, when they had finiſhed every thing according to the inſtructions they had received from Moſes, brought every part to him for his approbation, who ſeeing every thing was exactly conformable to the pattern he had given them from God, declared that they had executed their orders faithfully, and therefore the text adds, that *he bleſſed them.*

Notes on the Fortieth Chapter.

Ver 2 *On the firſt day of the firſt month,* &c.] That is, on the firſt day of the ſecond year after they came out of Egypt. See ver. 17. See alſo chap. xii. 2.

the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou ſhalt take the anointing-oil, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctify the altar: and it ſhall be an altar moſt holy.

11 And thou ſhalt anoint the laver and his foot, and ſanctify it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 ¶ And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctify him; that he may miniſter unto me in the prieſt's office.

14 And thou ſhalt bring his ſons, and clothe them with coats:

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſt's office: for their anointing ſhall ſurely be an everlaſting prieſthood, throughout their generations.

16 Thus did Moſes: according to all that the LORD commanded him, ſo did he.

17 And it came to paſs, in the firſt month in the ſecond year, on the firſt *day* of the month, *that* the tabernacle was reared up.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it: as the LORD commanded Moſes.

20 And he took and put the teſtimony into the ark, and ſet the ſtaves on the ark, and put the mercy-ſeat above upon the ark:

21 And he brought the ark into the tabernacle, and ſet up the vail of the covering, and covered the ark of the teſtimony; as the LORD commanded Moſes.

22 And he put the table in the tent of the congregation, upon the ſide of the tabernacle north-ward, without the vail.

23 And he ſet the bread in order upon it, before the LORD; as the LORD had commanded Moſes.

24 And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouth-ward.

25 And he lighted the lamps before the LORD, as the LORD commanded Moſes.

26 And he put the golden altar in the tent of the congregation, before the vail:

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes.

28 And he ſet up the hanging, at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moſes.

30 And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal*:

12 *And waſh them with water.*] See chap. xix. 10.

17, 18 *And it came to paſs in the firſt month,* &c.] The true meaning of theſe verſes appears to be this: Moſes, on the firſt day of the firſt month of the ſecond year after the departure out of Egypt, ſet up the tabernacle, and began to conſecrate it and the altar of burnt-offering, and ſpent ſeven days in performing the ceremonies; after which the conſecration of the prieſts began, and continued ſeven days more, and was finiſhed againſt the fifteenth of the ſame month, when a ſolemn paſſover was kept; Numb. ix. 1, 6. Some indeed have alledged, that the tabernacle and prieſts were conſecrated together, and conſequently that ſeven days only were ſpent in both. But there is a conſiderable objection againſt this, namely, that in the conſecration of Aaron and his ſons, ſeveral ſacrifices were to be offered on the altar, Lev. viii. 4, 18, 22, which ſuppoſes it to have been already conſecrated, and ſet apart for religious uſe. Beſides, we find God delivering his commands to Moſes out of the tabernacle, before the conſecration of the prieſts, Lev. i. 1, compared with chap. viii. 1, which ſufficiently proves, that the tabernacle was completely conſecrated before the conſecration of the prieſts began.

19 *He ſpread abroad the tent over the,* &c.] i. e. The curtains of goats hair, called the tent, chap. xxxvi. 14.

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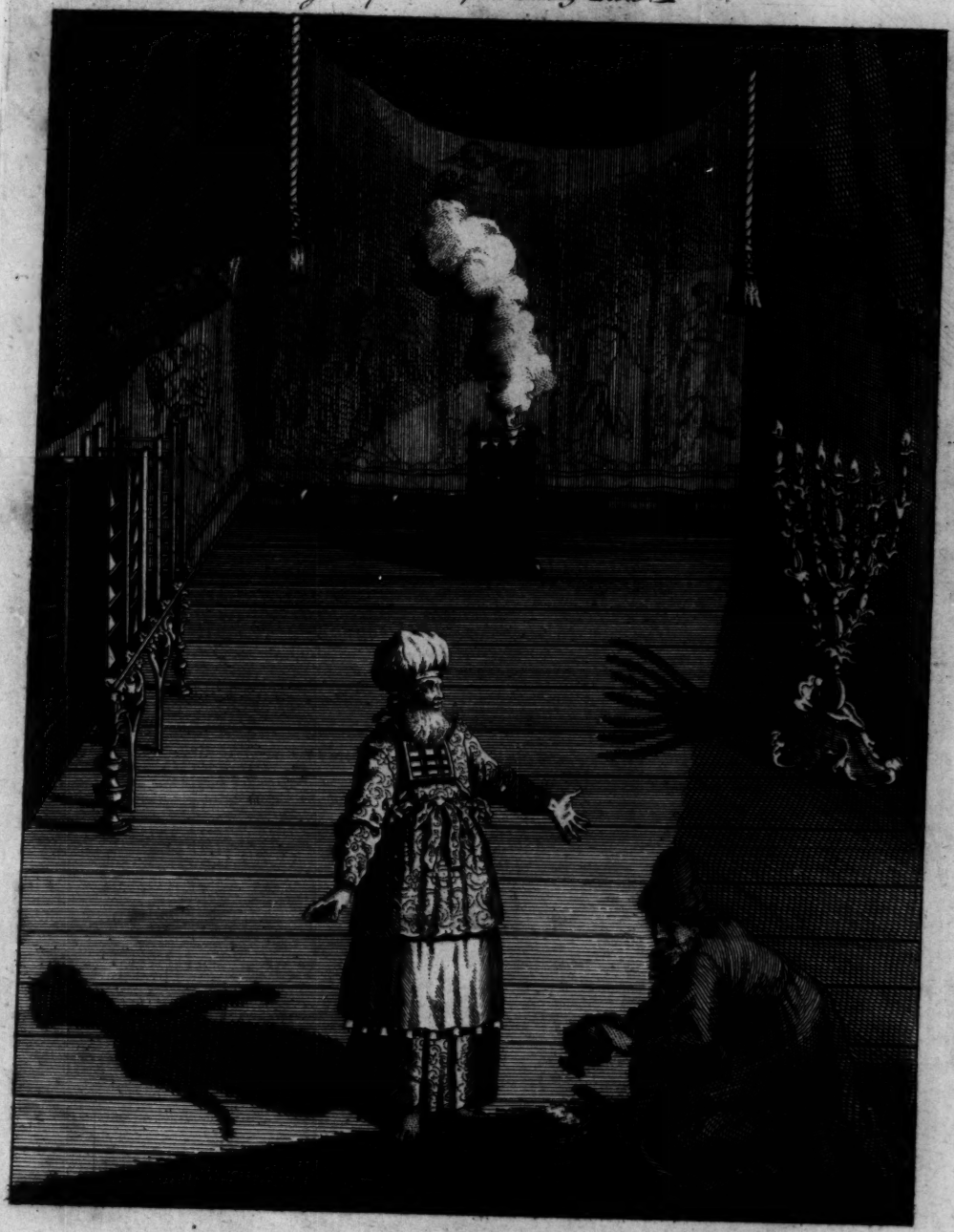

The Tabernacle of Moſes EXOD: XL. 22 to 27.

5 MA 56

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate. So Moſes finiſhed the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael went on-ward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

34 *Then a cloud covered the tent of the congregation.*] This cloud had for ſome time reſted on the tent of Moſes; but, on the tabernacle's being finiſhed, it removed from its former ſituation, and fixed itſelf upon the tabernacle, where it continued in the form of a cloud by day, and a glorious light by night, till they entered the land of Canaan, which had long before been promiſed to their fathers. St. John tells us, that the tabernacle was a type of our bleſſed Redeemer's dwelling in our nature. *The word was made fleſh, and dwelt amongſt us.* The altar of burnt-offering, in the court, pointed out the death and ſacrifice of our Lord, by the ſhedding of whoſe blood our ſins are pardoned, and we received into mercy and favour. The altar of incenſe, within the holy place, denoted our Lord's powerful interceſſion for us, in his exalted ſtate of glory. And the ark of the covenant, in the holy of holies, was an eminent emblem of him, from whoſe mouth we received a law, founded upon better promiſes; by whoſe interceſſion we have acceſs to the throne of grace with all holdneſs, and whoſe ſatisfaction to the Divine Juſtice is our true propitiatory, or mercy-ſeat. If it ſhould be aſked, why God ſhould have choſen to make uſe of types and figures, it may be anſwered, that the underſtanding of the Jews appears to be too groſs, and their capacity too mean, to receive a more ſpiritual diſpenſation. Beſides, God might have this farther deſign in ſetting before them the myſtery of man's redemption, under ſuch typical repreſentations; namely, to excite their induſtry, and give a fuller ſcope to the exerciſe of their faith. For that the faith, hope, and other graces of the patriarchs, and devout Jews, were more effectually proved by the exhibition of things ambiguous and obſcure, than if they had been altogether opened in the fulleſt and plaineſt propoſitions, is a matter that can hardly be conteſted. To reſt aſſuredly that God would bring to paſs what he had expreſly and circumſtantially foretold, ſhewed indeed a ſincere and true faith in general; but to be perſuaded that faint reſemblances, and the remoteſt hints, were pregnant with certainty and ſolidity, and would in their proper time be glorioufly completed, was, if I may be allowed the expreſſion, a ſpecial advance of heroic faith, and rendered their dependence and reſignation as complete as poſſible. And accordingly the apoſtle, having enumerated ſeveral ancient worthies, who, by faith, extended their views, and looked upon the diſpenſation they were under as no more than a ſyſtem of types and *ſhadows of good things to come*; concludes their characters in the following manner: *And all theſe having obtained a good report through faith, received not the promiſe: God having provided ſome better thing for us, that they without us ſhould not be made perfect*, Heb. xi. 39, 40. So that the Jewiſh religion was, in ſome reſpects, adapted to the capacity and genius both of the learned and ignorant: of the ignorant, as being made up of pomp and ſhew ſufficient to attract their attention; and of the learned, as abounding with ſhadows and emblems of higher matters, enough to exerciſe their deepeſt contemplations.

35 *Moſes was not able to enter into the tent*, &c.] The glory of the Lord, at this firſt appearance, ſhone ſo bright and ſtrong, that no eye could look upon it.

36 *And when the cloud was taken up from*, &c.] Here the Divine Preſence reſided, during the whole time of their future travels; the cloud directing them when and whither they ſhould remove, by riſing up and going before them.

THE

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

THE ARGUMENT.

This Book contains the laws and regulations relating to the Prieſts, and being employed chiefly in deſcribing the ſacrifices and ſervices of the Tabernacle, to be performed by AARON *the* Levite *and his ſons, who alone had the office of Prieſthood in the houſe of* Levi, *is therefore termed by the* Greek *and* Latin *tranſlators* Leviticus: *And that part of the* Jewiſh *religion which is ceremonial, is properly denominated the Levitical Law. The hiſtorical parts of this Book are few, but very inſtructive; chiefly intended for creating in men a juſt veneration for all perſons and things conſecrated to the ſpecial ſervice of God.*

CHAP. I.

1 *The burnt-offerings,* 3 *of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, If any man of you bring an offering unto the LORD, ye ſhall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the LORD.

Notes on the Firſt Chapter.

Ver. 2 *If any man of you bring an offering unto the Lord.*] From this paſſage it hath been obſerved both by jewiſh and chriſtian writers, that God doth not enjoin the offering of ſacrifices, but only ſuppoſes the Iſraelites would offer them, becauſe they had been long accuſtomed to that rite, which then univerſally prevailed. For ſacrifices, attended with a great variety of ceremonies, had been common in the world long before the Moſaical inſtitution; and therefore Moſes, inſtead of aboliſhing all ceremonies, which the rude minds of the people could not then bear, ſuffers them to offer ſacrifices to the true God.

Even of the herd, and of the flock.] The former comprehends all the creatures of the cow-kind, and the latter ſheep and goats. It has been obſerved, that nothing was to be offered upon the Jewiſh altar but bullocks, ſheep, or goats; and doves were accepted when men were not able to bring the other.

3 *If his offering be a burnt-ſacrifice.*] This was wholly given to God, and every part of it burnt upon the altar, to ſhew, that both the inward and outward man, the external devotion of the body, and the internal devotion of the mind, are neceſſary to conſtitute that ſacrifice which is acceptable to God. Several paſſages of ſcripture ſhew, that burnt-offerings were ſometimes uſed for all purpoſes in divine worſhip. And Dr. Cudworth juſtly obſerves, that when ſuch ſacrifices were not for the whole congregation, but for any particular perſon, they had always peace-offerings regularly annexed to them, that ſo the owners might at the ſame time that they offered to God, feaſt upon the ſacrifice. There was a ſtated number of burnt-offerings for the whole congregation, and continually offered up year by year. Two were daily offered, called the morning and evening ſacrifice, beſides the additional ones on every ſabbath, new-moon, and feſtival. Thoſe for private perſons, and to be offered on particular occaſions and emergencies, are ſpecified in the law; but beſides theſe, there were many offered voluntarily. The whole of this doctrine of ſacrifices ſerved to ſhew, firſt, God's purity, who declares his abhorrence of ſin, by requiring peculiar ſacrifices to make atonement, not thinking fit it ſhould be pardoned without ſome ſtanding memorial of the holineſs of his nature, and the ſanctity of his laws. Secondly, As it was a ſenſible ſign and repreſentation of the divine mercy, in accepting the life of the victim in lieu of the offender's forfeited life, which was the intent of ſprinkling the blood upon the altar. See *Kidder.*

Let him offer a male without blemiſh.] A male, becauſe that was reckoned the beſt; and ſurely it was a juſt tribute to offer of the beſt to that benevolent Being, who was the author of every good thing they enjoyed; in token of that purity and unblemiſhed ſincerity which ought to accompany all our religious ſervices.

4 *He*

4 And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him.

5 And he ſhall kill the bullock before the LORD: and the prieſts Aaron's ſons ſhall bring the blood, and ſprinkle the blood round about upon the altar that *is* by the door of the tabernacle of the congregation.

6 And he ſhall ſlay the burnt-offering, and cut it into his pieces.

7 And the ſons of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts Aaron's ſons ſhall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his inwards and his legs ſhall he waſh in water: and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice; he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar north-ward before the LORD: and the prieſts Aaron's ſons ſhall ſprinkle his blood round about upon the altar.

12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and wring off his head, and burn *it* on the altar: and the blood thereof ſhall be wrung out at the ſide of the altar.

16 And he ſhall pluck away his crop with his feathers, and caſt it beſide the altar on the eaſt-part, by the place of the aſhes.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

CHAP. II.

1 *The meat-offering of flour with oil and incenſe,* 12 *and of the firſt-fruits in the ear.* 13 *The ſalt of the meat-offering.*

AND when any will offer a meat-offering unto the LORD, his offering ſhall be *of* fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon.

4 *He ſhall put his hand.*] As an acknowledgment of his ſins, transferring the ſame upon the ſacrifice, and relying by faith on its expiation for him.

It ſhall be accepted for him.] God will, in his great mercy, accept of this imperfect ſervice, and favour the offerer with his regard and friendſhip.

5 *And the prieſts, Aaron's ſons, ſhall bring the blood,* &c.] It muſt be remembered, that the blood is always conſidered, in ſcripture, as the life; and therefore the prieſt, by ſprinkling the blood upon the altar, did it as a ranſom for the life of the offerer. And though no man could be ſo abſurd as to imagine, that the blood of the beaſt had any virtue to expiate ſin, or render the Deity propitious; yet this manner of offering the blood of the victim in behalf of the offerer, being an inſtituted ſign, ſerved at once to preſerve in the minds of the people, a lively ſenſe of the demerit of ſin, and of the mercy of God, towards the penitent.

7 *And the ſons of Aaron ſhall put fire upon the altar.*] They ſhall increaſe the fire by freſh fewel; for the fire was before on the altar, and always kept burning.

8 *And the prieſts ſhall lay the parts,* &c.] They were to place the pureſt parts of the fat, with the head upon the fire firſt, to help, by their flame, to burn the other parts.

9 *But his inwards and his legs ſhall he waſh in water.*] Theſe parts were not to be burnt upon the altar, till they were well cleanſed by waſhing them in water; for which purpoſe there was a private room allotted afterwards in the court of the temple, and in all probability there was ſome conveniency of the ſame kind in the tabernacle.

14 *And if the burnt-ſacrifice be of fowls.*] Thoſe who could not afford a ſheep or a goat, might offer a bird; or even bread: if that was too great a burden to him, he might worſhip God, by bringing only an offering of flour. All this ſhews, that it was not the gift but the diſpoſition of the giver that God regarded. A turtle-dove was as graciouſly received as an ox. God indeed requires the heart; and if that be offered, the ſinner has no reaſon to fear its being accepted, however inſignificant the gift with which it is accompanied. *The ſacrifices of God are a broken ſpirit; a broken and a contrite heart, O God, thou wilt not deſpiſe,* Pſal. li. 17.

Notes on the Second Chapter.

Ver. 1 *A meat-offering.*] Implies an offering compoſed chiefly of the flour of wheat, and therefore would have been better rendered a *wheat-offering.*

2 And he ſhall bring it to Aaron's ſons the prieſts: and he ſhall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincenſe thereof; and the prieſt ſhall burn the memorial of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD.

3 And the remnant of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

4 And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation *be* a meat-offering *baken* in a pan, it ſhall be *of* fine flour unleavened, mingled with oil.

6 Thou ſhalt part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it ſhall be made *of* fine flour with oil.

8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering a memorial thereof, and ſhall burn *it* upon the altar: *it is* an offering made by fire of a ſweet ſavour unto the LORD.

10 And that which is left of the meat-offering *ſhall be* Aaron's and his ſons: *it is* a thing moſt holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firſt-fruits, ye ſhall offer them unto the LORD: but they ſhall not be burnt on the altar for a ſweet ſavour.

13 ¶ And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou ſhalt put oil upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 *The peace offering of the herd,* 6 *of the flock;* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a ſacrifice of peace-offering, if he offer *it* of the herd, whether *it be* a male or female; he ſhall offer it without blemiſh before the LORD.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's ſons the prieſts ſhall ſprinkle the blood upon the altar round about.

3 And he ſhall offer of the ſacrifice of the peace-offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

2 *The prieſt ſhall burn the memorial of it upon the altar.*] He ſhall burn a portion of it, as a teſtimony or memorial that the whole ſacrifice was dedicated to God.

11 *No meat-offering ſhall be made with leaven.*] Partly to remind them of their great deliverance out of Egypt, when they were forced to carry away their dough before it was leavened; and partly in oppoſition to the cuſtom of the heathens in ſuch caſes, who made their ſacrificial bread of the lighteſt and ſweeteſt kind poſſible. Perhaps the reaſon why neither leaven nor honey were to be mixed with theſe bread-offerings might be, to commemorate the primitive way of life, when neither leavened nor ſweet bread were known, and they eat only cakes baked upon the aſhes.

13 *Every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt.*] Plutarch tells us, that the Egyptians never uſed any ſalt in their bread; and therefore it is not improbable, that the Iſraelites were commanded to uſe ſalt in their ſacrifices, in oppoſition to thoſe cuſtoms they had ſo long been uſed to in Egypt, and with which they were ſo deeply tinctured. The New Teſtament teaches us to conſider this circumſtance in a moral light: for as ſalt has two remarkable qualities, namely, of ſeaſoning and preſerving meat; ſo it properly denoted that integrity and ſpotleſs condition of the heart, which renders both the perſons of men and their ſervices acceptable to God.

Notes on the Third Chapter.

Ver. 1 *And if his oblation be a ſacrifice of peace-offering.*] The word, which we render *peace-offering*, implies every kind of proſperity and happineſs.

4 *And*

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

5 And Aaron's ſons ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a ſweet ſavour unto the LORD.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the LORD, be *of* the flock, male or female; he ſhall offer it without blemiſh.

7 ¶ If he offer a lamb for his offering, then ſhall he offer it before the LORD.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's ſons ſhall ſprinkle the blood thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering an offering made by fire unto the LORD: the fat thereof *and* the whole rump, it ſhall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards:

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the LORD.

13 And he ſhall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the ſons of Aaron ſhall ſprinkle the blood thereof upon the altar round about.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet ſavour: all the fat *is* the LORD's.

17 *It ſhall be* a perpetual ſtatute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

1 *The ſin offering of ignorance,* 3 *for the prieſt,* 13 *for the congregation,* 22 *for the ruler,* 27 *for any of the people.*

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſin through ignorance againſt any of the commandments of the LORD, (*concerning things* which ought not to be done) and ſhall do againſt any of them:

3 ¶ If the prieſt that is anointed do ſin according to the ſin of the people; then let him bring, for his ſin which he hath ſinned, a young bullock without blemiſh, unto the LORD for a ſin-offering.

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4 *And the caul above the liver.*] This ſhould have been rendered *the greateſt lobe of the liver.*

9 *The whole rump.*] In the eaſtern countries the rumps or tails of ſheep were remarkably large and fat, which ſeems to be the reaſon why Moſes, who does not mention the rump in the offering of bullocks or goats, appropriates to the altar the whole rump of ſheep.

11 *It is the food of the offering made by fire.*] The ſacrifice is conſidered in ſcripture as the *meat of God,* which ſupported or fed the fire of the altar; which is alſo called *the table of God.* The heathens uſed the ſame idiom of ſpeech, with regard to their ſacrifices; for their gods are ſaid to eat the fat and drink the wine which was conſumed upon their altars, Deut, xxxii. 38.

16 *All the fat is the Lord's.*] Not the fat that is intermixed with the fleſh; for that might be eaten, Deut. xxxii. 14; but that which lay upon it, and might be ſeparated from it, what we call the ſewet. It is alſo reſtricted to the three kinds of animals fit for ſacrifice, namely, the cow-kind, ſheep, and goats.

Notes on the Fourth Chapter.

Ver. 2 *If a ſoul ſhould ſin through ignorance.*] By ſins of ignorance is generally underſtood all the frailties of human nature; for men in moſt caſes may be ſaid to *ſin through ignorance,* i. e. through miſtake or miſapprehenſion of their true intereſt. Hence our bleſſed Saviour himſelf ſays of the Jews, his cruel perſecutors, *Father, forgive them, for they know not what they do.* But had ſacrifices been required for all errors and ſins of ignorance, there had been no end of them. Therefore theſe ſacrifices were appointed for involuntary tranſgreſſions of the ceremonial law.

And ſhall do againſt any of them.] To render the ſenſe complete we muſt ſupply, *he ſhall bring an offering for his ſin,* or ſome ſuch expreſſion.

3 *For a ſin-offering.*] There are chiefly two ſorts of expiatory ſacrifices in the Levitical law, one rendered *ſin-offering,* and the other *treſpaſs-offering*; but it is not eaſy to determine wherein the difference conſiſted. The Hebrew word ſignifies both *ſin* and *ſin-offering*; and hence our bleſſed Saviour is ſaid to have been made *ſin for us,* that is, a *ſin-offering,* 2 Cor. v. 21.

4 And he ſhall bring the bullock unto the door of the tabernacle of the congregation before the LORD, and ſhall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the prieſt that is anointed ſhall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the blood, and ſprinkle of the blood ſeven times before the LORD, before the vail of the ſanctuary.

7 And the prieſt ſhall put *ſome* of the blood upon the horns of the altar of ſweet incenſe before the LORD, which *is* in the tabernacle of the congregation; and ſhall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards;

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering.

11 And the ſkin of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth without the camp, unto a clean place, where the aſhes are poured out, and burn him on the wood with fire: where the aſhes are poured out, ſhall he be burnt.

13 ¶ And if the whole congregation of Iſrael ſin through ignorance, and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ſhould not be done, and are guilty;

14 When the ſin which they have ſinned againſt it is known, then the congregation ſhall offer a young bullock for the ſin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation ſhall lay their hands upon the head of the bullock before the LORD: and the bullock ſhall be killed before the LORD.

16 And the prieſt that is anointed, ſhall bring of the bullock's blood to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the blood, and ſprinkle *it* ſeven times before the LORD, *even* before the vail.

18 And he ſhall put *ſome* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and ſhall pour out all the blood at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſin-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carry forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſin-offering for the congregation.

22 ¶ When a ruler hath ſinned, and done *ſomewhat* through ignorance *againſt* any of the commandments of the LORD his God, *concerning things* which ſhould not be done, and is guilty;

23 Or if his ſin, wherein he hath ſinned, come to his knowledge; he ſhall bring his offering, a kid of the goats, a male without blemiſh.

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6 *Shall ſprinkle the blood ſeven times.*] This ceremony was peculiar only to the moſt ſolemn ſacrifices. The number *ſeven* is frequently mentioned in the ſacred writings: See Exod. c. xxix. 30.

13 *If the whole congregation of Iſrael ſin.*] This expreſſion, *the whole congregation*, is plainly diſtinguiſhed from the *elders of the people*, ver. 15. which doubtleſs implies their judges and governors; and therefore muſt be underſtood of a ſin committed by the whole body of the community, or the church, including both prieſts and people.

22 *And is guilty.*] Read, *and is conſcious of his guilt.*

23 *Or if his ſin.*] This ſhould have been tranſlated, *and if his ſin*; or *as ſoon as his ſin.*

24 And he ſhall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it *is* a ſin-offering.

25 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the prieſt ſhall make an atonement for him as concerning his ſin, and it ſhall be forgiven him.

27 ¶ And if any one of the common people ſin through ignorance, while he doeth *ſomewhat againſt* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his ſin which he hath ſinned come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſin which he hath ſinned.

29 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay the ſin-offering in the place of the burnt-offering.

30 And the prieſt ſhall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

31 And he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar for a ſweet ſavour unto the LORD: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lamb for a ſin-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his hand upon the head of the ſin-offering, and ſlay it for a ſin-offering, in the place where they kill the burnt-offering.

34 And the prieſt ſhall take of the blood of the ſin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the blood thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar; according to the offerings made by fire unto the LORD: and the prieſt ſhall make an atonement for his ſin that he hath committed, and it ſhall be forgiven him.

CHAP. V.

1 *Of him that concealeth his knowledge in touching of an unclean thing,* 4 *or in making an oath.* 14 *The treſpaſs-offering in ſacrilege,* 17 *and in ſins of ignorance.*

AND if a ſoul ſin, and hear the voice of ſwearing, and *is* a witneſs, whether he hath ſeen or known *of it:* if he do not utter *it,* then he ſhall bear his iniquity.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattle, or the carcaſe of unclean creeping things, and *if* it be hidden from him; he alſo ſhall be unclean, and guilty.

3 Or if he touch the uncleanneſs of man, whatſoever uncleanneſs *it be* that a man ſhall be defiled withal, and it be hid from him; when he knoweth *of it,* then he ſhall be guilty.

4 ¶ Or if a ſoul ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath,

35 *It ſhall be forgiven him.*] He ſhall be reinſtated in all the privileges annexed to the members of the Jewiſh community, which he had forfeited by his crime. But with regard to final forgiveneſs of ſin; this was the effect of the divine mercy granted on condition of ſincere repentance. Thus the great deſign of *ſin-offerings* was to imprint the remembrance of guilt upon the heart, and to preſerve them from offending for the future.

Notes on the Fifth Chapter.

Ver. 1 *And if a ſoul ſin, and hear the voice of ſwearing.*] By *ſoul* here is to be underſtood either man or woman. Inſtead of ſwearing it ſhould be *adjuration*; for it was a cuſtom in the Eaſt for the judges to adjure the witneſs, in the name of God, to declare the whole truth.

2 *Or if a ſoul touch any unclean thing.*] The principal intention of this and many other laws, was to impreſs the Jews with the higheſt veneration of their holy things; and accordingly thoſe who, knowing themſelves unclean, eat of the holy things, or even came into the ſanctuary without purifying themſelves, were to be cut off from the congregation. The precept, however, is not to be underſtood literally; contracting uncleanneſs, and not barely touching an unclean thing, being the true import of it.

4 *Or if a ſoul ſwear, pronouncing with his lips to do evil, or to do good.*] This paſſage ſhould have been tranſlated, *Or if a ſoul*

and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*.

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves, or two young pigeons unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it is a sin-offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD, a ram without blemish, out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not: and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly trespassed against the LORD.

CHAP. VI.

1 *The trespass-offering for sins done wittingly.*
19 *The offering at the consecration of a priest.*

shall swear, pronouncing rashly to do evil, or to do good; for the word which we render *pronouncing*, signifies to *pronounce rashly*, or *speak unadvisedly*.

He shall be guilty in one of these.] That is, of one of those things which should be done, or are commanded not to be done.

5 *He shall confess*, &c.] It was a general maxim among the Hebrews, that without confession to God, there could be no forgiveness; and therefore the guilty person, when he came to offer an offering for his sin, laid his hand upon the head of the victim, and confessed the crime he had been guilty of. This was their form of confession: "O God, I have sinned, I have done perversely: I have trespassed before thee, and have done so and so. Lo! I repent, and am ashamed of my doings, and will do so no more."

17 *And if a soul sin—though he wist it not, yet he is guilty.*] The Jewish doctors understand this of suspected guilt, as if a person be but in doubt or suspence whether he hath offended or not. And Grotius is of the same opinion, understanding by *doubt*, not such as is groundless, but where a person has reason to suspect himself guilty. This passage therefore seems to be a recapitulation of what had been said before, in relation to those who had sinned through ignorance of the fact; for as the former chapter treats of sins committed through ignorance of the law, this treats of those that are committed through ignorance of the fact.

AND the LORD ſpake unto Moſes, ſaying,
2 If a ſoul ſin, and commit a treſpaſs againſt the LORD, and lye unto his neighbour in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour,
3 Or have found that which was loſt, and lyeth concerning it, and ſweareth falſly; in any of all theſe that a man doeth, ſinning therein;
4 Then it ſhall be, becauſe he hath ſinned and is guilty, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,
5 Or all that about which he hath ſworn falſly; he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his treſpaſs-offering.
6 And he ſhall bring his treſpaſs-offering unto the LORD, a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt.
7 And the prieſt ſhall make an atonement for him before the LORD: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.
8 And the LORD ſpake unto Moſes, ſaying,
9 Command Aaron and his ſons, ſaying, This *is* the law of the burnt-offering: (It *is* the burnt-offering, becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it.)
10 And the prieſt ſhall put on his linen garment, and his linen breeches ſhall he put upon his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſide the altar.
11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp unto a clean place.
12 And the fire upon the altar ſhall be burning in it; it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it; and he ſhall burn thereon the fat of the peace-offerings.
13 The fire ſhall ever be burning upon the altar; it ſhall never go out.
14 And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.
15 And he ſhall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, *for* a ſweet ſavour, *even* the memorial of it unto the LORD.
16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened bread ſhall it be eaten in the holy place; in the court of the tabernacle of the congregation they ſhall eat it.
17 It ſhall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-offering, and as the treſpaſs-offering.
18 All the males among the children of Aaron ſhall eat of it. *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them ſhall be holy.
19 ¶ And the LORD ſpake unto Moſes, ſaying,

Notes on the Sixth Chapter.

Ver. 2 *Againſt the Lord.*] The ſins here mentioned being principally ſuch as cannot be puniſhed by men, becauſe they are committed in ſecrecy, are emphatically ſaid to be committed *againſt the Lord*, to whom alone the ſecrets of the heart are open.

4 *Then it ſhall be, becauſe he hath ſinned.*] This paſſage might have been better rendered, *When any man ſhall have thus ſinned, and is ſenſible of his guilt, he ſhall then reſtore*, &c.

6, 7 *And he ſhall bring his treſpaſs-offering*, &c.] After he had made reſtitution to his neighbour, he was to offer an expiatory ſacrifice, accompanied with confeſſion and prayer, which God promiſed to accept of as a token of his repentance.

9 *It is the burnt-offering, becauſe of the burning upon the altar all night unto the morning.*] This paſſage is better rendered in ſome verſions thus: *The burnt-offering ſhall be burning upon the altar all night unto the morning*; for the prieſts watched all night, and laid the ſacrifice on the fire, not all at once, but piece by piece, ſo that the whole was not conſumed till the morning.

10 *And take up the aſhes which the fire hath conſumed with the burnt-offering*, &c.] It ſhould have been tranſlated, *When the fire hath conſumed the burnt-offering on the altar, he ſhall take up the aſhes*, &c.

11 *He ſhall put off his garments.*] When he is to carry the aſhes out of the tabernacle, he ſhall dreſs himſelf in ſome habit of leſs dignity.

20 This *is* the offering of Aaron, and of his ſons, which they ſhall offer unto the LORD, in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night:

21 In a pan it ſhall be made with oil; *and when it is* baken, thou ſhalt bring it in: *and* the baken pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.

22 And the prieſt of his ſons, that is anointed in his ſtead, ſhall offer it: *it is* a ſtatute for ever unto the LORD; it ſhall be wholly burnt.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-offering: in the place where the burnt-offering is killed, ſhall the ſin-offering be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſin ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the blood thereof upon any garment, thou ſhalt waſh that whereon it was ſprinkled in the holy place.

28 But the earthen veſſel wherein it is ſodden, ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in water.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 And no ſin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, ſhall be eaten: it ſhall be burnt in the fire.

CHAP. VII.

1 *The law of the treſpaſs-offering,* 11 *and of the peace-offerings.* 22 *The fat,* 26 *and the blood are forbidden.*

LIkewiſe this *is* the law of the treſpaſs-offering: it *is* moſt holy.

2 In the place where they kill the burnt-offering, ſhall they kill the treſpaſs-offering: and the blood thereof ſhall he ſprinkle round about upon the altar.

3 And he ſhall offer of it, all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſin-offering *is*, ſo *is* the treſpaſs-offering: *there is* one law for them: the prieſt that maketh atonement therewith ſhall have *it*.

8 And the prieſt that offereth any man's burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered:

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and in the pan, ſhall be the prieſt's that offereth it.

10 And every meat-offering mingled with oil, and dry, ſhall all the ſons of Aaron have, one *as much* as another.

11 ¶ And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.

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20 *In the day when he is anointed.*] It ſhould have been rendered, *from the day when he is anointed.*

28 *The earthen veſſel wherein it is ſodden, ſhall be broken.*] This is not to be underſtood of the holy veſſels, for none of them were of earth, but of thoſe which private perſons ſometimes employed in dreſſing the meat of their ſacrifices. They were to be broken, becauſe being apt to imbibe a tincture from the juices of the ſacrifice that was boiled in them, they could not eaſily be ſcoured clean; whereas braſs veſſels might be cleanſed by ſcouring.

Notes on the Seventh Chapter.

Ver. 11 *And this is the law of the ſacrifice of peace-offerings.*] Theſe are the only offerings remaining to be ſpoken of; and of theſe there were various ſorts, which required various rites, and therefore reſerved to be conſidered in the laſt place.

12 If he offer it for a thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fryed.

13 Beſides the cakes, he ſhall offer *for* his offering unleavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation *for* an heave-offering unto the LORD, *and* it ſhall be the prieſt's that ſprinkleth the blood of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it until the morning.

16 But if the ſacrifice of his offering *be* a vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

17 But the remainder of the fleſh of the ſacrifice on the third day ſhall be burnt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it ſhall bear his iniquity.

19 And the fleſh, that toucheth any unclean *thing*, ſhall not be eaten; it ſhall be burnt with fire: and as for the fleſh, all that be clean ſhall eat thereof.

20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.

21 Moreover, the ſoul that ſhall touch any unclean thing; *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, Ye ſhall eat no manner of fat, of ox, or of ſheep, or of goat.

24 And the fat of the beaſt that dieth of it ſelf, and the fat of that which is torn with beaſts, may be uſed in any other uſe: but ye ſhall in no wiſe eat of it.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 ¶ Moreover, ye ſhall eat no manner of blood, *whether it be* of fowl or of beaſt, in any of your dwellings.

27 Whatſoever ſoul *it be* that eateth any manner of blood, even that ſoul ſhall be cut off from his people.

28 And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that the breaſt may be waved *for* a wave-offering before the LORD.

31 And the prieſt ſhall burn the fat upon the altar; but the breaſt ſhall be Aaron's and his ſons.

32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heave-offering, of the ſacrifice of your peace-offerings.

33 He among the ſons of Aaron that offereth the blood of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-

19 *And the fleſh that toucheth*, &c.] If any part of the ſacrifices ſhould touch any thing or perſon legally unclean, as it might do in carrying from the altar to the place where they intended to feaſt upon it; in that caſe it was enjoined, that the offerer ſhould forthwith burn it, and not dare to eat the leaſt bit of it. And whoever, under any legal defilement, ſhould preſume wilfully to eat of that which was dedicated to God, was to be *cut off*, that is, excluded from all the privileges of an Iſraelite. The intention of all theſe precepts was for preſerving the greater reverence and regard to ſacred things. See Pyle on Gen. xvii. 44.

29 *He that offereth the ſacrifice of his peace-offerings, ſhall bring his oblation unto the Lord.*] The offerer ſhall preſent his offering himſelf, and not by another, as the next words explain it.

30 *That the breaſt may be waved.*] See Exod. chap. xxix. By this ceremony it was conſecrated to God.

34 *For the weave-breaſt and the heave-ſhoulder.*] Theſe parts were waved and heaved, and by that means conſecrated to God.

ſhoulder have I taken of the children of Iſrael from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt, and unto his ſons, by a ſtatute for ever, from among the children of Iſrael.

35 This *is the portion* of the anointing of Aaron, and of the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *when* he preſented them to miniſter unto the LORD in the prieſt's office;

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-offering, and of the treſpaſs-offering, and of the conſecrations, and of the ſacrifice of the peace-offerings;

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

CHAP. VIII.

1 *Moſes conſecrateth Aaron and his ſons.* 14 *Their ſin-offering.* 18 *Their burnt-offering.* 22 *The ram of conſecration.* 31 *The place and time of their conſecration.*

AND the LORD ſpake unto Moſes, ſaying,

2 Take Aaron and his ſons with him, and the garments, and the anointing oil, and a bullock for the ſin-offering, and two rams, and a baſket of unleavened bread;

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate, upon him: alſo he put in the breaſt-plate the Urim and Thummim.

9 And he put the miter upon his head; alſo upon the miter, *even* upon his fore-front did he put the golden plate, the holy crown: as the LORD commanded Moſes.

10 And Moſes took the anointing oil, and anointed the tabernacle and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar and all his veſſels, both the laver and his foot, to ſanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him to ſanctify him.

13 And Moſes brought Aaron's ſons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moſes.

14 ¶ And he brought the bullock for the ſin-offering: and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-offering.

15 And he ſlew *it*, and Moſes took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and ſanctified it, to make reconciliation upon it.

By a ſtatute for ever.] That is, by a ſtatute it ſhall continue as long as the law itſelf. And doubtleſs the miniſters of religion, who *preach the goſpel ſhould live of the goſpel*, 1 Cor. ix. 14.

38 *In mount Sinai.*] This ſhould rather be rendered *by mount Sinai*; for Moſes received theſe commands from the tabernacle, which was then pitched in the wilderneſs of Sinai.

Notes on the Eighth Chapter.

Ver. 2 *Take Aaron and his ſons with him*, &c.] Having delivered the laws and rules about ſacrifices, and the rites belonging to them, he now, as he was commanded, proceeds to the conſecration of Aaron and his ſons, who were to miniſter in the holy place before the Lord.

12 *And he poured of the anointing oil upon Aaron's head.*] The royal pſalmiſt tells us, that this effuſion was ſo plentiful, that the holy oil *ran down upon the beard, even Aaron's beard, and went down to the ſkirts of his clothing*, Pſal. cxxxiii. 2.

15 *And purified the altar.*] The altar was to be purified with the blood of the ſacrifice, which was, by divine appointment, ſubſtituted inſtead of the forfeited blood of the ſinner.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock, and his hide, his fleſh and his dung, he burnt with fire without the camp; as the LORD commanded Moſes.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his ſons laid their hands upon the head of the ram.

19 And he killed *it*, and Moſes ſprinkled the blood upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD; as the LORD commanded Moſes.

22 ¶ And he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

23 And he ſlew *it*, and Moſes took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's ſons, and Moſes put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moſes ſprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder.

26 And out of the baſket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all upon Aaron's hands, and upon his ſons hands, and waved them *for* a wave-offering before the LORD.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

29 And Moſes took the breaſt, and waved it *for* a wave-offering before the LORD: *for* of the ram of conſecration it was Moſes' part; as the LORD commanded Moſes.

30 And Moſes took of the anointing oil, and of the blood which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſons, and upon his ſons garments with him; and ſanctified Aaron *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boil the fleſh at the door of the tabernacle of the congregation; and there eat it with the bread that *is* in the baſket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

32 And that which remaineth of the fleſh, and of the bread ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, until the days of your conſecration be at an end: for ſeven days ſhall he conſecrate you.

34 As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the LORD, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the LORD commanded by the hand of Moſes.

19, 20, 21, 22, 23, &c.] See all theſe ceremonies explained, Exod. xxix.

33 *And ye ſhall not go out of the door of the tabernacle---in ſeven days.*] This ſhould have been rendered, *Ye ſhall not go from the door of the tabernacle*; for the conſecration was not performed in, but at the door of the tabernacle: nor were they permitted to enter the ſanctuary till the ceremony was performed. All the prieſts however did not continue in one particular place during the whole time: only ſome or other of them kept watch there night and day.

35 *Therefore ſhall ye abide at the door of the tabernacle day and night.*] i. e. Apply yourſelves aſſiduouſly to the worſhip of God, and the buſineſs of your conſecration.

Notes

CHAP. IX.

1, 8 *Aaron's ſin-offering, and burnt-offering for himſelf and the people.* 22 *The people bleſſed.* 24 *Fire from heaven.*

AND it came to paſs on the eighth day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

2 And he ſaid unto Aaron, Take thee a young calf for a ſin-offering, and a ram for a burnt-offering, without blemiſh, and offer *them* before the LORD.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats for a ſin-offering; and a calf, and a lamb, *both* of the firſt year without blemiſh, for a burnt-offering;

4 Alſo a bullock and a ram for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oil: for to day the LORD will appear unto you.

5 And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the LORD.

6 And Moſes ſaid, This *is* the thing which the LORD commanded that ye ſhould do: and the glory of the LORD ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-offering, and thy burnt-offering, and make an atonement for thyſelf, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-offering, which *was* for himſelf.

9 And the ſons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul *above* the liver of the ſin-offering he burnt upon the altar: as the LORD commanded Moſes.

11 And the fleſh and the hide he burnt with fire without the camp.

12 And he ſlew the burnt-offering; and Aaron's ſons preſented unto him the blood, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 And he brought the people's offering, and took the goat, which *was* the ſin-offering for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beſide the burnt-ſacrifice of the morning.

18 He ſlew alſo the bullock and the ram *for* a ſacrifice of peace-offerings, which *was* for the people: and Aaron's ſons preſented unto him the blood, which he ſprinkled upon the altar round about;

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the breaſts and the right ſhoulder Aaron waved *for* a wave-offering before the LORD; as Moſes commanded.

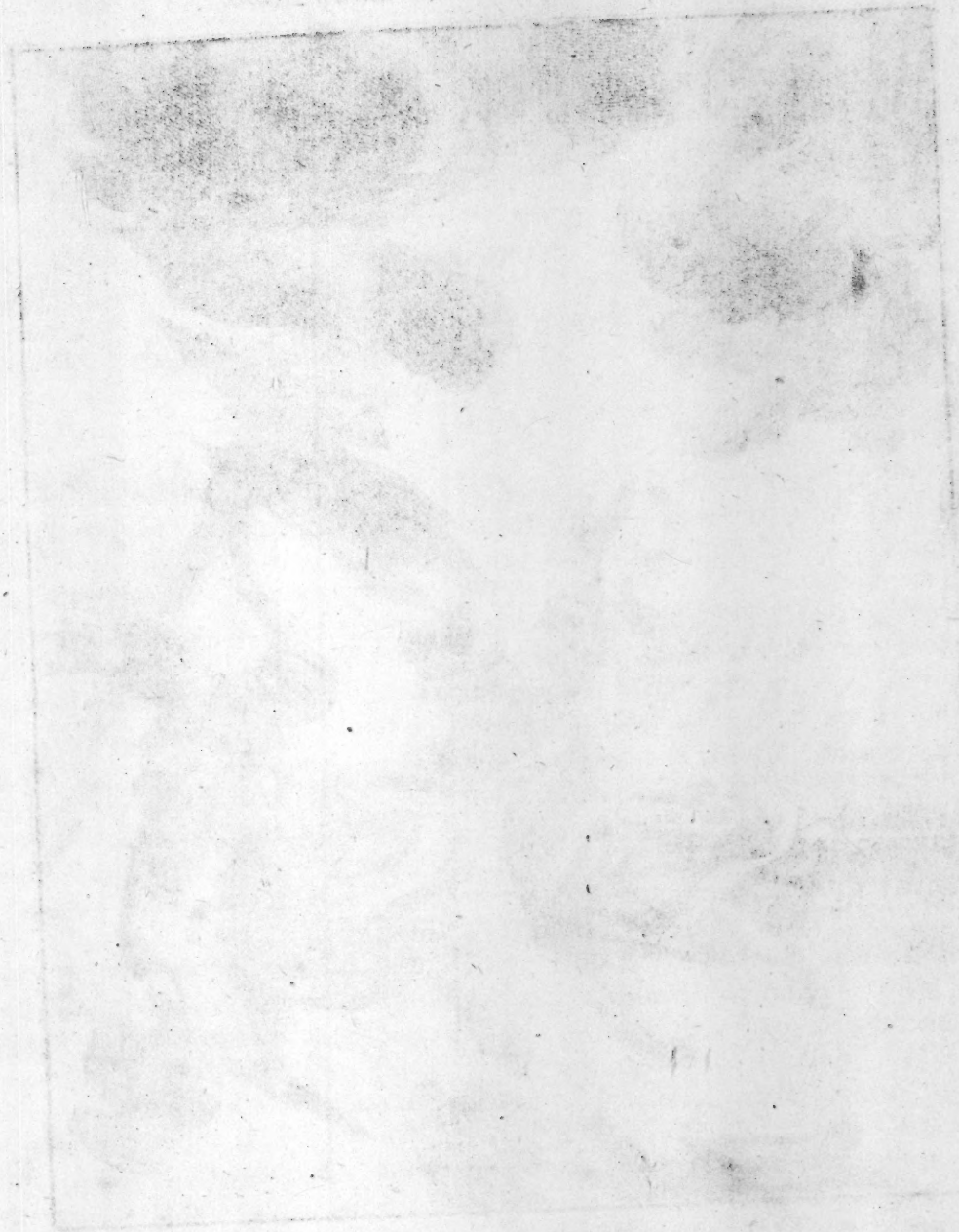
22 ¶ And Aaron lift up his hand towards the people, and bleſſed them; and came down from offering of the ſin-offering, and the burnt-offering, and peace-offerings.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glory of the LORD appeared unto all the people.

Notes on the Ninth Chapter.

Ver 3 *Take a kid of the goats.*] Maimonides tells us, that the reaſon why ſo many he-goats were appointed for ſacrifice was, that moſt of the idolaters of thoſe times ſacrificed to demons, which uſed to appear in the form of he-goats.

7 *Make an atonement for thyſelf and for the people*] Here we have an inſtance of the imperfection of Aaron's prieſthood; they were ſinners like other men, and by reaſon hereof *bound, as for the people, ſo alſo for themſelves to offer for ſins*; but our high-prieſt under the goſpel-diſpenſation is *holy and undefiled, without blemiſh and without ſpot.*



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And there went out fire from the Lord and devoured them; and they died before the Lord. — Levit. Chap. X. Ve. 2.

24 ¶ And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering, and the fat: *which* when all the people saw, they shouted, and fell on their faces.

CHAP. X.

1 *Nadab and Abihu burnt.* 8 *The priests forbidden wine.*

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations;

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons due of the sacrifices of the LORD made by fire; for so I am commanded.

14 And the wave-breast, and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

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24 *And there came a fire out from before the Lord*, &c.] A ray of the resplendent light which filled the holy place flashed on the altar, and set fire to the sacrifice. It was this sacred fire which the priests were ordered to keep always burning upon the altar. Accordingly it is said to have lasted till the time when Solomon dedicated his temple, when the sacrifice was again consumed by fire from heaven, which was afterwards preserved till the destruction of the first temple. This public testimony of the divine approbation sufficiently established the authority of Aaron, and convinced the people that God himself resided in the sanctuary.

When all the people saw it they shouted, &c.] They shouted for joy in exalted notes of praise, prostrating themselves before the great Creator of heaven and earth with awful veneration.

Notes on the Tenth Chapter.

Ver. 1 *Offered strange fire before the Lord.*] They offered the incense with common fire, and not that which had just before fallen from heaven.

2 *There went out fire from the Lord, and devoured them.*] They were struck dead in a moment, as with a flash of lightning. Nadab and Abihu had not only been admitted, in common with the rest of their brethren, to the honour of the priesthood, which was a dignity of no small esteem, but had particular motives, which others had not, to observe all the commandments of the Lord; therefore it was just and requisite, especially at the beginning of the priesthood, for God to inflict an exemplary punishment on them, that others might *hear and fear, and not commit the like abomination.*

3 *Aaron held his peace.*] His reverence of the Deity made him submissive and resigned to the Divine Will. Or, it may be, he was struck dumb with grief.

6 *Uncover not your heads*, &c.] They were forbid to make any lamentation, or funeral pomp, for them; which, among the Jews, who were so remarkable for the grandeur of their funerals, was esteemed a sore judgment.

9 *Do not drink wine nor strong drink*, &c.] Hence it is probable, that the miscarriage of Nadab and Abihu was owing to their having intoxicated themselves with liquor at the sacrifice lately offered at their instalment.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it ſhall be thine, and thy ſons with thee, by a ſtatute for ever; as the LORD hath commanded.

16 And Moſes diligently ſought the goat of the ſin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the ſons of Aaron *which were* left *alive*, ſaying,

17 Wherefore have ye not eaten the ſin-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place:* ye ſhould indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron ſaid unto Moſes, Behold, this day have they offered their ſin-offering, and their burnt-offering before the LORD: and ſuch things have befallen me: and *if* I had eaten the ſin-offering to day, ſhould it have been accepted in the ſight of the LORD?

20 And when Moſes heard *that*, he was content.

CHAP. XI.

1, 4 *Of meats clean,* 13 *and unclean.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, Theſe *are* the beaſts which ye ſhall eat among all the beaſts that *are* on the earth.

3 Whatſoever parteth the hoof, and is cloven-footed, *and* cheweth the cud among the beaſts, that ſhall ye eat.

4 ¶ Nevertheleſs, theſe ſhall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the ſwine, though he divide the hoof, and be cloven-footed; yet he cheweth not the cud: he *is* unclean to you.

8 Of their fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch; they *are* unclean to you.

9 Theſe ſhall ye eat of all that *are* in the waters: whatſoever hath fins and ſcales in the waters, in the ſeas, and in the rivers, them ſhall ye eat.

10 And all that have not fins and ſcales in the ſeas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *ſhall be* an abomination unto you.

11 They ſhall be even an abomination unto you: ye ſhall not eat of their fleſh, but ye ſhall have their carcaſes in abomination.

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19 *If I had eaten the ſin-offering to-day, would it have been accepted?*] That is, would the great judge of the whole earth have been pleaſed with me, had I, in ſuch confuſion and heavineſs of heart, eaten the ſacrifice? The voice both of nature and religion declares, that men ought to celebrate feaſts with a chearful heart; but was it poſſible for me, on this mournful occaſion, to diſpoſe myſelf properly for ſuch a ſervice?

Notes on the Eleventh Chapter.

Ver. 2 *Theſe are the beaſts which ye ſhall eat.*] Various reaſons have been given for making this diſtinction among beaſts; but it is agreed by all, that the general purpoſe and intention of the ceremonial inſtitutions which were preſcribed to the Jews, was to keep them a ſeparate people, leſt by contracting too familiar intercourſe with the Gentiles, they might be drawn in to imitate their ſuperſtitions and idolatries. Maimonides is of opinion, that the creatures here called unclean, were all forbidden to be eaten by the Jews, becauſe they were unwholſome food. And accordingly ſeveral authors have ſhewn, that the fleſh of the animals prohibited by Moſes are of an alkaleſcent nature, and therefore very ſubject to produce putrefaction, and conſequently productive of various diſtempers, eſpecially in ſo hot a climate as that inhabited by the Iſraelites. Another reaſon for making a diſtinction between clean and unclean beaſts, was to raiſe in the Jews an high opinion of their peculiar dignity and pre-eminence above all other nations. But this matter they carried to a much greater height than their legiſlator intended. It was not his deſign to prevent their having any intercourſe with the Gentiles in the common offices of humanity, but their having any fellowſhip with them in their impieties and ſuperſtitions.

5 *The cony.*] It is doubted whether we tranſlate the word right; moſt interpreters think it ſignifies a large ſpecies of rat, common both in Egypt and Paleſtine.

7 *And the ſwine.*] The ſwine, as Dr. James obſerves, is the only animal in the creation ſubject to the leproſy, and alſo ſomething very like what we call the king's evil, called in Latin *ſcrofula*, from *ſcrofa* a *ſow*. The meaſles is another contagious diſtemper which this animal is ſubject to: and for theſe reaſons it was probably prohibited.

10 *All that have not fins nor ſcales,* &c.] Fiſh with ſcales ſooneſt of all incline to putrefaction. See *James's Med. Dict.*

13 *Thi*

12 Whatſoever hath no fins nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls; (they ſhall not be eaten, they *are* an abomination:) the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle,

19 And the ſtork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* theſe of them ye may eat; the locuſt after his kind, and the bald locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.

23 But all *other* flying creeping things which have four feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them ſhall be unclean until the even.

25 And whoſoever beareth *ought* of the carcaſe of them ſhall waſh his clothes, and be unclean until the even.

26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts that go on *all* four, thoſe *are* unclean unto you: whoſo toucheth their carcaſe ſhall be unclean until the even.

28 And he that beareth the carcaſe of them ſhall waſh his clothes, and be unclean until the even: they *are* unclean unto you.

29 Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth; the weaſel, and the mouſe, and the tortoiſe after his kind,

30 And the ferrit, and the chameleon, and the lizard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doth touch them when they be dead, ſhall be unclean until the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or ſkin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into wa-

13 *The oſſifrage.*] This is a ſpecies of eagle, called from the Latin *os*, a bone, and *frango*, to break, becauſe its breaks the bones of its prey.

The oſpray.] This is another ſpecies of eagle. Bochart thinks it is the *melanætas*, or black-eagle, mentioned by Homer, as the ſtrongeſt and ſwifteſt of birds. Iliad. xxi. 252.

16 *And the night-hawk.*] Bochart is of opinion, that the bird here meant is the male-oſtrich, the Hebrew word implying *impious* or *unnatural*, which very well agrees to the oſtrich, infamouſly *unnatural* to her eggs and young. But it may be obſerved, that the fleſh of that bird is ſo hard, that there was no need to forbid the eating of it.

And the cuckow.] Some interpreters render it a *didapper*, or *ſea-mew*.

17 *And the little owl.*] Bochart and Le Clerc render it the *bittern*; but the ſeventy, more properly, the *night-raven*.

18 *And the ſwan.*] Some tranſlate this a *bat*; Bochart takes it for a ſpecies of the owl.

And the gier-eagle.] Or the vulture-eagle, *gier* being an old Engliſh word for *vulture*.

19 *And the ſtork.*] The original word ſignifies tenderneſs, and therefore well agrees to the ſtork, whoſe piety, or love to its parents, is celebrated by ſeveral authors.

And the bat.] The Hebrew word ſignifies *the bird of darkneſs*. Hence this expreſſion of the prophet, *In that day a man ſhall caſt his idols of ſilver, and his idols of gold, to the moles and to the bats*, Iſa. chap. ii. 20. that is, he ſhall bury them in darkneſs and obſcurity.

20 *All fowls that creep.*] Read, *all flying things that go upon four*; ſuch as bats, and ſeveral kinds of flies.

29 *Among the creeping things that creep.*] That is, thoſe creeping things whoſe legs are ſo ſhort that they ſeem to creep.

The weaſel.] Bochart renders it the *mole*. The word ſignifies to dig, or penetrate into the earth, which being a quality of the mole, moſt commentators think his tranſlation juſt.

The mouſe.] The field-mouſe.

The tortoiſe.] The ſeptuagint tranſlation renders it a *land-crocodile*, a ſort of land-lizard near a cubit long, with which Arabia abounds.

30 *And the ferrit.*] Dr. James is of opinion that it ſignifies a *frog*. The Hebrew word literally ſignifies *the crier*, which may naturally allude to the croaking of this reptile. Dr. James obſerves, that all theſe reptiles are extremely ſubject to putrefaction; that the ſmell of them, when putrefied, is very offenſive; whence we muſt conclude, that their juices are greatly alkaleſcent.

ter, and it ſhall be unclean until the even; ſo it ſhall be cleanſed.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and ye ſhall break it.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh ſhall be unclean: and all drink, that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every *thing*, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they *are* unclean, and ſhall be unclean unto you.

36 Nevertheleſs, a fountain or pit, *wherein there is* plenty of water, ſhall be clean: but that which toucheth their carcaſe ſhall be unclean.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown, it *ſhall be* clean:

38 But if *any* water be put upon the ſeed, and *any part* of their carcaſe fall thereon, it *ſhall be* unclean unto you.

39 And if any beaſt, of which ye may eat, die; he that toucheth the carcaſe thereof ſhall be unclean until the even.

40 And he that eateth of the carcaſe of it ſhall waſh his clothes, and be unclean until the even: he alſo that beareth the carcaſe of it ſhall waſh his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *ſhall* be an abomination: it ſhall not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* four, or whatſoever hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat; for they *are* an abomination.

43 Ye ſhall not make your ſelves abominable with any creeping thing that creepeth, neither ſhall ye make yourſelves unclean with them, that ye ſhould be defiled thereby.

44 For I *am* the LORD your God: ye ſhall therefore ſanctify your ſelves, and ye ſhall be holy; for I *am* holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy; for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

CHAP. XII.

1 *Women's purifications,* 6 *and offerings.*

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, ſaying, If a woman have conceived ſeed, and born a man-child; then ſhe ſhall be unclean ſeven days according to the days of the ſeparation for her infirmity ſhall ſhe be unclean.

3 And in the eighth day the fleſh of his fore-ſkin ſhall be circumciſed.

4 And ſhe ſhall then continue in the blood of her purifying three and thirty days: ſhe ſhall touch no hallowed thing, nor come into the

35 *Ranges for pots.*] This might be better rendered by the ſingle word *pots*; for as the oven was for bread, ſo the pots were for fleſh; and under theſe two are comprehended all veſſels wherein they either baked or boiled.

44 *Sanctify yourſelves.*] As the Jews were peculiarly devoted to God, ſo they were to be diſtinguiſhed by a peculiarity of diet, which, by reminding them of their particular relation to God, ſerved emblematically to put them in mind of their obligation to ſtudy moral purity. And hence it is applied, as a motive to inforce the ſame end upon the profeſſors of chriſtianity. *As he who hath called you is holy, ſo be ye holy in all manner of converſation, becauſe it is written, be ye holy, for I am holy,* 1 Pet. i. 15, 16.

Notes on the Twelfth Chapter.

Ver. 3 *And in the eighth day, the fleſh of his foreſkin ſhall be circumciſed.*] Nothing was to deter this rite but the ſickneſs or weakneſs of the child. And this circumſtance of circumciſing the child on the eighth day agreed with the law for all other young creatures, which were not fit to be offered to God before the eighth day.

4 *Three and thirty days.*] This law was not only deſigned to repreſent the inward reverence wherewith the public worſhip of God is to be attended, but likewiſe was a good political inſtitution; ſince the natural weakneſs of women, during this time, required quiet and little company; and the temper of their blood,

ſanctuary, until the days of her purifying be fulfilled.

5 But if ſhe bear a maid-child, then ſhe ſhall be unclean two weeks, as in her ſeparation: and ſhe ſhall continue in the blood of her purifying threeſcore and ſix days.

6 ¶ And when the days of her purifying are fulfilled for a ſon, or for a daughter; ſhe ſhall bring a lamb of the firſt year for a burnt-offering, and a young pigeon or a turtle-dove for a ſin-offering, unto the door of the tabernacle of the congregation, unto the prieſt:

7 Who ſhall offer it before the LORD, and make an atonement for her: and ſhe ſhall be cleanſed from the iſſue of her blood. This *is* the law for her that hath born a male or a female.

8 And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſin-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

CHAP. XIII.

Tokens to diſcern the leproſy.

AND the LORD ſpake unto Moſes, and Aaron, ſaying,

2 When a man ſhall have in the ſkin of his fleſh a riſing, a ſcab, or bright ſpot, and it be in the ſkin of his fleſh, *like* the plague of leproſy; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſons the prieſts.

3 And the prieſt ſhall look on the plague in the ſkin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* deeper than the ſkin of his fleſh, it *is* a plague of leproſy: and the prieſt ſhall look on him, and pronounce him unclean.

4 If the bright ſpot *be* white in the ſkin of his fleſh, and in ſight *be* not deeper than the ſkin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague, ſeven days.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the ſkin; then the prieſt ſhall ſhut him up ſeven days more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, *if* the plague *be* ſomewhat dark, *and* the plague ſpread not in

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blood, in thoſe hotter climates, made a longer ſeparation more neceſſary than in theſe colder regions.

5 *If ſhe bear a maid-child, ſhe ſhall be unclean two weeks*, &c.] The woman delivered of a daughter was obliged to double the time of purification. This law ſeems to be intended to remind the people of the fall of man, in which the woman was firſt in the tranſgreſſion, and therefore required a greater purification.

6 *She ſhall bring a lamb of the firſt year*, &c.] Theſe offerings were to be preſented on the day after the days of ſeparation were over; that is, on the forty-firſt for a male, and eighty-firſt for a female. It ſeems obvious that this law, as well as many others in this ſyſtem, was calculated for the ſtate of the Jewiſh commonwealth, during the peregrination in the wilderneſs, when the place of public worſhip was ſettled in the midſt of their camp, and none of them lived at any great diſtance from it.

7 *And ſhe ſhall be cleanſed.*] She ſhall be reſtored to her former liberty of joining in the public worſhip, and of partaking of holy things.

8 *If ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles*, &c.] The Almighty does not regard the value of the oblation: it is the heart that he requires, and, if that be offered, the offender will be ſure of pardon. Hence we learn, in how mean a condition the mother of our Lord was, who brought only this lower ſort of offering.

Notes on the Thirteenth Chapter.

Ver. 2 *When a man ſhall have in the ſkin of his fleſh, a riſing, a ſcab, or bright ſpot.*] Several commentators, and particularly Mr. Le Clerc, imagine, that the leproſy mentioned by Moſes was one of thoſe diſeaſes which providence occaſionally inflicts upon mankind in certain ages and countries; the period whereof being once over they ſeldom or never appear afterwards. The *lues venerea* is generally believed to have been unknown in Europe till the end of the 15th century. The ſmall-pox likewiſe is no where mentioned by the Greek or Latin phyſicians. It is indeed abundantly evident, that new diſeaſes have appeared in different ages of the world; but this was certainly well known in the days of Moſes, who ſpeaks of it as an ordinary diſeaſe, and not at all as a particular judgment. What we now call the leproſy is very different from what is meant by that name in former times; for it now affects only the ſurface of the body, producing a kind of ſcurf or ſcales on the ſkin; and it may continue upon the patient, in particular parts of the body, without ever making any farther progreſs, which ſhews it to be a cutaneous diſtemper. But this diſeaſe was very different among the ancients, as is abundantly evident from the deſcription given us of it by Galen, who concludes his account of it with obſerving, "That it arrives in "time to ſuch a degree of inſenſibility, that the wriſt, feet, "or even the largeſt tendons, may be pierced with a needle, "without the patient's feeling any pain. At laſt, the noſe, "fingers, toes, &c. fall off intire, and, by a death peculiar to "each of them, anticipate that of the patient." Calmet is of opinion, that whatever might be the more remote cauſes of this diſtemper, it was probably owing to little worms or animalcules, burrowing between the ſkin and the fleſh, which, though not perceptible to the naked eye, are ſeen by microſcopes, and is found to be the caſe in other cutaneous diſtempers. This hypotheſis, he obſerves, will account for all the ſymptoms of this diſtemper mentioned by Moſes. Upon the whole, it appears to have been a very terrible diſeaſe; and therefore Moſes acted very prudently in taking ſuch precautions to baniſh it, and to prevent its infection, by appointing the frequent uſe of bathing, and other means.

the ſkin; the prieſt ſhall pronounce him clean: it is *but* a ſcab: and he ſhall waſh his clothes, and be clean.

7 But if the ſcab ſpread much abroad in the ſkin after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again.

8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the ſkin; then the prieſt ſhall pronounce him unclean: it *is* a leproſy.

9 When the plague of leproſy is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him:* and behold, *if* the riſing *be* white in the ſkin, and it have turned the hair white, and *there be* quick raw fleſh in the riſing;

11 It *is* an old leproſy in the ſkin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if a leproſy break out abroad in the ſkin, and the leproſy cover all the ſkin of *him that hath* the plague from his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold, *if* the leproſy have covered all his fleſh, he ſhall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſy.

16 Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt:

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

18 The fleſh alſo in which, *even* in the ſkin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the skin, and the hair thereof be turned white; the prieſt ſhall pronounce *him* unclean: it *is* a plague of leproſy broken out of the bile.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein; and *if* it *be* not lower than the skin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

22 And if it ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean: it *is* a plague.

23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile; and the prieſt ſhall pronounce him clean.

24 Or if there be *any* fleſh in the skin whereof *there is* a hot burning, and the quick *fleſh* that burneth have a white bright ſpot, ſomewhat reddiſh, or white;

25 Then the prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot be turned white, and it *be in* ſight deeper than the skin; it *is* a leproſy broken out of the burning: wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* skin, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven days.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the skin, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſy.

13 *If the leproſy have covered all his fleſh.*] It may ſeem ſtrange, that a man who is all over leprous ſhould be pronounced clean, and one who is but partly leprous, unclean. The ſenſe ſeems to be this; if the whole body of any one was white, it was not a ſign of a leproſy; whereas, if only ſome parts of the ſkin were unuſually white, and the reſt of the natural colour, the preternatural whiteneſs was to be deemed to ariſe from a leproſy, and ſo became unclean. Thus *by the leproſy covering all the fleſh* is only meant, if the body was all over white, as if the leproſy had covered the whole fleſh. The reader will obſerve, in ſeveral places of this chapter, that the word leproſy is uſed to ſignify merely the appearance of that diſeaſe.

16 *Or if the raw fleſh turn again*, &c.] That is, if thoſe ſpots in the fleſh, which had for ſome time appeared like fleſh in its living natural ſtate, ſhall turn white, ſo that the body ſhall again become white all over, then the prieſt ſhall pronounce him clean.

24 *Or if there be any fleſh, in the ſkin whereof.*] Read the verſe thus: *Again, if in the ſkin of the fleſh there ſhall have been a burning of fire, and the burning, when healed, ſhall leave a white brightneſs intenſely ſhining, or white.*

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the skin, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the skin; *and there be* in it a yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſy upon the head or beard.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the skin, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall ſeven days.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, *if* the ſcall ſpread not, and there be in it no yellow hair, and the ſcall *be* not in ſight deeper than the skin:

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall ſeven days more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the skin, nor *be* in ſight deeper than the skin; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the skin after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the skin, the prieſt ſhall not ſeek for yellow hair; he *is* unclean.

37 But if the ſcall be in his ſight at a ſtay, and that there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 If a man alſo or a woman have in the skin of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the skin of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the skin; he *is* clean.

40 And the man whoſe hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head towards his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſy ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore *be* white reddiſh in his bald head, or in his bald forehead, as the leproſy appeareth in the skin of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be rent, and his head bare, and he ſhall put a covering upon his upper lip, and ſhall cry, Unclean, unclean.

46 All the days wherein the plague *ſhall be* in him he ſhall be defiled; he *is* unclean: he ſhall dwell alone; without the camp *ſhall* his habitation *be*.

47 The garment alſo that the plague of leproſy *is* in, *whether it be* a woollen garment, or a linnen garment;

48 Whether *it be* in the warp, or woof; of linen or of woollen; whether in a skin or in any thing made of skin:

49 And if the plague be greeniſh or reddiſh in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leproſy, and ſhall be ſhewed unto the prieſt.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague ſeven days.

51 And he ſhall look on the plague on the

28 *It is a riſing of the burning.*] This ſhould have been rendered, *It is a mark or ſcar of burning*; for when a burning is healed, it leaves only a mark or ſcar, not a riſing or tumour.

47 *The garment alſo that the plague of leproſy is in.*] This leproſy of garments will ſeem to us very extraordinary: but we muſt conſider, that the Iſraelites in the wilderneſs were but ill provided with change of raiment; that their linen, for want of being changed and waſhed, would be apt to breed infectious vermin, which being ſettled in the ſtuff, would gnaw it like moths, and leave ſtains like thoſe deſcribed, ver. 49. Of theſe vermin the prophet Iſaiah ſeems to ſpeak, chap. li. ver. 8. *The moth ſhall eat them like a garment, and the worm ſhall eat them like wool.*

Notes

ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leproſy; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linnen, or any thing of skin, wherein the plague is: for it *is* a fretting leproſy; it ſhall be burnt in fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven days more.

55 And the prieſt ſhall look on the plague, after that it is waſhed; and behold, *if* the plague have not changed his colour, and the plague be not ſpread; it *is* unclean; thou ſhalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a ſpreading *plague*: thou ſhalt burnt that wherein the plague *is* with fire.

58 And the garment, either warp or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be waſhed the ſecond time, and ſhall be clean.

59 This *is* the law of the plague of leproſy in a garment of woollen or linnen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

1 *The rites and ſacrifices in cleanſing of the leper.* 33 *The ſigns of leproſy in an houſe.* 48 *The cleanſing of that houſe.*

AND the LORD ſpake unto Moſes, ſaying,
2 This ſhall be the law of the leper, in the day of his cleanſing: he ſhall be brought unto the prieſt:

3 And the prieſt ſhall go forth out of the camp; and the prieſt ſhall look, and behold, *if* the plague of leproſy be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two birds alive *and* clean, and cedar-wood, and ſcarlet, and hyſſop.

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel over running water.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſop, and ſhall dip them and the living bird, in the blood of the bird *that was* killed over the running water:

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſy ſeven times, and ſhall pronounce him clean, and ſhall let the living bird looſe into the open field.

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven days.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes,

Notes on the Fourteenth Chapter.

Ver. 4 *Two birds alive, and clean, and cedar-wood, and ſcarlet, and hyſſop.*] The hyſſop bound with ſcarlet round a ſtick of cedar-wood, ſerved for an inſtrument to ſprinkle the blood and water. The juice or reſin of cedar, together with hyſſop, were reckoned medicinal for cutaneous diſeaſes; the former was in particular of ſervice to cure the elephantiaſis, a ſpecies of leproſy; and hyſſop was of virtue to diſſolve ſpots, and recover the colour of the ſkin; and this might be the reaſon why theſe things were preſcribed upon this occaſion. By ſcarlet is here meant ſcarlet-wool, which perhaps, was alſo conſidered as ſanative to ſuch diſtempers. Many reaſons are given for the uſe of theſe particulars; but, as they are conjectural, I ſhall only mention that of Aberbanel, who imagines that theſe four things ſignified the leper to be cured of the four evils he laboured under; the living bird denoting that the dead fleſh was reſtored to life; the cedar-wood, which is not eaſily corrupted, that he was cured of his putrefaction; the ſcarlet-wool, that he was reſtored to his good complexion; and the hyſſop, which is purgative, and in that country of a very odoriferous ſmell, that his diſeaſe was purged off, and the ſtench of it gone.

7 *And he ſhall let the living bird looſe.*] This was done to ſhew, that the leper was reſtored to a free converſation with his neighbours, as the bird was with the reſt of its kind.

alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two he-lambs without blemiſh, and one ew-lamb of the firſt year without blemiſh, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11 And the prieſt that maketh *him* clean ſhall preſent the man that is to be made clean, and thoſe things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering, and the log of oil, and wave them *for* a wave-offering before the LORD.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſin-offering and the burnt-offering, in the holy place: for as the ſin-offering *is* the prieſt's, *ſo is* the treſpaſs-offering: it *is* moſt holy.

14 And the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and the prieſt ſhall put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oil that *is* in his left hand, and ſhall ſprinkle of the oil with his finger ſeven times before the LORD.

17 And of the reſt of the oil that is in his hand, ſhall the prieſt put upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the treſpaſs-offering.

18 And the remnant of the oil that *is* in the prieſt's hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD.

19 And the prieſt ſhall offer the ſin-offering, and make an atonement for him that is to be cleanſed from his uncleanneſs, and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he *be* poor, and cannot get ſo much; then he ſhall take one lamb *for* a treſpaſs-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſin-offering, and the other a burnt-offering.

23 And he ſhall bring them on the eighth day for his cleanſing unto the prieſt, unto the door of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſs-offering, and the log of oil, and the prieſt ſhall wave them *for* a wave-offering before the LORD.

25 And he ſhall kill the lamb of the treſpaſs-offering, and the prieſt ſhall take *ſome* of the blood of the treſpaſs-offering, and put *it* upon the tip of the right ear of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oil into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oil that *is* in his left hand ſeven times before the LORD.

28 And the prieſt ſhall put of the oil that *is* in his hand, upon the tip of the right ear of him that is to be cleanſed, and upon the thumb

10 *Three tenth deals.*] The tenth part of an ephah, i. e. an omer. See Exod. xvi. 16.

And one log of oil.] A log was the ſmalleſt meaſure in uſe among the Jews, and, according to Dr. Cumberland, contained ſomething more than half a pint of our meaſure.

12 *And the prieſt ſhall take one he-lamb, and offer him for a treſpaſs-offering.*] It was neceſſary he ſhould pay this public teſtimony of homage and gratitude to his deliverer, beginning with an act of humiliation for ſin; which is the ſource of all thoſe pains and diſeaſes to which both the bodies and ſouls of men are obnoxious.

14 *The tip of the right ear.*] See Exod. xxix. 20.

19 *Afterward he ſhall kill the burnt-offering.*] This being the nature of a preſent to God, in gratitude for having worked his cure, was not to be offered, till by the other offerings for treſpaſs and ſin, the man had made public profeſſion of his repentance, without which his gift could not find acceptance at the altar of his God.

of his right hand, and upon the great toe of his right foot, upon the place of the blood of the treſpaſs-offering.

29 And the reſt of the oil that *is* in the prieſt's hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD,

30 And he ſhall offer the one of the turtle-doves, or of the young pigeons, ſuch as he can get;

31 *Even* ſuch as he is able to get, the one *for* a ſin-offering, and the other *for* a burnt-offering, with the meat-offering: and the prieſt ſhall make an atonement for him that is to be cleanſed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leproſy, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

33 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and I put the plague of leproſy in a houſe of the land of your poſſeſſion;

35 And he that owneth the houſe ſhall come, and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they empty the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe with hollow ſtrakes greeniſh or reddiſh, which in ſight *are* lower than the wall.

38 Then the prieſt ſhall go out of the houſe, to the door of the houſe, and ſhut up the houſe ſeven days.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall pour out the duſt that they ſcrape off, without the city into an unclean place.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean until the even.

47 And he that lieth in the houſe ſhall waſh his clothes: and he that eateth in the houſe ſhall waſh his clothes.

48 ¶ And if the prieſt ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, and ſcarlet, and hyſſop.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſop, and the ſcarlet, and the living bird, and dip them in the blood of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

34 *When ye be come into the land of Canaan, which I give you for a poſſeſſion, and I put the plague of leproſy in a houſe.*] It cannot be inferred from this expreſſion, of *God's putting the plague in a houſe*, that the ſtroke was ſupernatural, ſince all events are, in the ſtile of ſcripture, aſcribed to God; for what are all the events in the natural world, but the effects of that conſtitution of nature which God has appointed, and over which he conſtantly preſides.

37 *With hollow ſtrakes.*] There was the ſame kind of mark of leproſy in a houſe, as in the body of a man. This ſhews of what a corroding nature this diſeaſe muſt have been, to eat into the very walls.

52 And he ſhall cleanſe the houſe with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſop, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner of plague of leproſy, and ſcall,

55 And for the leproſy of a garment and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot:

57 To teach when *it is* unclean, and when *it is* clean: this is the law of leproſy.

CHAP. XV.

1, 9 *Uncleanneſs by iſſues.* 13, 28 *their cleanſing.*

AND the LORD ſpake unto Moſes and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a running iſſue out of his fleſh, becauſe of his iſſue he *is* unclean.

3 And this ſhall be his uncleanneſs in his iſſue: whether his fleſh run with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his uncleanneſs.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every thing whereon he ſitteth, ſhall be unclean.

5 And whoſoever toucheth his bed ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

9 ¶ And what ſaddle ſoever he rideth upon that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean until the even: and he that beareth *any of* thoſe things ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

11 And whomſoever he toucheth that hath the iſſue, (and hath not rinſed his hands in water,) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

12 And the veſſel of earth that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 ¶ And when he that hath an iſſue is cleanſed of his iſſue; then he ſhall number to himſelf ſeven days for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them to the prieſt.

15 And the prieſt ſhall offer them, the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for him before the LORD for his iſſue.

16 And if any man's ſeed of copulation go out from him, then he ſhall waſh all his fleſh in water, and be unclean until the even.

53 *And make an atonement for the houſe.*] He ſhall cleanſe it ſo as to render it fit for any perſon to dwell in.

Notes on the Fifteenth Chapter.

Ver. 1 *And the Lord ſpake unto Moſes,* &c.] Moſes and Aaron are next inſtructed in ſome other caſes, which were to be accounted matters of legal uncleanneſs in man or woman; on account whereof they were to be debarred from converſation, and the worſhip of the ſanctuary, for ſome time, and obliged to perform certain ceremonies for their purification, which were particularly intended as a reſtraint upon immoderate indulgence of the fleſh. See *Pyle.*

2 *When any man hath a running iſſue.*] What phyſicians call a *gonorrhœa,* or running of the reins, which might proceed from a lewd courſe of life, or from accidental cauſes, as by a ſtrain in the back: though it is generally thought that the *lues venerea* was not known till about 300 years ago.

13 *And ſhall be clean.*] He may keep company with his neighbours without defiling them; but he was not to enter the ſanctuary till the following ſacrifices were offered.

17 And every garment and every ſkin whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean until the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean until the even.

19 And if a woman have an iſſue, *and* her iſſue in her fleſh be blood, ſhe ſhall be put apart ſeven days: and whoſoever toucheth her, ſhall be unclean until the even.

20 And every thing that ſhe lieth upon in her ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean until the even.

24 And if any man lie with her at all, and her flowers be upon him, he ſhall be unclean ſeven days: and all the bed whereon he lieth, ſhall be unclean.

25 And if a woman have an iſſue of her blood many days out of the time of her ſeparation, or if it run beyond the time of her ſeparation; all the days of the iſſue of her uncleanneſs, ſhall be as the days of her ſeparation; ſhe *ſhall be* unclean.

26 Every bed whereon ſhe lieth all the days of her iſſue, ſhall be unto her as the bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſs of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean until the even.

28 ¶ But if ſhe be cleanſed of her iſſue, then ſhe ſhall number to her ſelf ſeven days, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, and two young pigeons, and bring them unto the prieſt, to the door of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one *for* a ſin-offering, and the other *for* a burnt-offering; and the prieſt ſhall make an atonement for her before the LORD for the iſſue of her uncleanneſs.

31 Thus ſhall ye ſeparate the children of Iſrael from their uncleanneſs: that they die not in their uncleanneſs, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and *of him* whoſe ſeed goeth from him, and is defiled therewith;

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

11 *The high-prieſt's ſin-offering.* 20 *The ſcape-goat.* 29 *The feaſt of expiation.*

AND the LORD ſpake unto Moſes, after the death of the two ſons of Aaron, when they offered before the LORD, and died;

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail, before the mercy-ſeat which *is* upon the ark;

31 *That they die not in their uncleanneſs, when they defile my tabernacle.*] One particular reaſon of theſe laws was to impreſs the minds of that carnal people with a high veneration towards the worſhip of God: and, indeed, it could not but have a conſiderable influence this way, ſince there were ſo many ſorts of legal pollutions, that it became a buſineſs of great care and circumſpection, to approach the Divine Preſence with ſuch purity and decorum as they ought.

Notes on the Sixteenth Chapter.

Ver. 1 *And the Lord ſpake unto Moſes, after the death of the two ſons of Aaron.*] This chapter would have naturally followed the tenth where the death of the two perſons is related, if that had not given occaſion for declaring the forementioned laws, about thoſe uncleanneſſes that diſqualify an Iſraelite from approaching the ſanctuary.

2 *Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail.*] None but the high-prieſt himſelf was permitted to enter into *the holy place within the vail*, generally called *the moſt holy place*, and even him only at particular times; as on the great day of expiation, or when he was to conſult the oracle of God.

For I will appear in the cloud upon the mercy-ſeat.] This ſeems to be underſtood of the ſmoke of the incenſe which the high-prieſt burnt, when he entered into the moſt holy place, which was the cloud with which the mercy-ſeat was then covered.

that he die not: for I will appear in the cloud upon the mercy-ſeat.

3 Thus ſhall Aaron come into the holy *place:* with a young bullock for a ſin-offering, and a ram for a burnt offering.

4 He ſhall put on the holy linen coat, and he ſhall have the linen breeches upon his fleſh, and ſhall be girded with the linen girdle, and with the linen miter ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael two kids of the goats for a ſin-offering, and one ram for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſin-offering, which *is* for himſelf, and make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the ſcape-goat.

9 And Aaron ſhall bring the goat upon which the LORD's lot fell, and offer him *for* a ſin-offering.

10 But the goat, on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go out ſcape-goat into the wilderneſs.

11 ¶ And Aaron ſhall bring the bullock of the ſin-offering which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſin-offering which is for himſelf.

12 And he ſhall take a cenſer full of burning coals of fire from off the altar before the LORD, and his hands full of ſweet incenſe beaten ſmall, and bring *it* within the vail.

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And he ſhall take of the blood of the bullock, and ſprinkle *it* with his finger upon the mercy-ſeat eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times.

15 Then ſhall he kill the goat of the ſin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and

3 *With a young bullock for a ſin-offering.*] The high-prieſt was obliged, preparatory to his entering on this ſolemn ſervice, to offer two ſacrifices in behalf of himſelf and his family, a bullock for a ſin-offering, in confeſſion of his infirmities and tranſgreſſions, and to put him in mind that he was but an imperfect interceſſor with God. Next he was to offer a ram for a burnt-offering, in token of his dedicating himſelf wholly to God, with a promiſe of new obedience.

4 *And he ſhall put on the holy linen coat.*] Probably this dreſs was worn in token of humiliation, becauſe this day was appointed for a general repentance and confeſſion of ſins. For linen coat, ſee Exod. xxviii. 39.

8 *And Aaron ſhall caſt lots upon the two goats.*] The form was this: there was an urn brought to the high-prieſt, into which he threw two wooden lots, upon one of which were written the words *for Jehovah*, and on the other *for Azazel*; that, after ſhaking them, he put both his hands into the urn, and brought up the lots, the one in his right hand, and the other in his left; and as the goats ſtood on each ſide of him, their fate was determined by the lot that came up in the hand next to them.

For the ſcape-goat.] Heb. *for Azazel.* The import of the word *Azazel* is a matter of diſpute. Dr. Spencer endeavours to prove, that *Azazel* ſignifies the devil, and ſays, that the word properly means *the fugitive* or *revolting power*, which very well agrees with the character of that malignant ſpirit, who fell from his firſt eſtate. The ſenſe, therefore, according to that author, is, that the goat, which was ſymbolically charged with the ſins of the whole nation, was not worthy either to be offered as a ſacrifice to Jehovah, or to be admitted into the reſt of the flock, but was to be ſent away to *Azazel*, the foul ſpirit which dwells in the wilderneſs. Milton mentions *Azazel* as the ſtandard-bearer of the devil's army, b. 1. ver. 533. The deſert and places uninhabited are all along in ſcripture conſidered as the peculiar reſort of ſatyrs, dæmons, and impure ſpirits. Hence our Saviour is ſaid to have been led out into the wilderneſs to be tempted of the devil; and the dæmoniac is ſaid to have been often driven by the devil into the wilderneſs, *Luke* viii. 29. The dæmons are therefore in Hebrew called *ſolitary beings*, becauſe of their envious unſociable nature. And to this our Saviour alludes, *Mat.* xii. 43. *When the unclean ſpirit is gone out of a man, he walketh through dry places.* Some have alledged from this paſſage, that the Moſaic ſyſtem countenanced the worſhip of evil angels: but nothing can be more contrary than ſuch a gloſs to the whole tenor of the Moſaic ſyſtem, the principal aim whereof was to reclaim the Iſraelites from all groſs idolatry and ſuperſtition, eſpecially from the worſhip of dæmons.

12 *And bring it within the vail.*] Into the holy of holies, which was ſeparated by a vail from the holy place; and this was the firſt time of Aaron's entering the moſt holy place on this ſolemn day. And we find from the next verſe, that at his entrance he threw the incenſe on the burning coals, and filled the holy place with a cloud of ſmoke, to prevent him from ſeeing the ark, and from being ſtruck with the glory iſſuing out of it.

And ſprinkle it with his finger upon the mercy-ſeat.] Read, *and ſprinkle it with his finger before the mercy-ſeat eaſtward, even before the mercy-ſeat ſhall he ſprinkle of the blood with his finger ſeven times:* for it does not appear that the mercy-ſeat was ſprinkled with the blood; and the word which we render *upon*, ſignifies alſo *by*, *towards*, or *before*.

ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſs of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins: and ſo ſhall he do for the tabernacle of the congregation that remaineth among them, in the midſt of their uncleanneſs.

17 And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the altar that *is* before the LORD, and make an atonement for it; and ſhall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he ſhall ſprinkle of the blood upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſs of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, and ſhall ſend *him* away by the hand of a fit man into the wilderneſs.

22 And the goat ſhall bear upon him all their iniquities, unto a land not inhabited: and he ſhall let go the goat in the wilderneſs.

23 And Aaron ſhall come into the tabernacle of the congregation, and ſhall put off the linen garments, which he put on when he went into the holy *place*, and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſin-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 And the bullock *for* a ſin-offering, and the goat *for* a ſin-offering, whoſe blood was brought in to make atonement in the holy *place*, ſhall *one* carry forth without the camp; and they ſhall burn in the fire their skins, and their fleſh, and their dung;

28 And he that burneth them ſhall waſh his clothes and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you; *that* in the ſeventh month, on the tenth *day* of the month, ye ſhall afflict your ſouls, and do no work at all, *whether it be* one of your own country, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you to cleanſe you, *that* ye may be clean from all your ſins before the LORD.

31 It *ſhall be* a ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

16. *He ſhall make an atonement for the holy place.*] This was intended as an acknowledgment, that the Jewiſh place of worſhip was, by the ſins committed the preceding year by the prieſts and people, rendered an unworthy habitation for the divine preſence.

18 *And he ſhall go out unto the altar that is before the Lord.*] That ſtood before the tabernacle, the ſymbol of God's divine preſence. Thus the high-prieſt was to complete the purification of the whole tabernacle, ſtained with the guilt of a ſinful people.

21 *And confeſs over him.*] See chap. v. 5.

By the hand of a fit man.] By an officer appointed for this purpoſe. The Rabbins ſay, by one of the prieſts.

22 *And the goat ſhall bear upon him all their iniquities.*] This was intended to ſignify by a ſymbolical repreſentation, that a ſincere repentance would procure pardon for all their ſins, and like the ſcape-goat, bear them into the land of forgetfulneſs, and hide them in oblivion.

And he ſhall let go the goat in the wilderneſs.] Here we are plainly told, that the goat was to be ſet at liberty in the wilderneſs: but it was cuſtomary in after-times, to conduct him to a dreadful precipice at ſome diſtance from Jeruſalem, and throw him down from the ſummit. The Jews tell us, that a cauſeway was made from Jeruſalem to the precipice, on purpoſe for this ſervice.

29 *In the ſeventh month.*] That is, the month of *Tiſri*, which nearly anſwers to our September, the holy year commencing with the month Abib, anſwering to our March.

Ye ſhall afflict your ſouls.] The Jews underſtood this expreſſion to ſignify their abſtaining from eating and drinking, from all ſervile labour and carnal recreations, and their employing the day in confeſſion of ſins, and other duties of repentance.

32 And the prieſt whom he ſhall anoint, and whom he ſhall conſecrate to miniſter in the prieſt's office in his father's ſtead, ſhall make the atonement, and ſhall put on the linen clothes, even the holy garments.

33 And he ſhall make an atonement for the holy ſanctuary, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael for all their ſins once a year. And he did as the LORD commanded Moſes.

CHAP. XVII.

1 *Blood of beaſts muſt be offered at the tabernacle-door.* 10 *Blood forbidden.*

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto Aaron and unto his ſons, and unto all the children of Iſrael, and ſay unto them; This *is* the thing which the LORD hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael, that killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood ſhall be imputed unto that man; he hath ſhed blood; and that man ſhall be cut off from among his people:

5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings unto the LORD.

6 And the prieſt ſhall ſprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a ſweet ſavour unto the LORD.

7 And they ſhall no more offer their ſacrifices unto devils, after whom they have gone a whoring. This ſhall be a ſtatute for ever unto them throughout their generations.

8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood; I will even ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people.

11 For the life of the fleſh *is* in the blood: and I have given it to you upon the altar to make an atonement for your ſouls: for it *is* the blood, *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſ-

32 *And the prieſt whom ye ſhall anoint*, &c.] This ſhould have been rendered, *and the prieſt who ſhall be anointed, and who ſhall be conſecrated*, as it is in the vulgate tranſlation.

34 *An everlaſting ſtatute to you.*] That is, this ceremony ſhall be obſerved as long as the Jewiſh nation continues.

Notes on the Seventeenth Chapter.

Ver. 3 *What man ſoever there be of the houſe of Iſrael, that killeth an ox*, &c.] This command extended both to ſuch beaſts as were killed for food, as well as to thoſe for ſacrifice: for it muſt be obſerved, that even thoſe animals that were ſlain by any Iſraelite for the uſe of his family, were firſt preſented to God, at leaſt a part of them, by way of peace-offerings. Now, before the erecting of the tabernacle, every one was at liberty to offer theſe ſacrifices wherever he pleaſed; but after the ſanctuary was ſet up, Moſes, who knew they had abuſed this liberty in offering their ſacrifices to dæmons inſtead of the true God, obliged them to perform this act of worſhip no where but at the tabernacle, in order to maintain an uniformity in religion, and, at the ſame time, to prevent them from falling into thoſe ſuperſtitions to which they were ſo remarkably prone.

4 *Blood ſhall be imputed unto that man.*] He ſhall die for his offence, as a murderer, or one who hath ſhed innocent blood. Hence we ſee how ſtrictly the laws were againſt idolatry.

7 *And they ſhall no more offer their ſacrifices unto devils.*] The Hebrew word, which we render *devil*, primarily ſignifies goats, and hence denotes thoſe idols worſhipped under the ſymbol of goats: a ſpecies of idolatry to which the Iſraelites were greatly addicted in Egypt, and which ſome of them continued to practiſe in the wilderneſs. *Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? But ye have borne the tabernacle of your Moloch, and Chiun your images, the ſtar of your god, which ye make to yourſelves*, Amos v. 25, 26. Maimonides tells us, that the Zabians worſhipped dæmons under the figure of goats, imagining them to appear in that form, whence they called them by the name of *ſeirim*, or goats; and that this cuſtom, being ſpread all over that part of the world in the time of Moſes, gave occaſion to this precept.

12 *No ſoul of you ſhall eat blood.*] Beſides the natural reaſon for not eating blood, (ſee note on Gen. ix. 4.) it is alſo, not improbably, ſuppoſed, that another deſign of the prohibition might be to raiſe in men's minds an abhorrence of the cruel practice

of

rael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, which hunteth and catcheth any beaſt or fowl that may be eaten; he ſhall even pour out the blood thereof, and cover it with duſt.

14 For *it is* the life of all fleſh; the blood of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the life of all fleſh *is* the blood thereof: whoſoever eateth it ſhall be cut off.

15 And every ſoul that eateth that which died *of itſelf*, or that which was torn *with beaſts*, *whether it be* one of your own country, or a ſtranger, he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean until the even: then ſhall he be clean.

16 But if he waſh *them* not, nor bathe his fleſh; then he ſhall bear his iniquity.

CHAP. XVIII.

1 *Unlawful marriages.* 19 *Unlawful luſts.*

AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, I *am* the LORD your God.

3 After the doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgements, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye ſhall therefore keep my ſtatutes, and my judgments: which if a man do, he ſhall live in them: I *am* the LORD.

6 None of you ſhall approach to any that is near of kin to him, to uncover their nakedneſs: I *am* the LORD.

7 The nakedneſs of thy father, or the nakedneſs of thy mother ſhalt thou not uncover: ſhe *is* thy mother; thou ſhalt not uncover her nakedneſs.

8 The nakedneſs of thy father's wife ſhalt thou not uncover: it *is* thy father's nakedneſs.

9 The nakedneſs of thy ſiſter, the daughter of thy father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſs thou ſhalt not uncover.

10 The nakedneſs of thy ſon's daughter, or of thy daughter's daughter, *even* their nakedneſs thou ſhalt not uncover: for theirs is thine own nakedneſs.

11 The nakedneſs of thy father's wife's daughter, begotten of thy father, (ſhe *is* thy ſiſter,) thou ſhalt not uncover her nakedneſs.

12 Thou ſhalt not uncover the nakedneſs of thy father's ſiſter: ſhe *is* thy father's near kinſwoman.

13 Thou ſhalt not uncover the nakedneſs of thy mother's ſiſter: for ſhe *is* thy mother's near kinſwoman.

14 Thou ſhalt not uncover the nakedneſs of thy father's brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

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of ſome idolaters, who drank the blood of the victim as it came reeking from the wound; and that not only of beaſts, but of men, whom they ſometimes offered in ſacrifice to their gods.

13 *He ſhall even pour out the blood thereof, and cover it with duſt.*] The blood being conſecrated to a ſacred uſe, namely, a ranſom for the forfeited lives of ſinful men, it was to be treated with reverence, and covered out of ſight, leſt any beaſt ſhould lick it up; or leſt it ſhould be applied to any of the purpoſes of ſuperſtition, after the example of idolaters.

15 *Or a ſtranger.*] That is, proſelytes, or heathen converts, who were circumciſed, and embraced the Jewiſh religion.

Notes on the Eighteenth Chapter.

Ver. 5 *Which if a man do, he ſhall live in them.*] In the Chaldaic and Arabic verſions it is rendered, *He ſhall live by them to life eternal.* And doubtleſs the original will bear that ſenſe; but that Moſes meant it chiefly of that temporal life, and outward proſperity, which God promiſed to the Jews and their poſterity, in caſe they maintained their faith and allegiance to him, and kept themſelves from the idolatrous practices of the nations, is evident from the whole ſtrain of theſe books, particularly from Deut. xxx. 15, 16. *See, I have ſet before thee this day life and good, and death and evil: in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgments, that thou mayſt live and multiply: and the Lord thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.*

I am the Lord.] Heb. *I am Jehovah:* I am faithful, and fulfil my promiſes.

9 *The nakedneſs of thy ſiſter.*] It is for the intereſt of ſociety not to allow families to marry within themſelves, but to diffuſe the obligations of ſocial love, by joining in alliance with ſuch as were not related to them before. In the beginning, when God had created only one man and one woman, ſuch marriages were neceſſary; but now there is great reaſon why they ſhould be prohibited.

16 *Thou*

15 Thou ſhalt not uncover the nakedneſs of thy daughter-in-law: ſhe is thy ſon's wife, thou ſhalt not uncover her nakedneſs.

16 Thou ſhalt not uncover the nakedneſs of thy brother's wife: it *is* thy brother's nakedneſs.

17 Thou ſhalt not uncover the nakedneſs of a woman and her daughter, neither ſhalt thou take her ſon's daughter, or her daughter's daughter, to uncover her nakedneſs; *for* they *are* her near kinſwomen: it *is* wickedneſs.

18 Neither ſhalt thou take a wife to her ſiſter, to vex *her*, to uncover her nakedneſs, beſides the other in her life *time*.

19 ¶ Alſo thou ſhalt not approach unto a woman to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

20 Moreover, thou ſhalt not lie carnally with thy neighbour's wife, to defile thy ſelf with her.

21 And thou ſhalt not let any of thy ſeed paſs through *the fire* to Molech, neither ſhalt thou profane the name of thy God: I *am* the LORD.

22 Thou ſhalt not lie with mankind as with womankind: it *is* abomination

23 Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not ye your ſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do viſit the iniquity thereof upon it, and the land itſelf vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor any ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done which *were* before you, and the land *is* defiled;)

28 That the land ſpue not you out alſo, when you defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them* ſhall be cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that you defile not yourſelves therein: I *am* the LORD your God.

CHAP. XIX.

A repetition of ſundry laws.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, ye ſhall be holy: for I the LORD your God *am* holy.

3 Ye ſhall fear every man his mother, and his father, and keep my ſabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to your ſelves molten gods: I *am* the LORD your God.

5 And if ye offer a ſacrifice of peace-offerings unto the LORD, ye ſhall offer it at your own will.

16 *Thou ſhalt not uncover the nakedneſs of thy brother's wife.*] Unleſs he died childleſs, for then the next brother was obliged to marry her. Deut. xxv. 5.

17 *Of a woman and her daughter.*] The reaſon is, becauſe he was in place of a father to her.

21 *Thou ſhalt not let any of thy ſeed paſs through the fire to Molech.*] Molech, which literally ſignifies *king*, was the idol of the Ammonites. The Rabbins aſſure us, that this idol was of braſs, and placed on a throne of the ſame metal: his head, which reſembled that of a calf, was adorned with a royal crown, and his arms were extended as if to embrace any that approached him. When they intended to offer any children to him, they heated the ſtatue with a great fire, made within it; and when it was burning hot, they placed the miſerable victim within his arms, by which means it was deſtroyed by the violence of the heat. And that the cries of the children, thus barbarouſly tormented, might not be heard, they made a great noiſe with drums, and other inſtruments. Others ſay that this ſtatue was hollow, and that it contained ſeven ſeparate cavities; the firſt appointed for meal or flour, the ſecond for turtle-doves, the third for an ewe, the fourth for a ram, the fifth for a calf, the ſixth for an ox, and the ſeventh for a child; and that all theſe offerings were conſumed together, by heating the ſtatue in the inſide. To this account Milton alludes in his deſcription of Moloch:

> Firſt Moloch, horrid king beſmear'd with blood
> Of human ſacrifice, and parents' tears,
> Tho' for the noiſe of drums and timbrels loud
> Their children's cries unheard, that paſs'd thro' fire
> To his grim idol. *Par. Loſt.* i. 392.

Notes on the Nineteenth Chapter.

Ver. 4 *Turn ye not unto idols.*] Heb. *vain things*, or *things of nought*; becauſe idols had no power either to hurt or aſſiſt men.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow: and if ought remain until the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquity, becauſe he hath profaned the hallowed thing of the LORD: and that ſoul ſhall be cut off from among his people.

9 And when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poor and ſtranger: I *am* the LORD your God.

11 Ye ſhall not ſteal, neither deal falſly, neither lye one to another.

12 And ye ſhall not ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the LORD.

13 Thou ſhalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired, ſhall not abide with thee all night until the morning.

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling-block before the blind, but ſhalt fear thy God: I *am* the LORD.

15 Ye ſhall do no unrighteouſneſs in judgement: thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

16 Thou ſhalt not go up and down *as* a tale-bearer among thy people: neither ſhalt thou ſtand againſt the blood of thy neighbour: I *am* the LORD.

17 Thou ſhalt not hate thy brother in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him.

18 Thou ſhalt not avenge nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf: I *am* the LORD.

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9 *Thou ſhalt not wholly reap the corners of thy field.*] This ſhews that the genius of the Jewiſh laws was mercy and charity, though both were ſo badly practiſed by its narrow-minded profeſſors.

11 *Neither deal falſly.*] Thoſe who are guilty of over-reaching their neighbour may poſſibly applaud themſelves in being able to deceive him to his loſs, and their own advantage; but ſuch would do well to remember the queſtion put by our bleſſed Saviour himſelf, *What is a man profited if he gain the whole world, and loſe his own ſoul?*

13 *The wages of him that is hired, ſhall not abide with thee all night*, &c.] Thou ſhalt not detain his wages when he aſks it of thee. The day-labourer is commonly ſo poor, that his wages are often the ſole means of his ſubſiſtence: and therefore the detaining of them is ſuch an act of injuſtice and inhumanity, that no good-natured man can be guilty of it; far leſs one who has a ſincere regard to God, who loves mercy, and is an irreconcileable enemy to all cruelty and oppreſſion.

14 *Thou ſhalt not curſe the deaf.*] It is contrary to humanity to curſe or defame any perſon; but to calumniate thoſe who are incapable of hearing, and conſequently of anſwering for themſelves, is doubly cruel; it is adding inſult to injuſtice.

Nor put a ſtumbling-block before the blind.] A crime equally unjuſt, cruel, and cowardly: this precept is repeated in Deut. xxvii. 18. with an imprecation on the tranſgreſſors of it.

16 *Thou ſhalt not go up and down as a tale-bearer among thy people.*] To go about picking up ſcandal, and officiouſly ſpreading the ſame, is an employment baſe and unmanly in itſelf, and extremely injurious to ſociety: beſides, ſuch perſons generally miſrepreſent the circumſtances of a report, and aggravate what is faulty. But even ſuppoſing they did not miſrepreſent the real faults of others, the publiſhing the failings of our neighbours, unleſs it tends to promote ſome good purpoſe, is in itſelf a crime; it is directly oppoſite to that charity which is the ornament of human nature, and the bond of ſociety: for charity dwells with pleaſure on the virtues of others, but draws a veil over their blemiſhes and imperfections.

17 *Thou ſhalt not hate thy brother in thine heart.*] To be angry upon occaſion is *human*, but to hate and bear malice is *diabolical.*

Thou ſhalt in any wiſe rebuke thy neighbour.] If he hath done thee an injury, thou ſhalt rebuke him for his fault, inſtead of retaining a ſecret grudge againſt him, and watching an opportunity for retaliating the injury. Some conſider this precept as an injunction to offer friendly reproof to an offending brother. This is a manifeſt law of charity; for if it be a part of humanity to ſet a man in the right road when he has gone aſtray, how much more to reclaim a wandering mind into the path of virtue and happineſs! *He*, ſays St. James, *that converteth a ſinner from the error of his way, ſhall ſave a ſoul from death.*

18 *Thou ſhalt not avenge*, &c.] By this precept, the Jews are plainly forbidden to retaliate injuries, to render evil for evil; and indeed it would be very ſtrange, if their law, which was dictated by God himſelf, ſhould give any countenance to that narrow, ſelfiſh, and revengeful ſpirit, for which the Jews were ſo remarkable, when the very thing was condemned and inveighed againſt by the heathen moraliſts, as repugnant to the law of nature. Juvenal calls revenge a weak, unmanly pleaſure, which none but effeminate and vulgar minds indulge, and what no philoſopher or wiſe man could approve of. A ſentiment agreeable to that of an inſpired writer, who declares it to be *the glory of a man to paſs by a tranſgreſſion.* To be capable of over-looking injuries, is an indication of a truly great and manly diſpoſition; it is to act like a prince, to whom it belongs to pardon criminals; it is to act like God himſelf, who is *ſlow to anger, and ready to forgive.*

But thou ſhalt love thy neighbour as thyſelf.] This precept, as one of the Jewiſh doctors rightly obſerved, is the great ſum of the law; for he that loves his neighbour will neither ſteal from him, nor defile his bed, nor take away his life, nor good name, nor remove his land-mark, nor offend him any other way. And

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19 Ye ſhall keep my ſtatutes. Thou ſhalt not let thy cattle gender with a diverſe kind: thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linen and woolen come upon thee.

20 And whoſoever lieth carnally with a woman that *is* a bond-maid betrothed to an huſband, and not at all redeemed, nor freedom given her; ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſs offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a treſpaſs offering.

22 And the prieſt ſhall make an atonement for him with the ram of the treſpaſs-offering before the LORD, for his ſin which he hath done: and the ſin which he hath done ſhall be forgiven him.

23 And when ye ſhall come into the land, and ſhall have planted all manner of trees for food; then ye ſhall count the fruit thereof as uncircumciſed: three years ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth year all the fruit thereof, ſhall be holy to praiſe the LORD *withal*.

25 And in the fifth year ſhall ye eat of the fruit thereof, that it may yield unto you the increaſe thereof: I *am* the LORD your God.

26 Ye ſhall not eat *any thing* with the blood: neither ſhall ye uſe inchantment, nor obſerve times.

27 Ye ſhall not round the corners of your heads, neither ſhalt thou marr the corners of thy beard.

28 Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you: I *am* the LORD.

29 Do not proſtitute thy daughter to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.

30 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

32 Thou ſhalt riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 And if a ſtranger ſojourn with thee in your land, ye ſhall not vex him.

34 *But* the ſtranger that dwelleth with you, ſhall be unto you as one born amongſt you, and thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

35 Ye ſhall do no unrighteouſneſs in judgement, in mete-yard, in weight, or in meaſure.

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in the ſame comprehenſive manner it is explained by our Saviour himſelf, *Mat.* xxii. 39. By the word *neighbour* is to be underſtood every man with whom we have any intercourſe, agreeable to our Saviour's explication of this text, *Luke* x. 29, 30, &c.

19 *Thou ſhalt not let thy cattle gender with a diverſe kind.*] Becauſe ſuch a conjunction would tend to deſtroy the great law of nature. Some underſtand this ſymbolically, intimating, that if they were not even to let their cattle breed with other kinds, far leſs were they to allow themſelves to be guilty of thoſe unnatural mixtures mentioned in the foregoing chapter. In the ſame ſenſe muſt *the garment mingled of linen and woollen* be underſtood.

23 *And when ye ſhall come into the land*, &c.] Several reaſons are given for this law; but the moſt natural is this, that the fruit of the firſt three years growth being unconcocted, was not fit to be offered to God, to whom the beſt of every thing ought to be preſented. And men were alſo prohibited to eat thereof, leſt they ſhould ſeem to have applied to their own uſe the firſt-fruits which belonged to God.

27 *Ye ſhall not round the corners of your head.*] Cut the extremities of the hair in a round form. This precept ſeems to have been levelled againſt a ſuperſtitious practice of the Arabians, who uſed to cut their hair round, in order to reſemble their god Bacchus.

Neither ſhalt thou marr the corners of thy beard.] This prohibition ſeems to have reſpect to the ſuperſtitious rites of mourning for the dead, eſpecially among the Egyptians; who uſed, in their mourning for Oſiris, to ſhave their whole heads and beards, and to make inciſions in their fleſh.

31 *Regard not them which have familiar ſpirits.*] Thoſe who had an intercourſe with ſpirits of an impure, diabolical nature. Moſt of thoſe who pretended to a familiarity with dæmons were mere impoſtors ſuborned by the idolatrous prieſts, who, in order to ſupport the credit of eſtabliſhed polytheiſm and idolatry, pretended to the gift of prophecy or divination, and amuſed the credulous vulgar with dark and ambiguous predictions, which were capable of anſwering the event which ever way it fell out.

Neither ſeek after wizards.] *Fortune-tellers*, or *cunning men*. See on Exod. xxii. 18.

32 *Thou ſhalt riſe up before the hoary head.*] To honour thoſe who are our ſuperiors in age is one of the plaineſt dictates of nature, and has been given by all the wiſe legiſlators of antiquity.

And fear thy God.] Who has ſtamped a venerable character upon thoſe who are grown old in wiſdom and virtue; has appointed ſuch diſtinctions of mankind for the better government of the world, and is the avenger of thoſe who are not able to defend themſelves.

34 *For ye were ſtrangers in the land of Egypt.*] Let the remembrance of your ſufferings in Egypt move you to ſhew kindneſs to thoſe whom you find in the ſame condition.

36 Juſt balances, juſt weights, a juſt ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all my ſtatutes, and all my judgements, and do them: I *am* the LORD.

CHAP. XX.

1 *Of giving ſeed to Molech.* 6 *Of wizards.* 9 *Of curſing parents.*

AND the LORD ſpake unto Moſes, ſaying, 2 Again thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto Molech; he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

3 And I will ſet my face againſt that man, and will cut him off from among his people; becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

7 Sanctify your ſelves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctify you.

9 ¶ For every one that curſeth his father or his mother ſhall be ſurely put to death: he hath curſed his father or his mother; his blood *ſhall be* upon him.

10 And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adultereſs ſhall ſurely be put to death.

11 And the man that lieth with his father's wife, hath uncovered his father's nakedneſs: both of them ſhall ſurely be put to death; their blood *ſhall be* upon them.

12 And if a man lie with his daughter-in-law, both of them ſhall ſurely be put to death: they have wrought confuſion: their blood *ſhall be* upon them.

13 If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

14 And if a man take a wife and her mother, it *is* wickedneſs: they ſhall be burnt with fire, both he and they; that there be no wickedneſs among you.

15 And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death; their blood *ſhall be* upon them.

17 And if a man ſhall take his ſiſter, his father's daughter, or his mother's daughter, and ſee her nakedneſs, and ſhe ſee his nakedneſs: it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſter's nakedneſs; he ſhall bear his iniquity.

18 And if a man ſhall lie with a woman having her ſickneſs, and ſhall uncover her na-

Notes on the Twentieth Chapter.

Ver. 1 *And the Lord ſpake unto Moſes, ſaying.*] The principal laws in the two foregoing chapters are here repeated, and enforced with penalties. But, as we have already explained every thing relating to them that was dark or obſcure, it will be unneceſſary to repeat here what has been already obſerved.

5 *All that go a whoring,* &c.] All that, following his example, favour ſuch idolaters, and protect them from puniſhment.

10 *The adulterer and adultereſs ſhall ſurely be put to death.*] See on Exod. xx. 14.

17 *They ſhall be cut off in the ſight of their people.*] They ſhall be publicly put to death.

18 *If a man ſhall lie with a woman having her ſickneſs.*] Here ſentence of death is pronounced on them; whereas chap. xv. 24. it is only ſaid, the man ſhall be *unclean ſeven days*: therefore many think in that place he ſpeaks of doing this *ignorantly*, and here of doing it *knowingly*.

27 *A man*

kedneſs; he hath diſcovered her fountain, and ſhe hath uncovered the fountain of her blood: and both of them ſhall be cut off from among their people.

19 And thou ſhalt not uncover the nakedneſs of thy mother's ſiſter, nor of thy father's ſiſter: for he uncovereth his near kin: they ſhall bear their iniquity.

20 And if a man ſhall lie with his uncle's wife, he hath uncovered his uncle's nakedneſs: they ſhall bear their ſin; they ſhall die childleſs.

21 And if a man ſhall take his brother's wife, it *is* an unclean thing: he hath uncovered his brother's nakedneſs, they ſhall be childleſs.

22 Ye ſhall therefore keep all my ſtatutes, and all my judgments, and do them: that the land, whither I bring you, to dwell therein, ſpue you not out.

23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and therefore I abhorred them.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſs it, a land that floweth with milk and honey: I *am* the LORD your God, which have ſeparated you from *other* people.

25 Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls abominable by beaſt or by fowl, or by any manner of living thing that creepeth on the ground, which I have ſeparated from you as unclean.

26 And ye ſhall be holy unto me: for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

27 A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their blood *ſhall be* upon them.

CHAP. XXI.

1 *Of the prieſts mourning,* 7 *marriages,* 16 *and blemiſhes.*

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſons of Aaron, and ſay unto them, There ſhall none be defiled for the dead among his people.

2 But for his kin, that is near unto him, *that is,* for his mother, and for his father, and for his ſon, and for his daughter, and for his brother,

3 And for his ſiſter a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he ſhall not defile himſelf, *being* a chief man among his people, to profane himſelf.

5 They ſhall not make baldneſs upon their head, neither ſhall they ſhave off the corner of their beard, nor make any cuttings in their fleſh.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 ¶ They ſhall not take a wife *that is* a whore, or profane; neither ſhall they take a woman put away from her huſband: for he *is* holy unto his God.

8 Thou ſhalt ſanctify him therefore; for he offereth the bread of thy God: he ſhall be holy unto thee: for I the LORD which ſanctify you, *am* holy.

9 And the daughter of any prieſt, if ſhe

27 *A man alſo or a woman that hath a familiar ſpirit—ſhall ſurely be put to death.*] In the foregoing chapter all commerce with ſuch was forbidden, under pain of death; and here the perſons themſelves, who pretended to have a ſpirit of divination, or to deal in ſorcery or conjuration, are condemned to be ſtoned to death.

Notes on the Twenty-firſt Chapter.

Ver. 1 *There ſhall none be defiled for the dead.*] The laws contained in this chapter relate to the prieſts, and were intended to denote the dignity, and preſerve the honour of the holy function. And firſt, they were not to defile themſelves by touching a dead body, preparing it for burial, or being preſent at a funeral, or coming into the tent where a dead body was; becauſe, by theſe things, they would have been legally polluted for no leſs than ſeven days, and, conſequently, unfit for performing the duties of their ſtation.

2 *But for his kin, that is near unto him.*] Here the caſe of very near relations is excepted, ſince it would have been hard to reſtrain them from paying the laſt duties of natural affection to a parent, a wife, a child, or a brother, and God always prefers mercy to ſacrifice.

9 *She profaneth her father.*] She is not only a ſcandal to her ſex, and a diſgrace to her character; but ſhe even wounds her

profane herſelf by playing the whore, ſhe profaneth her father: ſhe ſhall be burnt with fire.

10 And *he that is* the high-prieſt among his brethren, upon whoſe head the anointing oil was poured, and that is conſecrated to put on the garments, ſhall not uncover his head, nor rend his clothes;

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother;

12 Neither ſhall he go out of the ſanctuary, nor profane the ſanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 And he ſhall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his own people to wife.

15 Neither ſhall he profane his ſeed among his people: for I the LORD do ſanctify him.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations that hath *any* blemiſh, let him not approach to offer the bread of his God.

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blind man, or a lame, or he that hath a flat noſe, or any thing ſuperfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or a dwarf, or that hath a blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath his ſtones broken;

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire: he hath a blemiſh; he ſhall not come nigh to offer the bread of his God.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy.

23 Only he ſhall not go in unto the vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctify them.

24 And Moſes told *it* unto Aaron, and to his ſons, and unto all the children of Iſrael.

CHAP. XXII.

The prieſts when to abſtain from holy things.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whoſoever *he be* of all your ſeed among your generations, that goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath a running iſſue; he ſhall not eat of the holy things, until he be clean. And whoſo toucheth any thing *that is* unclean *by* the dead, or a man whoſe ſeed goeth from him;

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſs, whatſoever uncleanneſs he hath;

6 The ſoul which hath touched any ſuch ſhall be unclean until even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

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father's honour, and diſparages the good example and education which he was ſuppoſed to have given her.

10 *Nor rent his cloaths.*] This prohibition muſt doubtleſs be reſtrained to the high-prieſt's garments, and the times of mourning, ſince we find in ſcripture, that on other occaſions they were wont ſometimes to rend their cloaths, as when blaſphemy, either real or pretended, was uttered in their preſence.

11 *Nor defile himſelf for his father.*] The high-prieſt was not ſuffered, on any account, to go into a houſe where a dead body lay, though it was even the body of his father or mother.

12 *Neither ſhall he go out of the ſanctuary.*] He was to ſhew ſo high a regard to the ſervice of God, that he was not to ſtir from the ſanctuary, nor deſiſt from his miniſtration, even though he ſhould hear of the death of his neareſt and deareſt relations: the reaſon of this ſeems to be, becauſe there was no other to officiate in his ſtead, whereas the lower prieſts might delegate others to ſerve in their room.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *And the Lord ſpake unto Moſes, ſaying.*] In the foregoing chapter are ſeveral rules relating to the perſonal qualification of prieſts; in this are ſeveral cautions relating to the privileges which they and their families had of eating their ſhare of the ſacrifices, which cautions were intended to remind them of that reverence and moral purity neceſſary, in order to their performing the worſhip of God in an acceptable manner.

10 *There*

7 And when the ſun is down, he ſhall be clean, and ſhall afterward eat of the holy things; becauſe it *is* his food.

8 That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance leſt they bear ſin for it, and die therefore, if they profane it: I the LORD do ſanctify them.

10 There ſhall no ſtranger eat of the holy thing: a ſojourner of the prieſt, or an hired ſervant ſhall not eat *of* the holy thing.

11 But if the prieſt buy *any* ſoul with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſt's daughter alſo be *married* unto a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſt's daughter be a widow, or divorced, and have no child, and is returned unto her father's houſe, as in her youth, ſhe ſhall eat of her father's meat: but there ſhall no ſtranger eat thereof.

14 And if a man eat *of* a holy thing unwittingly, then he ſhall put the fifth *part* thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael, which they offer unto the LORD.

16 Or ſuffer them to bear the iniquity of treſpaſs, when they eat their holy things: for I the LORD do ſanctify them.

17 And the LORD ſpake unto Moſes, ſaying,

18 Speak unto Aaron and to his ſons, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the LORD for a burnt offering;

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 *But* whatſoever hath a blemiſh, *that* ſhall ye not offer; for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will offering in beeves, or ſheep, it ſhall be perfect, to be accepted; there ſhall be no blemiſh therein.

22 Blind, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing ſuperfluous or lacking in his parts, that mayeſt thou offer *for* a free-will offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut, neither ſhall ye make *any* offering *thereof* in your land.

25 Neither from a ſtranger's hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 And the LORD ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven days under the dam; and from the eighth day and thenceforth it ſhall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ew, ye ſhall not kill it and her young both in one day.

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10 *There ſhall no ſtranger eat of the holy thing.*] The word *ſtranger* is here uſed to ſignify any perſon that is not of the prieſt's own family, whether Jew or Gentile profelyte.

14 *He ſhall give it unto the prieſt, with the holy thing.*] He could not give the individual thing which he had eaten; but the meaning is, that he ſhould be obliged to pay the full worth of it, and a fifth part more. This law relates to ſuch of the laity as, through ignorance or inadvertence, had applied to their own uſe the firſt-fruits, or other things that were conſecrated to God; that is, to his prieſts.

21 *It ſhall be perfect.*] In all its members; the ſame as without blemiſh, ver. 19. Homer often mentions *perfect* victims; and Virgil frequently has

Mactant lectas de more bidentes.
Selected ſheep with holy rites they ſlay. *Pitt.*

28 *Cow or ew, ye ſhall not kill it and her young both in one day.*] This is a precaution of humanity, leſt the dam ſhould be brought to the altar while it is yet mourning the loſs of its young, ſlain perhaps before its eyes: and, indeed, there is a degree of cruelty in the very idea of embruing their hands in the blood of both parent and offſpring at the ſame time. This therefore may be conſidered as a ſymbolical precept, to teach the Iſraelites to be merciful, as their *Father in heaven is merciful.*

Notes

29 And when ye will offer a ſacrifice of thanſgiving unto the LORD, offer *it* at your own will.

30 On the ſame day it ſhall be eaten up; ye ſhall leave none of it until the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

32 Neither ſhall ye profane my holy name; but I will be hallowed among the children of Iſrael: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1 *Of ſundry feaſts.* 26 *The day of atonement.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, *Concerning* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

3 Six days ſhall work be done: but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein:* it *is* the ſabbath of the LORD in all your dwellings.

4 Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their ſeaſons.

5 In the fourteenth *day* of the firſt month at even *is* the LORD's paſs-over.

6 And on the fifteenth day of the ſame month *is* the feaſt of unleavened bread unto the LORD: ſeven days ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven days: in the ſeventh day *is* an holy convocation: ye ſhall do no ſervile work *therein.*

9 And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ſheaf of the firſt-fruits of your harveſt unto the prieſt:

11 And he ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the ſabbath the prieſt ſhall wave it.

12 And ye ſhall offer that day, when ye wave the ſheaf, an he-lamb without blemiſh of the firſt year for a burnt-offering unto the LORD.

13 And the meat-offering thereof *ſhall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a ſweet ſavour: and the drink offering thereof *ſhall be* of wine, the fourth *part* of an hin.

14 And ye ſhall eat neither bread, nor parched corn, nor green ears, until the ſelf-ſame day that ye have brought an offering unto your God. *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

15 And ye ſhall count unto you from the morrow after the ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete:

16 Even unto the morrow after the ſeventh ſabbath ſhall ye number fifty days; and ye ſhall offer a new meat offering unto the LORD.

Notes on the Twenty-third Chapter.

Ver. 2 *Concerning the feaſts of the Lord.*] The word in the original, which we render *feaſts*, properly ſignifies *ſolemn ſeaſons or meetings*, and ſhould have been ſo rendered; ſince under that general term is comprehended the day of atonement, which was not a feaſt of joy, but a faſt, or day of ſolemn humiliation.

5 *At even.*] All the Jewiſh feſtivals were kept from evening to evening; ſee ver. 32. for with the evening their day began.

10 *And ſhall reap the harveſt.*] This ſhould have been rendered, *are about to reap the harveſt*; for the ſheaf was to be brought before the reſt of the corn was cut.

The firſt-fruits of your harveſt.] Of barley harveſt, which began about the paſſover, Exod. ix. 31. wheat-harveſt began at pentecoſt, ſeven weeks after. Theſe firſt-fruits were reaped by men delegated for the purpoſe, and preſented, in the name of the whole community, to the prieſt; who waved them toward the four quarters of the world, in token of their being conſecrated to the Sovereign of the univerſe.

13 *Two tenth deals of fine flour.*] That is, two omers, or two tenth parts of an ephah. See Exod. xvi. 16, and 36.

14 *And ye ſhall eat neither bread,* &c.] That is, ye ſhall eat nothing of this year's growth till you have brought an offering to your God. And ſurely this muſt be allowed a very reaſonable teſtimony of their reſpect to God, to pay the tribute of gratitude to the donor, before they made uſe of his gifts.

15 *From the morrow after the ſabbath,* &c.] From the ſecond day of unleavened bread; that is, from the ſixteenth day of the ſecond month, the day on which the firſt-fruits were offered, *ſeven ſabbaths*, or rather ſeven weeks, ſhall be completed; for ſabbaths, in Hebrew, often ſignify weeks, as σαββατα in Greek. Mat. xxviii. 1.

16 *Even unto the morrow after the ſeventh ſabbath.*] The next day after the ſeventh ſabbath or week made juſt fifty days, whence this feaſt was called *Penteceſt.*

17 They

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine flour; they ſhall be baken with leaven: *they are* the firſt-fruits unto the LORD.

18 And ye ſhall offer with the bread ſeven lambs without blemiſh, of the firſt year, and one young bullock, and two rams: they ſhall be *for* a burnt offering unto the LORD, with their meat-offering, and their drink offerings, *even* an offering made by fire of ſweet ſavour unto the LORD.

19 Then ye ſhall ſacrifice one kid of the goats for a ſin-offering, and two lambs of the firſt year for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt fruits for a wave-offering before the LORD, with the two lambs: they ſhall be holy to the LORD for the prieſt.

21 And ye ſhall proclaim on the ſelf-ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein*. *It ſhall be* a ſtatute for ever in all your dwellings, throughout your generations.

22 And when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of thy field when thou reapeſt, neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poor, and to the ſtranger: I *am* the LORD your God.

23 And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the ſeventh month, in the firſt *day* of the month ſhall ye have a ſabbath, a memorial of blowing of trumpets, an holy convocation.

25 Ye ſhall do no ſervile work *therein*: but ye ſhall offer an offering made by fire unto the LORD.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 Alſo on the tenth *day* of this ſeventh month *there ſhall be* a day of atonement: it ſhall be an holy convocation unto you; and ye ſhall afflict your ſouls, and offer an offering made by fire unto the LORD.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *it ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls: in the ninth *day* of the month at even, from even unto even ſhall ye celebrate your ſabbath.

33 And the LORD ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, The fifteenth day of this ſeventh month *ſhall be* the feaſt of tabernacles *for* ſeven days unto the LORD.

35 On the firſt day *ſhall be* an holy convo-

17 *They ſhall be baken with leaven.*] This is contrary to the eſtabliſhed law for other meat-offerings: but it ſhould be remembered, that part of the latter were burnt upon the altar; whereas the former were only waved before the Lord, and given to the prieſt.

20 *They ſhall be holy to the Lord for the prieſt.*] In *peace-offerings* for private perſons, the prieſt had only the breaſt and right ſhoulder, the reſt was eaten by the offerer and his friends: but *peace-offerings* for the whole congregation were *moſt holy*, and therefore might be eaten by none but the prieſts, even as *ſin-offerings*, which are called *moſt holy*.

21 *That it may be an holy convocation.*] This feaſt was partly commemorative of God's goodneſs in giving the law from mount Sinai, on the fiftieth day of their coming out of Egypt, and partly gratulatory for the fair proſpect of completing their harveſt.

22 *Thou ſhalt not make clean riddance of the corners,* &c.] This law is mentioned before. See chap. xix. 9, 10.

24 *A memorial of blowing of trumpets.*] The paſſage might be better rendered, *a feſtival for commemorating or praiſing God with the ſound of trumpets:* for this feaſt was kept with great ſolemnity, the trumpets ſounding from ſun-riſing to ſun-ſetting.

34 *The fifteenth day of the ſeventh month ſhall be the feaſt of tabernacles.*] This feſtival was inſtituted in thankful remembrance of their having dwelt in booths or tabernacles forty years ſecurely, under the Divine Protection. Moſes has given us a fuller deſcription of this feaſt than of any other, probably becauſe it was not to be celebrated till after they were ſettled in the Promiſed Land; but as to the particular trees, of which the booths, mentioned ver. 40, were made, and the manner of their ſtructure, they are not ſo eaſily underſtood; nor are they agreed on by the Jews themſelves. Indeed, all that is ſuppoſed to be meant was, that they ſhould chuſe ſuch trees as yielded the moſt laſting and agreeable verdure and fragrancy. The firſt day of this feſtival was uſhered in by a general proceſſion, in which the men carried in their hands branches of trees, mentioned ver. 40, waving them about to the four winds, and ſinging ſome pſalms or hymns proper for the ſolemnity, and crying *Hoſannah!* which word properly ſignifies *ſave, we beſeech thee:* and from this word, the laſt day of the feaſt, and the ceremony of carrying palm-branches round the altar, which was performed ſeven times with great ſolemnity, was called *Hoſannah-rabbah*, or the day of the great Hoſannah. The hundred and eighteenth pſalm is likewiſe ſuppoſed to have been ſung on, if not compoſed on purpoſe for

cation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year: *it shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know, that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy,* 17 *of murder,* 18 *of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table, before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons, and they shall eat it in the holy place; for it *is* most holy unto him, of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman*, and a man of Israel strove together in the camp:

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this festival; because there are not only several expressions in it that have a great affinity to this feast, but also from the very analogy of the composure with the ceremonies of that feast: such as the praying more particularly for the coming of the Messiah, for the prosperity of the next year, the fetching of water from the pool of Siloah, *&c.* This last ceremony, however, is thought to be of much later date, and to have been introduced but a little before our Saviour's time; though some of the Jews attribute the institution of it to the prophets Haggai and Zechariah. See *Univers. Hist.* vol. III. p. 27. octavo.

40 *Ye shall rejoice before the Lord.*] Giving thanks to God, who had brought them from a barren wilderness to a land abounding with fig-trees, vines, and pomegranates, and other goodly and fruitful trees. The Rabbins tell us, that among other rejoicings of this festival, the highest was that of drawing and pouring out water. This custom seems to have been instituted in memory of that miraculous water which issued from the rock in the wilderness, whereby they were saved from perishing; and therefore served to excite their gratitude to God, who had changed their thirsty desert into a land of rivers and springs of water.

Notes on the Twenty-fourth Chapter.

Ver. 10 *The son of an Israelitish woman,* &c.] The Jews tell us, this controversy was occasioned by the Egyptian's attempting to set up his tent among the children of Dan, in right of his mother who was of that tribe; but, being opposed by an Israelite, he came before the judges, who giving sentence against him, he, out of rage, uttered blasphemy against God. Probably he renounced his allegiance to Jehovah, as God of the Jews, and cursed those judges that condemned him.

11 And the Iſraelitiſh woman's ſon blaſphemed the name *of the* LORD, and curſed. And they brought him unto Moſes: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, that the mind of the LORD might be ſhewed them.

13 ¶ And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation ſtone him.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God ſhall bear his ſin.

16 And he that blaſphemeth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger as he that is born in the land, when he blaſphemeth the name *of the* LORD, ſhall be put to death.

17 ¶ And he that killeth any man ſhall ſurely be put to death.

18 ¶ And he that killeth a beaſt ſhall make it good: beaſt for beaſt.

19 And if a man cauſe a blemiſh in his neighbour; as he hath done, ſo ſhall it be done unto him.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again*.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God.

23 ¶ And Moſes ſpake unto the children of Iſrael of Iſrael, that they ſhould bring forth him that had curſed out of the camp, and ſtone him with ſtones. And the children of Iſrael did as the LORD commanded Moſes.

CHAP. XXV.

8 *The Jubile.* 14 *Of oppreſſion.* 35 *Of compaſſion.* 47 *Of redeeming ſervants.*

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land keep a ſabbath unto the LORD.

3 Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof;

4 But the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes of thy vine undreſſed: *for* it is a year of reſt unto the land.

12 *That the mind of the Lord might be ſhewed them.*] That is, Moſes might pronounce ſentence againſt him as the Lord ſhould direct him.

14 *Let all the congregation ſtone him.*] Every one was to throw a ſtone at the blaſphemer, to teſtify that he felt himſelf wounded with the blow which that impious perſon levelled at the Deity. Some, not without ſufficient reaſon, conſider this as a moral law, which all Chriſtians are obliged to obſerve, as well as the Jews; and, accordingly, Juſtinian condemned blaſphemers to death. And thoſe who are entruſted with the ſword of juſtice, would do well to conſider how far they are bound by this law, which was given by God himſelf, to puniſh thoſe blaſphemies and horrid impieties which are too common amongſt us, to the diſgrace not only of Chriſtians, but of a civilized nation. And ſurely perſons muſt entertain a very groveling notion of the Deity, or be plunged in deep forgetfulneſs, who can ſuffer their tongues to ſhoot arrows of profaneneſs againſt heaven itſelf, and, in proud defiance, challenge the reſentment of Omnipotence. They cannot diſcern that great and adorable Being, who fills the univerſe with his infinite and glorious preſence; who is all eye to obſerve their actions; all ear to hear their words. They are wantonly ſporting on the brink of that precipice, from whence, in a moment, they may fall headlong into inevitable ruin, and eternal deſpair.

21, 22 *He that killeth a beaſt—he that killeth a man—ye ſhall have one law.*] In theſe and all other caſes of injury between man and man, as well as of blaſphemy, you and the ſtranger ſhall be judged by the ſame law; both ſhall be puniſhed in the ſame proportion.

Notes on the Twenty-fifth Chapter.

Ver. 4 *A ſabbath for the Lord.*] The belief of God's being the Creator of the world is ſo eſſentially neceſſary to the very being of religion, that, in order to propagate and preſerve the memory of that event, the law of Moſes not only inſtituted a weekly ſabbath, whereby the Iſraelites were diſtinguiſhed from all other nations, as the worſhippers of that God, who in ſix days created the world, but alſo a ſabbatical year at the end of every ſix years, as a public teſtimony, that their land was conſecrated to the ſame God, and that he had ſettled them in it as his true worſhippers. Another wiſe and merciful end of this inſtitution was, for the reſt and relief of the poor; for they not only reſted this year from all ſervile labour, but had a general releaſe from debt, *Deut.* xv. 2.

5 *A year of reſt unto the Lord.*] One purpoſe of this inſtitution

ſeems

6 And the ſabbath of the land ſhall be meat for you: for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for thy ſtranger that ſojourneth with thee.

7 And for thy cattle, and for the beaſt that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths of years unto thee, ſeven times ſeven years; and the ſpace of the ſeven ſabbaths of years ſhall be unto thee forty and nine years.

9 Then ſhalt thou cauſe the trumpet of the jubile to ſound, on the tenth *day* of the ſeventh month in the day of atonement ſhall ye make the trumpet ſound throughout all your land.

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it ſhall be a jubile unto you; and ye ſhall return every man unto his poſſeſſion, and ye ſhall return every man unto his family.

11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of itſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile; it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion.

14 ¶ And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbour's hand, ye ſhall not oppreſs one another:

15 According to the number of years afte[r]

ſeems to have been, that the land might lie fallow, in order to recruit its ſtrength. It may be aſked, what they lived upon during that year, if they muſt relinquiſh the product of all their lands to the poor? but it muſt be remembered, that they were allowed to take as much out of it as was ſufficient for themſelves and their families, ver. 6. Thoſe that were rigidly ſcrupulous made proviſion of ſuch things againſt the time and could be eaſily preſerved, as corn, wine, oil, olives, raiſins, dates, figs, pulſe, roots, fruits, &c.

8 *Thou ſhalt number ſeven ſabbaths*, &c.] Beſides the ſabbatical year, God now appoints another, which was to be celebrated every fiftieth year; and had this advantage over the ſeventh, that it releaſed all ſlaves, annihilated all debts, and reſtored to every man all his lands, houſes, wife, children and poſſeſſions, however alienated; and every Hebrew ſervant, or ſlave, to his own tribe and family, liberty and property, how and on what account ſoever he had been deprived of them, during theſe fifty years. It muſt however be obſerved, that this privilege extended only to the original Iſraelites, or ſuch as had been incorporated into their religion and commonwealth by circumciſion; theſe, indeed, might claim the benefit of it, though they had been ſold for ſlaves for any crimes, even by the ſentence of the grand ſanhedrim; but as for the Gentiles, they were wholly excluded from it. This law made a wiſe proviſion for fixing the Jews in the land of Canaan, and keeping them united, ſince all their poſſeſſions were ſo entailed, that the right heir never could be excluded from his eſtate; it ſerved to preſerve a perfect diſtinction of families and tribes, for which end their genealogies were of neceſſity to be carefully kept, that they might be able to prove their right to the inheritance of their anceſtors; by which means the tribe and family of the Meſſiah was fully aſcertained when he was born, without which he could not have been proved of the tribe of Judah, and lineage of David, as was foretold of him by the Jewiſh prophets. However, the generality of the Jews, and a great number of Chriſtians, both ancient and modern, have conſidered the principal deſign of the ſabbatic and jubilee years, to be typical of the millenium, or thouſand years reſt; for as Moſes conſecrates the ſeventh day, the ſeventh year, and the ſeven times ſeventh year to reſt, they conclude that the world will laſt ſix thouſand years in its preſent ſtate; that is, two thouſand years without the law, two thouſand years under the law, and two thouſand under the Meſſiah; after which follows the grand ſabbath of one thouſand years: but as this is too curious a point to be here diſcuſſed, I ſhall only beg leave to obſerve, from a modeſt hint of the learned Mr. Mede, that as long as we perſiſt in denying the ſecond appearance of Chriſt upon earth, in as glorious a manner as his firſt was obſcure, we ſhall hardly be able to convince the Jews, that he is the true promiſed Meſſiah; becauſe we can give no tolerable reaſon why the prophecies concerning his humiliation ſhould be underſtood in a literal, and thoſe concerning his exaltation and glorious reign in a ſpiritual ſenſe. Whereas were the doctrine of the millenium, which is far from being anti-evangelical in any but a Jewiſh and carnal ſenſe, generally received, it would effectually anſwer one of their ſtrongeſt objections; whilſt the Jews were left at their liberty to conſider it in as groſs, and we in as ſpiritual and refined a ſenſe as we thought proper. *Univerſ. Hiſt.* vol. III. p. 39.

9 *The trumpet of the jubile.*] The word in the original ſignifies *loud of ſound*, becauſe the trumpets were ſounded loud at the beginning of the jubilee in every quarter of the land, to indicate that the whole year was to be celebrated with the greateſt tokens of joy, it being intended to remind them of their Egyptian ſervitude, and prevent their impoſing the like upon their brethren. And whatever joy the maſters and landholders might outwardly expreſs, we need not doubt but that of the ſlaves and poor was ſincere, at the thoughts of their approaching deliverance. This was not indeed to take place until the tenth day of the month, otherwiſe called the day of expiation; but during the nine preceding days the ſlaves were wholly exempt from doing any work for their maſters, and ſpent that interval in eating, drinking, and other diverſions, and wore garlands on their heads, as the Romans did during their ſaturnalia; and as ſoon as the tenth day was come, the ſanhedrim cauſed the trumpet to ſound all over the land; at which they were that inſtant reſtored to their liberty, and the reſt to their poſſeſſions. *Univerſ. Hiſt.* ibid. As Moſes revived ſeveral of the ancient and primitive inſtitutions of Noah and the patriarchs, ſo this appointment of reſtoring all ſlaves to their liberty, after a certain term of years, ſeems to be one. And indeed, conſidering that all mankind are free by nature, and that ſervitude is a ſtate of ſubjection contrary to the natural right of mankind, it is highly probable, that it was an original inſtitution in the firſt laws of nations, that no perſon ſhould abſolutely loſe his freedom.

15 *According to the number of years*, &c.] The purchaſe of all lands, houſes, or eſtates, was to be at a price proportionable to the

the jubile thou ſhalt buy of thy neighbour, *and* according to the number of years of the fruits he ſhall ſell unto thee:

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the fruits doth he ſell unto thee.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yield her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold we ſhall not ſow, nor gather in her increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye ſhall eat *of* the old *ſtore*.

23 The land ſhall not be ſold for ever: for the land *is* mine; for ye are ſtrangers and ſojourners with me.

24 And in all the land of your poſſeſſion ye ſhall grant a redemption for the land.

25 If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man haye none to redeem it, and himſelf be able to redeem it;

27 Then let him count the years of the ſale thereof, and reſtore the overplus unto the man unto whom he ſold it; that he may return unto his poſſeſſion.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it ſhall go out, and he ſhall return unto his poſſeſſion.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold; *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year, then the houſe that *is* in the walled city ſhall be eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile.

31 But the houſes of the villages which have no wall round about them, ſhall be counted as the fields of the country: they may be redeemed, and they ſhall go out in the jubile.

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

34 But the field of the ſuburbs of their cities may not be ſold: for it *is* their perpetual poſſeſſion.

35 ¶ And if thy brother be waxen poor, and fallen in decay with thee; then thou ſhalt relieve him: *yea, though he be* a ſtranger, or a ſojourner; that he may live with thee.

36 Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

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to the greater or leſſer number of years that remained from the time of purchaſe to the next year of jubilee. Conſequently, there was no ſhadow of injuſtice in this law; nor had the purchaſer of an eſtate any reaſon to complain of it, ſince, in the ſale of lands, regard was always had to the year of jubilee, and they ſold at a higher or lower price, according as the jubilee was at a greater or ſmaller diſtance.

20 *And if ye ſhall ſay*, &c.] Here the Almighty condeſcends to promiſe the Iſraelites that their lands ſhould bring forth ſo abundantly during the foregoing year, that they ſhould have corn ſufficient to ſupply their wants, in order to remove any objection they might make againſt ſo wiſe and good a law.

29 *If a man ſell a dwelling-houſe*, &c.] Here we ſee that the law made a difference between houſes in cities, and thoſe in the country; the former, if not redeemed within a year, were never more to return to their firſt owner, not even at the jubilee; whereas the latter, being part of their eſtates of inheritance, were to be ſubject to the ſame law as their eſtates, to which they were an appendage.

36 *That he may live with thee.*] That he may live happily with thee.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 And if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee; thou ſhalt not compel him to ſerve as a bond-ſervant:

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee; *and* ſhall ſerve thee unto the year of jubile:

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold as bond-men.

43 Thou ſhalt not rule over him with rigour; but ſhalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou ſhalt have, *ſhall be* of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion; they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

47 ¶ And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtranger's family.

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's ſon may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile: and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant ſhall it be with him.

51 If *there be* yet many years *behind*, according unto them he ſhall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy ſight.

54 And if he be not redeemed in theſe *years*, then he ſhall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Iſrael *are* ſervants; they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of Idolatry.* 3 *A bleſſing promiſed.* 14 *A curſe threatened.*

YE ſhall make you no idols nor graven image, neither rear you up a ſtanding image, neither ſhall ye ſet up *any* image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

39 *Thou ſhalt not compel him to ſerve as a bond-ſervant.*] As a ſlave whom they bought of other nations, or took in their wars, over whom they had an abſolute dominion, and might ſell him and his children at pleaſure.

42 *For they are my ſervants*, &c.] The meaneſt Iſraelite, as well as the richeſt, was redeemed from Egyptian bondage, and had this honour to be the peculiar ſervant and worſhipper of the true God; and therefore the dignity of his character, and his relation to God, their common maſter, intitled him to good uſage from his brethren, and ought to ſecure him from oppreſſive ſlavery.

46 *Ye ſhall not rule over another with rigour.*] The Jewiſh Rabbins ſay, that a man may uſe his ſlave as he pleaſes, provided he does not maim him. But ſurely it is contrary both to religion and humanity, for men to treat even their ſlaves in an arbitrary manner, ſince all men are free by nature, and the ſame God is the maker and lord of bond and free.

Notes on the Twenty-ſixth Chapter:

Ver. 1 *A ſtanding image.*] Theſe ſtanding images ſeem to have been a kind of rude ſtones, which the heathens erected to their gods, and to which they paid divine worſhip.

Any image of ſtone.] The words in the original ſignify a pictured ſtone, like thoſe in uſe among the Egyptians, which were cover-

ed

2 Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

3 ¶ If ye walk in my ſtatutes, and keep my commandments, and do them;

4 Then I will give you rain in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and dwell in your land ſafely.

6 And I will give peace in the land, and ye ſhall lie down, and none ſhall make *you* afraid: and I will rid evil beaſts out of the land, neither ſhall the ſword go through your land.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight; and your enemies ſhall fall before you by the ſword.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 And I will ſet my tabernacle amongſt you: and my ſoul ſhall not abhor you.

12 And I will walk among you, and will be your God: and ye ſhall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But if you will not hearken unto me, and will not do all theſe commandments;

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhor my judgements, ſo that ye will not do all my commandments, *but* that ye break my covenant:

16 I alſo will do this unto you, I will even appoint over you terror, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain; for your enemies ſhall eat it.

17 And I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you; and ye ſhall flee when none purſueth you.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as braſs:

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

ed with hieroglyphics, expreſſing ſome perfections of their gods. The Septuagint has rendered it, a ſtone conſecrated to the gods inſpectors, or the tutelary gods of the country.

4 *I will give you rain in due ſeaſon.*] In Canaan and Syria it was not common to have any rain, but at two ſtated ſeaſons; in ſpring before harveſt, and at the end of autumn at ſeed-time: which two ſeaſons are by the prophet, Jer. v. 24. called the former and the latter rain. If either of theſe failed, the year was quite barren: and hence we ſee why theſe countries were ſo very ſubject to famines, and alſo the value they ought to have ſet on this promiſe of their beneficent Creator to give them rain *in due ſeaſon*, and conſequently fruitful ſeaſons.

5 *Your threſhing ſhall reach unto the vintage.*] Your harveſt ſhall be ſo large, that before you can threſh it out, the vintage ſhall begin.

6 *Ye ſhall lie down, and none ſhall make you afraid.*] Ye ſhall have no need to keep watch by night: a beautiful picture of national tranquility---Thus Iſaiah ſays; *Thy gates ſhall be open continually; they ſhall not be ſhut day nor night*, chap. lx. 11.

10 *And bring forth the old becauſe of the new.*] Ye ſhall have ſo large a ſtock of the old corn left at harveſt, that ye ſhall be obliged to diſplace ſome of the former to make room for the latter.

13 *And made you go upright.*] Being no longer bowed down with heavy burthens, nor hanging down your heads with heavineſs.

14 *But if ye will not hearken unto me.*] But if ye deſpiſe my promiſes, and ſtill continue in vice and idolatry, I will viſit you with extraordinary plagues, with poverty and vexation at home, and alarms of war and deſtruction from abroad; ſo that your whole joy ſhall be turned into heavineſs, and your mirth into mourning.

16 *Terror, conſumption, and the burning ague.*] A noble, but an awful image of the puniſhments which the diſobedient muſt expect to ſuffer: *terror* denotes puſillanimity, that dejection of ſpirit which accompanies the loſs of national virtue: *conſumption and the burning ague*, i. e. poverty and famine, as the LXX render it, attended with ſuch dreadful diſeaſes as conſume the eyes, and make them look ghaſtly.

17 *Ye ſhall flee when none purſueth.*] A guilty perſon is terrified where no danger is, and national guilt produces national cowardice.

19 *I will break the pride of your power.*] I will effectually humble and mortify you.

I will make your heaven as iron, and your earth as braſs.] This is a proverbial manner of ſpeech, and conveys an awful idea of the anger of the Almighty; the heavens being repreſented as impenetrable to rain as iron, and the earth as having its vegetative ſtores locked up beneath a ſurface of braſs, ſo that a dreadful famine muſt be the conſequence.

21 And if ye walk contrary unto me, and will not hearken unto me: I will bring ſeven times more plagues upon you, according to your ſins.

22 I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattle, and make you few in number; and your *high*-ways ſhall be deſolate.

23 And if ye will not be reformed by me by theſe things, but will walk contrary unto me;

24 Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſins.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the ſtaff of your bread, ten women ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat, and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſins.

29 And ye ſhall eat the fleſh of your ſons, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhor you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt; becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs into their hearts in the lands of their enemies; and the ſound of a ſhaken leaf ſhall chaſe them; and they ſhall flee, as fleeing from a ſword: and they ſhall fall, when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

22 *I will ſend wild beaſts among you.*] In a figurative ſenſe they ſignify wicked rulers and tyrants, that prey upon the lives and fortunes of their people.

26 *When I have broken the ſtaff of your bread.*] Taken bread from you, which is the ſtaff and ſupport of life.

Ten women ſhall bake your bread in one oven.] The ſcarcity of bread ſhall be ſuch, that one oven ſhall be ſufficient to bake the bread of ten families, i. e. of a great many.

28 *Seven times for your ſins.*] Your obſtinate contempt of my laws ſhall be puniſhed with new and more grievous plagues. This denunciation was fulfilled in their captivity, in the days of Manaſſeh, Jehoiakim, and Zedekiah; for theſe latter calamities were at leaſt ſeven times greater, both for extent and duration, than the former perſecutions which they ſuffered from the Philiſtines and neighbouring nations.

29 *And ye ſhall eat the fleſh of your ſons.*] This is certainly the very utmoſt calamity that can happen to any people. See it deſcribed at large, and in moſt lively colours, Deut. xxviii. 53, 54, 55, 56, 57. And this ſentence was accordingly executed upon that rebellious people; firſt, in the ſiege of Samaria, 2 Kings vi. 29; next, in the ſiege of Jeruſalem, before the Babyloniſh captivity, Lam. iv. 10; and, finally, in the laſt deſtruction of Jeruſalem by the Romans; the horror of which is pathetically deſcribed by Joſephus, lib. vii. cap. 8.

30 *I will deſtroy your high places.*] The places where you worſhip your idols. The perpetual ſilence and awfulneſs which reign on the tops of mountains doubtleſs invited contemplative minds, in the firſt ages of the world, to make choice of them for the ſcenes of their devotion.

And cut down your images.] Properly, *your temples of the ſun.* It muſt be confeſſed, that, of all inanimate things, he is the faireſt viſible image of the Deity.

31 *I will not ſmell the ſavour,* &c.] I will neither hear your prayers, nor accept your ſacrifices.

32 *Your enemies---ſhall be aſtoniſhed.*] A ſtrong expreſſion to denote the dreadfulneſs of their calamities, at which their very enemies ſhall ſtand amazed.

36 *And the ſound of a ſhaken leaf ſhall chaſe them.*] They ſhall be ſo greatly enervated with fear, and their ſpirits ſo depreſſed with terror, that they ſhall fly at the leaſt noiſe.

38 *And the land of your enemies ſhall eat you up.*] You ſhall be ſwallowed up in the body of another nation, and never more return to the land I promiſed to your fathers. This ſentence was fully executed in the captivity of the ten tribes.

39 And they that are left of you ſhall pine away in their iniquity in your enemies lands; and alſo in the iniquities of their fathers ſhall they pine away with them.

40 If they ſhall confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity: becauſe, even becauſe they deſpiſed my judgements, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in in the land of their enemies, I will not caſt them away, neither will I abhor them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their ſakes remember the covenant of their anceſtors, whom I brought forth out of the land of Egypt in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes, and judgements, and laws, which the LORD made between him and the children of Iſrael, in mount Sinai by the hand of Moſes.

CHAP. XXVII.

1 *Concerning vows.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the perſons *ſhall be* for the LORD, by thy eſtimation.

3 And thy eſtimation ſhall be, of the male from twenty years old even unto ſixty years old, even thy eſtimation ſhall be fifty ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if *it be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five years old even unto twenty years old, then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a month old even unto five years old, then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixty years old and above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be poorer than thy eſtimation, then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him; according to his ability that vowed ſhall the prieſt value him.

9 And if *it be* a beaſt whereof men bring an offering unto the LORD, all that *any man* giveth of ſuch unto the LORD ſhall be holy.

10 He ſhall not alter it, nor change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt, then it and the exchange thereof ſhall be holy.

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40 *If they ſhall confeſs*, &c.] Here the Almighty promiſes, that however great their iniquity might be, ſucceeding generations ſhould not utterly deſpair; for, upon their ſincere humiliation, he would, in conſideration of the eminent piety of their anceſtors, again accept them for his people, and reſtore them to his favour, bleſſing, and protection.

45 *I will for their ſakes remember the covenant.*] It ſhould have been rendered, *I will, in their favour, remember the covenant*, &c. This is one of the paſſages of ſcripture from which the Jews derive great conſolation, promiſing themſelves from hence a ſure deliverance from their national exile. But as the Moſaic diſpenſation is at an end, they can have no claim to ſuch promiſes, unleſs they previouſly embrace the doctrine of Chriſtianity.

Notes on the Twenty-ſeventh Chapter.

Ver. 2 *When a man ſhall make a ſingular vow.*] i. e. By ſolemn promiſe ſhall ſeparate any thing from a common to a ſacred uſe. Some of the people, it is thought, being moved with the foregoing promiſes and threats, expreſſed a reſolution of dedicating themſelves, their children, or ſome of their goods to God, to the ſervice of the tabernacle, to miniſter to the prieſts in the neceſſary offices thereof, as gathering wood for the altar, ſupplying the ſanctuary with water, carrying out the aſhes, &c. which gave occaſion to the following rules, for the due regulation of ſuch vows.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD, then he ſhall preſent the beaſt before the prieſt:

12 And the prieſt ſhall value it, whether it it be good or bad: as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall add a fifth *part* thereof unto thy eſtimation.

14 And when a man ſhall ſanctify his houſe *to be* holy unto the LORD, then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it will redeem his houſe, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctify unto the LORD *ſome part* of a field of his poſſeſſion, then thy eſtimation ſhall be according to the ſeed thereof: an homer of barley ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctify his field from the year of jubile, according to thy eſtimation it ſhall ſtand.

18 But if he ſanctify his field after the jubile, then the prieſt ſhall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field will in any wiſe redeem it, then he ſhall add the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have ſold the field to another man, it ſhall not be redeemed any more.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field devoted; the poſſeſſion thereof ſhall be the prieſt's.

22 And if a *man* ſanctify unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, *even* unto the year of the jubile: and he ſhall give thine eſtimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary. Twenty gerahs ſhall be the ſhekel.

26 Only the firſtling of the beaſts, which ſhould be the LORD's firſtling, no man ſhall ſanctify it; whether *it be* ox, or ſheep: it *is* the LORD's.

27 And if *it be* of an unclean beaſt, then he ſhall redeem *it* according to thine eſtimation, and ſhall add a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 ¶ Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed; *but* ſhall ſurely be put to death.

16 *An homer of barley-ſeed ſhall be valued at fifty ſhekels.*] That is, as much land as an homer of barley will ſow, ſhall be rated at fifty ſhekels, or about five pounds ſeventeen ſhillings. There is great difference between this meaſure and that which occurs, Exod. xvi. 16: this is written *homer*, and that *ghomer*: now the *ghomer* was but the tenth part of an ephah, Exod. xvi. 36. whereas the *homer*, the meaſure here ſpoken of, was ten ephahs, or about ten buſhels of our meaſure.

29 *None devoted, which ſhall be devoted of men, ſhall be redeemed; but ſhall ſurely be put to death.*] The true meaning of this paſſage, which has given riſe to a great variety of diſputes, is plainly this, *Every thing which is devoted of men, ſhall not be redeemed, but ſhall ſurely die*; that is, every perſon which is given in pepetuity, ſhall not be redeemed, but ſhall die in that devoted ſtate: for though our verſion has it, *he ſhall ſurely be put to death*, in the original it is only, *dying, he ſhall die*; which muſt not be underſtood of being ſacrificed, or put to any violent uncommon death; but he ſhall not be redeemed, he ſhall continue till death in a devoted ſtate. Thus when God ſaid to Adam, *In the day thou eateſt thereof, thou ſhalt ſurely die*; or, as it is in the Hebrew, *dying, thou ſhalt die*; it is not, *thou ſhalt be put to death*, but *thou ſhalt die*. From which, and ſeveral other paſſages of ſcripture, it appears, that the expreſſion ſignifies ſimply *to die*. We have an example of the manner how perſons were devoted, or given to the Lord, in the prophet Samuel; whoſe mother vowed a vow unto the Lord, and ſaid, *O Lord of hoſts, if thou will*

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall add thereto the fifth *part* thereof.

32 ¶ And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the rod; the tenth ſhall be holy unto the LORD.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it; and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael in mount Sinai.

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wilt indeed look on the affliction of thine handmaid, and give unto thine handmaid a manchild, then I will give him unto the Lord all the days of his life, 1 Sam. i. 11. Accordingly, when the child was weaned, ſhe brought him, that he might appear before the Lord, and there *abide for ever*, or for life; which ſhews both how a perſon was devoted, and yet not ſacrificed, or made a victim to God. Thus all the difficulty of theſe words is removed, by interpreting them in a ſenſe quite natural, and conſiſtent with the whole tenor of ſcripture.

32 *Whatſoever paſſeth under the rod.*] The Jews underſtand this of the tything rod, which, being coloured with oker, a perſon held in his hand, placing himſelf at the door of the fold, and numbered the cattle as they came out one by one, marking every tenth with his rod. But Bochart underſtands it ſimply of the ſhepherd's crook, under which the flock paſſed as he numbered them. Maimonides ſays, the manner of decimating cattle was this: "they ſhut up all the lambs, kids, or calves, in a "ſtable, which had one door, ſo ſtrait that two of them could "not get out abreaſt; they then brought their dams to the "door, that the young ones, hearing their voice, might ſtrive to "get out, by *paſſing under the rod*: as faſt as they came out, "thoſe that ſtood by marked every tenth with red lead, and "whether it were male or female, with or without blemiſh, "the owner ſaid, *This ſhall be conſecrated to pay the tithes.*"

THE

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THE ARGUMENT.

This Book is called by the Greek *interpreters* NUMBERS, *becauſe it begins with an account of numbering or muſtering of the children of* Iſrael; *which was done in the beginning of the ſecond year after they came out of* Egypt. *It contains likewiſe ſeveral additional laws, relating to the conduct of the* Iſraelites, *both in civil and religious matters, and a repetition of ſome of the principal ordinances which tended to preſerve them ſteady in the ſervice of the true God, and free them from the errors and ſuperſtitions of the idolatrous nations. The whole comprehends an hiſtory of about* 38 *years; though moſt of the tranſactions here related fell out in the firſt and laſt of theſe years.*

CHAP. I.

1, 17 *The men of war numbered.* 47 *The Levites are exempted.*

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the tabernacle of the congregation, on the firſt *day* of the ſecond month, in the ſecond year after they were come out of the land of Egypt, ſaying,

2 Take ye the ſum of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll;

3 From twenty years old and upward, all that are able to go forth to war in Iſrael: thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a man of every tribe; every one head of the houſe of his fathers.

5 And theſe *are* the names of the men that ſhall ſtand with you. Of *the tribe of* Reuben; Elizur the ſon of Shedeur.

Notes on the Firſt Chapter.

Ver. 1 *And the Lord ſpake unto Moſes*, &c.] It was now about thirteen months ſince the Iſraelites had left Egypt, almoſt twelve of which they had reſided at mount Sinai, receiving all the foregoing laws and injunctions, relating to their conduct in civil and religious concerns. Before they left this ſtation, an order is given by God to Moſes and Aaron, that a general muſter be made, and an exact poll taken of all the Hebrew men, from the age of twenty and upward, the Levites excepted, and a careful diſtinction obſerved in the tribes, families, and houſholds, that every one might know, and deliver to his poſterity, a clear account from what tribe he deſcended, and to what family he belonged; God hereby further providing for aſcertaining the genealogy of the Meſſiah, who was to be born of this nation; and alſo ſhewing the Iſraelites how he had continued to make good the promiſe to Abraham of multiplying his ſeed, and at the ſame time to let them ſee what ſtrength they had in caſe of any attack from their enemies. See *Pyle*. Beſides theſe general reaſons, the particular deſign of muſtering the people at this time, was in order to the better diſpoſing of their camp about the tabernacle, which was now ſet up, and for their more regular march, when they removed from mount Sinai, which they were to do ſhortly.

On the firſt day of the ſecond month, &c.] Of the ſecond month of the ſeeond year, anſwering to part of our April and May.

3 *All that are able to go forth to war*, &c.] It appears from hence, that thoſe who were aged or infirm, were omitted in the muſter, as being unable to go out to war. This cuſtom of numbering all that were able to bear arms, and who were all obliged upon ſome occaſions to go forth to battle, was common among other nations as well as the Jews; and hence it is, that we read of ſuch mighty armies being ſent into the field, as appear hardly credible to thoſe who judge of the ancient manners and cuſtoms by thoſe of our own times. See *Le Clerc*.

5 *Of the tribe of Reuben*, &c.] The tribes are placed in the order of their mothers who bare them, and not in that of their birth. Firſt the children of Leah, then thoſe of Rachel, and after them the children of the two handmaids.

6 Of Simeon; Shelumiel the ſon of Zuriſhaddai.
7 Of Judah; Nahſhon the ſon of Amminabab.
8 Of Iſſachar: Nethaneel the ſon of Zuar.
9 Of Zebulun; Eliab the ſon of Helon.
10 Of the children of Joſeph: of Ephraim, Eliſhama the ſon of Ammihud; of Manaſſeh, Gamaliel the ſon of Pedahzur.
11 Of Benjamin; Abidan the ſon of Gideoni.
12 Of Dan; Ahiezer the ſon of Ammiſhaddai.
13 Of Aſher; Pagiel the ſon of Ocran.
14 Of Gad; Eliaſaph the ſon of Deuel.
15 Of Naphtali; Ahira the ſon of Enan.
16 Theſe *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thouſands in Iſrael.
17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.
18 And they aſſembled all the congregation together on the firſt *day* of the ſecond month, and they declared their pedigrees after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward by their polls.
19 As the LORD commanded Moſes, ſo he numbered them in the wilderneſs of Sinai.
20 And the children of Reuben, Iſrael's eldeſt ſon, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
21 Thoſe that were numbered of them, *even* of the tribe of Reuben, *were* forty and ſix thouſand and five hundred.
22 Of the children of Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
23 Thoſe that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thouſand and three hundred.
24 Of the children of Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
25 Thoſe that were numbered of them, *even* of the tribe of Gad, *were* forty and five thouſand ſix hundred and fifty.
26 Of the children of Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
27 Thoſe that were numbered of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.
28 Of the children of Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
29 Thoſe that were numbered of them, *even* of the tribe of Iſſachar, *were* fifty and four thouſand and four hundred.
30 Of the children of Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
31 Thoſe that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and ſeven thouſand and four hundred.
32 Of the children of Joſeph, *namely*, of the children of Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
33 Thoſe that were numbered of them, *even* of the tribe of Ephraim, *were* forty thouſand and five hundred.
34 Of the children of Manaſſeh, by their generations, after their families, by the houſe

14 *The ſon of Deuel.*] He is called Reuel, chap. ii. 14.
16 *Princes of the tribes.*] Men of rank and diſtinction in their reſpective tribes, as appears from the noble offerings which each of them made at the dedication of the altar, chap. vii. 2. probably they were judges and officers.

of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Thoſe that were numbered of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Thoſe that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and four hundred.

38 Of the children of Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Thoſe that were numbered of them, *even* of the tribe of Dan; *were* threeſcore and two thouſand and ſeven hundred.

40 Of the children of Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Thoſe that were numbered of them, *even* of the tribe of Aſher, *were* forty and one thouſand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Thoſe that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and four hundred.

44 Theſe *are* thoſe that were numbered, which Moſes and Aaron numbered, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbered of the children of Iſrael, by the houſe of their fathers, from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbered, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof; and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the ſtranger that cometh nigh, ſhall be put to death.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1 *The order of the tribes in their tents.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

46 *All they that were numbered.*] It is worthy of remark here, that the ſum total of this muſter, namely, 603,550 men, is the very ſame with that mentioned, Exod. xxxviii. 26. Perhaps, a few odd numbers in both are omitted; for we cannot well ſuppoſe, that not one man of them had died ſince their laſt numbering, which was now ſeven months ago.

47 *But the Levites were not numbered.*] They were ſeparated for the ſervice of the tabernacle.

53 *The Levites ſhall pitch round about the tabernacle.*] They were ordered to be a conſtant guard, to prevent any perſon from approaching nearer to God than was allowed, and by that means of incurring the divine diſpleaſure.

Notes

2 Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their father's houſe: far off about the tabernacle of the congregation ſhall they pitch.

3 And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of Iſſachar: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

6 And his hoſt, and thoſe that were numbered thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbered thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies. Theſe ſhall firſt ſet forth.

10 On the ſouth-ſide *ſhall be* the ſtandard of the camp of Reuben, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur.

11 And his hoſt, and thoſe that were numbered thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him *ſhall be* the tribe of Simeon: and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbered of them, *were* fifty and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Deuel.

15 And his hoſt, and thoſe that were numbered of them, *were* forty and five thouſand and ſix hundred and fifty.

16 All that were numbered in the camp of Reuben, *were* an hundred thouſand and fifty and one thouſand and four hundred and fifty, throughout their armies. And they ſhall ſet forth in the ſecond rank.

17 Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 On the weſt-ſide *ſhall be* the ſtandard of the camp of Ephraim, according to their armies: and the captain of the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud.

19 And his hoſt, and thoſe that were numbered of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſon of Pedahzur.

Notes on the Second Chapter.

Ver. 2 *Every man of the children of Iſrael ſhall pitch by his own ſtandard.*] The ſtandard ſeems to have been the common banner under which every three tribes were united; beſides which, each tribe ſeems to have had a ſeparate enſign, in the nature of our colours. How theſe ſtandards were diſtinguiſhed is quite uncertain: the modern Jews ſay they carried different figures, as thoſe of a lion, ox, eagle, &c. but it is not probable that Moſes would have ſuffered ſuch images to be made and expoſed to the view of all the people, who were ſo prone to idolatry. Probably each ſtandard was diſtinguiſhed with the name of its reſpective tribe or tribes.

9 *Theſe ſhall firſt ſet forth.*] Theſe were the largeſt body, and therefore moſt proper to march in the van of the Iſraelitiſh army. They conſiſted of no leſs than an hundred eighty-ſix thouſand four hundred men, ready prepared for war.

17 *Every man in his place by their ſtandards.*] The march of the Iſraelites, according to Le Clerc, was as follows; firſt, the ſons of Gerſhom and Merari, bearing the tabernacle, ſet forward with the ſtandard of Judah; but afterwards made a halt, till the Kohathites came up with the parts of the ark, and then all the Levites marched together, following the ſtandard of Reuben in the midſt of the camp, the tribe of Judah leading the van, and thoſe of Dan bringing up the rear. In this manner they marched; and, when the pillar of the cloud reſted, they pitched their tents in the ſame order as before, which was ſo beautiful, that when Balaam beheld the camp of Iſrael from an eminence, he exclaimed with admiration, *How goodly are thy tents, O Jacob! and thy tabernacles, O Iſrael! As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beſide the waters*, Numb. xxiv. 5, 6. The Jews ſay, this camp made a ſquare of twelve miles in compaſs about the tabernacle, three miles on each ſide.

21 And his hoſt, and thoſe that were numbered of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe that were numbered of them, *were* thirty and five thouſand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies. And they ſhall go forward in the third rank.

25 The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbered of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him *ſhall be* the tribe of Aſher: and the captain of the children of Aſher *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbered of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbered of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbered in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred. They ſhall go hindmoſt with their ſtandards.

32 Theſe *are* thoſe which were numbered of the children of Iſrael, by the houſe of their fathers. All thoſe that were numbered of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbered among the children of Iſrael; as the LORD commanded Moſes.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

CHAP. III.

5 *The Levites ſervice.* 40 *The firſt-born freed.* 44 *The overplus redeemed.*

THESE alſo *are* the generations of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in mount Sinai.

2 And theſe *are* the names of the ſons of Aaron; Nadab the firſt-born, and Abihu, Eleazar, and Ithamar.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated to miniſter in the prieſt's office.

4 And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtered in the prieſt's office in the ſight of Aaron their father.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

Notes on the Third Chapter.

Ver. 1 *Theſe alſo are the generations*, &c.] The word *generations* properly denotes poſterity or deſcendants; but as only Aaron's poſterity are named, it ſeems moſt natural to underſtand it here, as implying paſſages in their hiſtory, or a relation of what happened to them; as the word is uſed, Gen. ii. 4. If it ſhould be aſked why Aaron's ſons were ſettled in the prieſthood, while thoſe of Moſes were only Levites? It may be anſwered, that the ſons of Moſes were probably excluded from the prieſthood, becauſe their mother was an Egyptian, and not deſcended from any of the tribes of Iſrael, Exod. ii. 21.

6 *Preſent them before Aaron the prieſt, that they may miniſter unto him.*] That they may receive the orders of Aaron, and aſſiſt him, and the reſt of the prieſts, who were the immediate miniſters of God. In the wilderneſs the Levites had a peculiar charge, not only to guard the tabernacle, by keeping a watch day and night about it, but alſo to take it down, to carry it when they removed, and to ſet it up again when they reſted. When ſettled in Canaan, they had leſs to do of this kind; but ſtill the charge of the tabernacle lay upon them, and they miniſtred to the prieſts as before. In David's time ſome of them were appointed ſingers and players upon inſtruments in the morning and evening ſervice. Others ſtood at the ſeveral gates of the tabernacle, and afterwards of the temple, as guards of the ſacred treaſury, and of things dedicated to God. For the more regular diſcharge of which functions, they were diſtributed into different claſſes or courſes. See *Patrick*.

7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſt's office: and the ſtranger that cometh nigh ſhall be put to death.

11 And the LORD ſpake unto Moſes, ſaying,

12 And I, behold, I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born that openeth the matrice among the children of Iſrael: therefore the Levites ſhall be mine.

13 Becauſe all the firſt-born *are* mine: *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt: mine ſhall they be: I *am* the LORD.

14 And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi after the houſe of their fathers, by their families: every male from a month old and upward ſhalt thou number them.

16 And Moſes numbered them according to the word of the LORD, as he was commanded.

17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi. Theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe are the families of the Gerſhonites.

22 Thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbered of them, *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the ſervice thereof.

27 And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thouſand

9 *They are wholly given unto him out of the children of Iſrael.*] They are ſet apart out of the whole body of Iſrael, to ſerve under the prieſts in the ſacred miniſtry of the tabernacle. And, as they attended on the public ſervice, ſo they had a public maintenance appointed them.

12 *I have taken the Levites inſtead of the firſt-born.*] Every firſt-born was conſecrated to the ſervice of the Lord, in remembrance of their being ſpared, when all thoſe of Egypt were deſtroyed. But God was now pleaſed to releaſe the Iſraelites from this obligation, by ſubſtituting the tribe of Levi to be the perpetual miniſters of religion, inſtead of the firſt-born males. The Levites obtained this favour from the great zeal they ſhewed for the ſervice of God, againſt the worſhippers of the golden calf. See note on Exod. xxxii. 28.

15 *Every male from a month old.*] The other tribes were numbered from twenty years old and upward, to know how many were fit to bear arms; but the Levites were numbered only to know how many there were of them in all, that they might be exchanged for an equal number of the firſt-born; and therefore it was neceſſary all ſhould be numbered without diſtinction, even from a month old, the age at which the firſtling males were appointed to be redeemed.

23 *The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.*] The camp of the prieſts and Levites is appointed to be of a ſquare form, like that of the other Iſraelites, chap. ii. 1. On the weſt-ſide were the ſons of Gerſhon; on the ſouth the ſons of Kohath; on the north the ſons of Merari; and on the eaſt, before the entrance of the tabernacle, the tents of Moſes and Aaron were pitched.

and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath, shall pitch on the side of the tabernacle south-ward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest, *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle north-ward.

36 And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I *am* the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels a-piece by the poll, after the shekel of the sanctuary shalt thou take *them*. The shekel *is* twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; a thousand three hun-

39 *Were twenty and two thousand.*] If we add the sums beforementioned, ver. 22, 28, and 34, together, the total will amount to 22,300; but it is conjectured, that the 300 are omitted, as being the first-born of the Levites themselves, and, consequently, belonged to God already, and therefore could not be exchanged for the first-born of their tribes. *Patrick* and *Le Clerc*.

43 *And all the first-born males—were twenty and two thousand two hundred and threescore and thirteen.*] It may appear strange, that from above 600,000 full grown men, there should be no more first-born sons: but it must be remembered, that only those were numbered who had been born since the slaughter of the Egyptians, which was not much above a year ago; for it was only from that time that the first-born were to be consecrated to God.

Notes

dred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

1 *The Levites ſervices,* 17 *and office.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers;

3 From thirty years old and upward even until fifty years old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 And when the camp ſetteth forward, Aaron ſhall come and his ſons, and they ſhall take down the covering vail, and cover the ark of teſtimony with it:

6 And ſhall put thereon the covering of badgers ſkins, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof.

7 And upon the table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and covers to cover withal: and the continual bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the candleſtick of the light, and his lamps, and his tongs, and his ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkins, and ſhall put *it* upon a bar.

11 And upon the golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkins, and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſtry, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers ſkins, and ſhall put *them* on a bar.

13 And they ſhall take away the aſhes from the altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkins, and put to the ſtaves of it.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that, the ſons of Kohath ſhall come to bear *it:* but they ſhall not touch *any* holy thing, leſt they die. Theſe *things are* the burden of the ſons of Kohath in the tabernacle of the congregation.

16 And to the office of Eleazar the ſon of

Notes on the Fourth Chapter.

Ver. 3. *To do the work in the tabernacle.*] It ſhould have been tranſlated, *about the tabernacle*; for they were not permitted to enter into it. The work here appointed for the Levites being very laborious, ſuch as carrying the ark, and other ſacred things on their ſhoulders, though they marched never ſo far, Moſes and Aaron were ordered to ſelect, out of every one of the fore-mentioned families of the Levites, ſuch perſons as were moſt ſtrong and able for the purpoſe.

6 *The covering of badgers ſkins.*] The ark was to be covered firſt with the vail, then with two other coverings made on purpoſe, one of leather, and the other of blue ſtuff. This covering of the ſacred things was not only to defend them from the weather, but to preſerve the greater reverence towards them, by hiding them from the curious eyes of the multitude. It is not likely that the Hebrew words which we tranſlate *badgers ſkins*, are properly rendered, for a badger was an unclean beaſt by the law of Moſes. See *Ainſworth.*

And ſhall put in the ſtaves thereof.] The ſtaves were never to be taken out of the rings, Exod. xxv. 15.

10 *And ſhall put it upon a bar.*] Rather *upon a bier*; for the word implies any inſtrument whereby things are removed from one place to another.

14 *Spread upon it a covering.*] Before they began any journey, the great altar being made clean, was with all its veſſels and appurtenances packed up in two of the fore-mentioned coverings, and carried by its own ſtaves.

18 *Cut ye not off,* &c.] Do not occaſion the death of ſo many perſons, by neglecting to teach them with what awful reverence ſuch holy things are to be treated.

Aaron the prieſt *pertaineth* the oil for the light, and the ſweet incenſe, and the daily meat-offering, and the anointing oil, *and* the over-ſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things: Aaron and his ſons ſhall go in, and appoint them every one to his ſervice and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirty years old and upward until fifty years old ſhalt thou number them; all that enter in to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſons ſhall be all the ſervice of the ſons of the Gerſhonites, in all their burthens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon in the tabernacle of the congregation: and their charge *ſhall be* under the hand of Ithamar the ſon of Aaron the prieſt.

29 As for the ſons of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty years old and upward even unto fifty years old ſhalt thou number them, every one that entereth into the ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof,

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords, with all their inſtruments, and with all their ſervice: and by name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſon of Aaron the prieſt.

34 And Moſes and Aaron and the chief of the congregation numbered the ſons of the Kohathites after their families, and after the houſe of their fathers;

35 From thirty years old and upward even unto fifty years old, every one that entereth in to the ſervice, for the work in the tabernacle of the congregation.

36 And thoſe that were numbered of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbered of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; which Moſes and Aaron did number, according to the commandment of the LORD by the hand of Moſes.

38 And thoſe that were numbered of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers,

34 *And Moſes and Aaron—numbered.*] They took an exact account of theſe Levite-carriers in each claſs, as God had ordered them, and their numbers ſtood thus:

Kohathites,	2750
Gerſhonites,	2630
Merarites,	3200
	8580

Notes

39 From thirty years old and upward even unto fifty years old, every one that entereth in to the ſervice, for the work in the tabernacle of the congregation;

40 Even thoſe that were numbered of them, throughout their families, by the houſe of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbered of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation; whom Moſes and Aaron did number, according to the commandment of the LORD.

42 And thoſe that were numbered of the families of the ſons of Merari, throughout their families, by the houſe of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth in to the ſervice, for the work in the tabernacle of the congregation;

44 Even thoſe that were numbered of them after their families, were three thouſand and two hundred:

45 Theſe *be* thoſe that were numbered of the families of the ſons of Merari, whom Moſes and Aaron numbered according to the word of the LORD by the hand of Moſes.

46 All thoſe that were numbered of the Levites, whom Moſes and Aaron and the chief of Iſrael numbered, after their families, and after the houſe of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the ſervice of the miniſtry, and the ſervice of the burden in the tabernacle of the congregation;

48 Even thoſe that were numbered of them were eight thouſand and five hundred and fourſcore.

49 According to the commandment of the LORD, they were numbered by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbered of him, as the LORD commanded Moſes.

CHAP. V.

1 *The unclean put out of the camp.* 5 *Reſtitution enjoined.* 11 *The trial of jealouſy.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they put out of the camp every leper, and every one that hath an iſſue, and whoſoever is defiled by the dead:

3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their camps in the midſt whereof I dwell.

4 And the children of Iſrael did ſo, and put them out without the camp: as the LORD ſpake unto Moſes, ſo did the children of Iſrael.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Speak unto the children of Iſrael, When a man or woman ſhall commit any ſin that men commit, to do a treſpaſs againſt the LORD, and that perſon be guilty;

7 Then they ſhall confeſs their ſin which they have done: and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

8 But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the LORD, *even* to the prieſt; beſide the ram of the atonement, whereby an atonement ſhall be made for him.

9 And every offering of all the holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his.

10 And every man's hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be his.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any man's wife go aſide, and commit a treſpaſs againſt him,

Notes on the Fifth Chapter.

Ver. 2 *Put out of the camp every leper.*] Probably the camp of each tribe had ſome vacant ſpace left, which was reckoned without the camp, and that here the unclean were lodged by themſelves; for it ſeems too ſevere to baniſh them quite beyond the bounds of the camp, at a great diſtance from all their friends and relations. Theſe legal pollutions figured the pollutions of ſin; and the removing ſuch out of the camp of the Lord, repreſented the excluſion of impure minds out of the kingdom of heaven. *Ainſworth.*

6 *And that perſon be guilty.*] Rather, *be ſenſible of his guilt.*

7 *Then they ſhall confeſs.*] Or, and *if they ſhall confeſs.*

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse.

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lien with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among the people, when the LORD doth make thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, Amen, Amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband; that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

16 *Shall bring her near.*] Rather, *shall bring it*, namely, her offering, *and set it before the Lord.*

17 *And of the dust*, &c.] Dust was a sign of sorrow and affliction; and being the dust of the tabernacle, it taught her to fear judgment from the Lord.

18 *Uncover the woman's head.*] The Jews understood by this the shaving the woman's hair, or, at least, cutting the curls off. They add, that they tore her cloaths down to her breast, and tied them with a packthread: others say that her cloaths were exchanged for a black suit, in token of mourning; and in this manner she was exposed to public view. These circumstances, they tell us, had something so terrible in them to the Jewish women, especially such as had any desire of maintaining their character for chastity, that they studied nothing more than to keep themselves free from any suspicion, that might expose them to this trial, which they dreaded worse than death. *Universal History*, vol. III. p. 138.

19 *The priest shall charge her by an oath.*] The priest shall adjure her in the name of God, to declare the truth of her case, assuring her, that if she was conscious of her innocence she had nothing to fear; but if she knew herself guilty, she might expect to suffer every thing threatened in the law.

21 *The Lord make thee a curse.*] The Lord make thee so terrible a monument of his wrath, that others may make thy case a model of imprecation, saying, *if I swear falsly, may God punish me as he did such a woman.*

And he shall blot them out with the bitter water.] Or, as it might have been rendered, *he shall blot them out into the bitter water:* for he was to scrape them into the bitter water, or wash them with it, till they were quite obliterated, that the woman might, as it were, drink the words of execration.

27 *If she be defiled*, &c.] The Jews tells us, that if she was guilty, the consequences were immediately seen in her countenance; for she grew pale, and her eyes seemed ready to start out

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

CHAP. VI.

1 *The law of the Nazarite.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

3 He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

4 All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no rasor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy; *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD, he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him,

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out of her head; and, lest the temple should be polluted by her death, she was immediately carried out, and died instantly, with all the ignominious circumstances related in the curses.

The Jews were not the only people who had recourse to portentous and extraordinary methods for discovering the truth, in cases of suspected guilt. The heathens had also their *water of conviction*, which Philostratus tells us had a mild aspect, and tasted sweet to those who had sworn conscientiously; but had such an antipathy to the perjured, that first their eyes, their hands, their feet were affected, and then their whole body broke out into blisters and imposthumes. Among our Saxon ancestors, the manner of trial of fire-ordeal, and others of the same kind, had a near affinity with this of the Jews, it being expected that God would work a miracle to clear the innocent, and convict the guilty. And hence Grotius justly remarks, that it was no wonder that the Almighty should among his own people, produce a miraculous effect for detecting a most heinous crime, and very difficult to be proved, since instances of the same kind are found in the history of other nations.

29 *This is the law of jealousies.*] These are the methods to be observed in detecting the crime of adultery. This method of detecting adultery was never used after the return of the Jews from the Babylonish captivity, on two accounts, first, because adulteries were become so frequent, that the whole time of the priests would have been spent in performing the ceremonies: secondly, because they thought it unpardonable to eraze the name of God so often in the waters of bitterness. When therefore any husband had conceived just suspicions against the fidelity of his wife, and had witnesses to depose that they had seen her privately with the suspected person, contrary to the direction of her husband, she was immediately divorced, and deprived of her dowry.

Notes on the Sixth Chapter.

Ver. 1 *And the Lord spake unto Moses,* &c.] The foregoing law, relating to adultery, was followed by another respecting those who, by an extraordinary course of religious devotion, were desirous to prevent that and all other sins of uncleanness, by vowing or devoting themselves to God for a certain time, in a very strict and uncommon measure of religious purity.

2 *When either man or woman,* &c.] A woman might make this vow as well as a man, provided she was at her own disposal, and not under the power of a parent or husband, by whose authority this vow might be annulled.

A vow of a Nazarite.] The word *Nazarite* signifies *separated*, because those who came under this vow separated themselves from company, and the diversions of the world. It is considered as a peculiar happiness, and mark of God's favour to the Jewish nation, to have such persons raised up among them, to be examples of a holy life. *I raised up of your sons for prophets, and of your young men for Nazarites*, Amos ii. 11. And the prophet Jeremiah tells us, in bewailing the sad estate of Zion, that *her Nazarites were purer than snow*, Lam. iv. 7.

4 *From the kernels to the husk.*] *From the grape-stones, even,* &c. i. e. no liquor made of any part of the grape.

5 *There shall no rasor come upon his head.*] No part of his hair or beard shall be taken off by any instrument whatever. This is the second rule he was to observe, namely, to let the locks of his hair grow, to betoken austerity, his renouncing the pleasures of the world, and betaking himself to a severer sort of life. For the same reasons such persons were wont not only to let their beards and hair grow, but also to wear a hairy garment: such a one St. John wore, Mat. iii. 4. as Elijah did before him, 2 Kings, i. 8.

7 *The consecration of his God is upon his head.*] Le Clerc renders it, *the crown of his God is upon his head*; and indeed the word which we render *consecration*, signifies also a *crown*. And the wise man tells us, that *the hoary head is a crown of glory, if it be found in the way of righteousness*, Prov. xvi. 31.

9 *He hath defiled the head of his consecration.*] The whole person is defiled, and consequently the hair of his head, therefore unfit to be offered to God, and burnt to his honour: whence the

polluted

and he hath defiled the head of his conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

10 And on the eighth day he ſhall bring two turtles or two young pigeons to the prieſt, to the door of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſin-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the dead, and ſhall hallow his head that ſame day.

12 And he ſhall conſecrate unto the LORD the days of his ſeparation, and ſhall bring a lamb of the firſt year for a treſpaſs-offering: but the days that were before ſhall be loſt, becauſe his ſeparation was defiled.

13 And this *is* the law of the Nazarite: When the days of the ſeparation are fulfilled, he ſhall be brought unto the door of the tabernacle of the congregation:

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt year without blemiſh for a burnt-offering, and one ew-lamb of the firſt year without blemiſh for a ſin-offering, and one ram without blemiſh for peace-offerings,

15 And a baſket of unleavened bread, cakes and fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſin-offering, and his burnt-offering:

17 And he ſhall offer the ram *for* a ſacrifice of peace-offerings unto the LORD, with the baſket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 And the Nazarite ſhall ſhave the head of his ſeparation at the door of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

19 And the prieſt ſhall take the ſodden ſhoulder of the ram, and one unleavened cake out of the baſket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

20 And the prieſt ſhall wave them *for* a wave-offering before the LORD: this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his ſeparation, beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto Aaron and to his ſons, ſaying, On this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them,

24 The LORD bleſs thee, and keep thee:

25 The LORD make his face ſhine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they ſhall put my name upon the children of Iſrael, and I will bleſs them.

CHAP. VII.

1, 10 *The princes offerings.* 89 *God ſpeaketh to Moſes from the mercy-ſeat,*

polluted hair was ordered to be ſhaved off, that new hair might grow inſtead of it.

11 *For that he ſinned by the dead.*] He hath contracted a legal uncleanneſs by touching or being near a dead body: which, though it happened involuntarily, yet being a breach of the ceremonial law, was to be purged in this manner. The Rabbins tell us, that the reaſon for this was to make men more cautious how they contracted any defilement; and from hence that famous ſaying among them had its riſe, *Diligence begets caution, and caution purity, and purity holineſs.*

12 *The days that were before ſhall be loſt.*] i. e. Shall not be reckoned: if he had vowed to be a Nazarite for a whole year, and in the twelfth month happened to touch a dead carcaſe, all the foregoing eleven months went for nothing, and he was to begin his year's vow again.

25 *The Lord make his face ſhine upon thee.*] This metaphor is taken from the ſun, whoſe light and heat chears and enlivens the face of nature; and when a perſon enjoys the ſenſible effects of the Divine Favour, the face or countenance of the Lord is ſaid to ſhine upon him.

26 *The Lord lift up his countenance upon thee.*] That is, grant thee his favour and protection.

Notes

AND it came to paſs on the day that Moſes had fully ſet up the tabernacle, and had anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers, (who *were* the princes of the tribes, and were over them that were numbered,) offered:

3 And they brought their offering before the LORD, ſix covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the ſervice of the tabernacle of the congregation; and thou ſhalt give them unto the Levites, to every man according to his ſervice.

6 And Moſes took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the ſons of Gerſhon, according to their ſervice.

8 And four wagons and eight oxen he gave unto the ſons of Merari, according unto their ſervice, under the hand of Ithamar the ſon of Aaron the prieſt.

9 But unto the ſons of Kohath he gave none: becauſe the ſervice of the ſanctuary belonging unto them, *was that* they ſhould bear upon their ſhoulders.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar.

12 And he that offered his offering the firſt day, was Nahſhon the ſon of Amminadab of the tribe of Judah:

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

16 One kid of the goats for a ſin-offering:

17 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs

Notes on the Seventh Chapter.

Ver. 1 *On the day that Moſes had fully ſet up the tabernacle*, &c.] That is, on the day after every thing was finiſhed relating to the tabernacle, the prieſts, Levites, &c. after the camp was formed, and the tribes ranged under their ſeveral ſtandards.

10 *And the princes offered for dedicating of the altar.*] Le Clerc infers, from the great number of ſacrifices here mentioned, that the wilderneſs was not entirely deſert, but had in many places paſtures, ſince the Iſraelites had ſtill ſo many cattle as to be able to ſupply the offerings here mentioned, and alſo to celebrate the paſſover, which required a very large number of kids and lambs. And this is confirmed by a paſſage in Samuel, where mention is made of the flocks of the Amalekites, and of thoſe of Nabal in the wilderneſs of Paran, 1 Sam. xv. 9.

11 *They ſhall offer—each prince on his day.*] This order prolonged the dedication no leſs than twelve days. When theſe twelve days began is not eaſy to determine abſolutely, though it may reaſonably be computed in the following manner. The tabernacle was erected on the firſt day of the firſt month of the ſecond year after the Iſraelites came out of Egypt, Exod. xl. 17. Seven days were ſpent in the conſecration of it and the altar, &c. xxix. 37. On the eighth day began the conſecration of the prieſts, which laſted ſeven days longer, Lev. viii. 33. On the fourteenth day they kept the paſſover, and the feaſt of unleavened bread, chap. ix. 1. which laſted till the two and twentieth. The reſt of the month we may ſuppoſe to have been ſpent in delivering the laws mentioned in the book of Leviticus. After which, on the firſt day of the ſecond month, began the numbering of the people, Numb. i. which may be ſuppoſed to have laſted three days: on the fourth, the Levites were numbered, Numb. iii. 14. On the next day we may ſuppoſe they were offered to God, and given to the prieſts. On the ſixth day followed their conſecration, mentioned chap. viii. 7. On the ſeventh their ſeveral charges were parted among them, as mentioned chap. iv. After which we may ſuppoſe the princes to have begun to offer on the eighth day of the ſecond month, which laſted laſted twelve days, namely, till the nineteenth day incluſive: and on the twentieth of the ſecond month, they removed to the wilderneſs of Paran, chap. x. 11, 12.

13 *One ſilver charger.*] As all the veſſels of the ſanctuary were of gold, this charger, or broad diſh, ſeems to have been deſigned for the altar of burnt-offerings in the court of the tabernacle. Perhaps the uſe of it was to receive the fleſh offered at the altar, or the fine flour for meat-offerings: its weight was 130 ſhekels, or about 65 ounces. The bowl was for receiving the blood, and it weighed 70 ſhekels, or about 35 ounces.

14 *One ſpoon of ten ſhekels of gold.*] The Hebrew word which we render *a ſpoon*, ſignifies any hollow or concave veſſel, probably to take up the incenſe, in order to throw it upon the coals in the cenſer. It is true, in the ſolemn expiation, the high-prieſt was to take up the incenſe in his hand, and throw it on the fire, Lev. xvi. 12. But it might be otherwiſe ordered on ſpecial occaſions.

of the firſt year: this *was* the offering of Nahſhon the ſon of Amminadab.

18 On the ſecond day Nethaneel the ſon of Zuar, prince of Iſſachar, did offer:

19 He offered *for* his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

22 One kid of the goats for a ſin-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Nethaneel the ſon of Zuar.

24 On the third day Eliab the ſon of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

28 One kid of the goats for a ſin-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliab the ſon of Helon.

30 On the fourth day Elizur the ſon of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

34 One kid of the goats for a ſin-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Elizur the ſon of Shedeur.

36 On the fifth day Shelumiel the ſon of Zuriſhaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden ſpoon of ten *ſhekels* full of incenſe:

39 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

40 One kid of the goats for a ſin-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Shelumiel the ſon of Zuriſhaddai.

42 On the ſixth day Eliaſaph the ſon of Deuel, prince of the children of Gad, *offered:*

43 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

46 One kid of the goats for a ſin-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliaſaph the ſon of Deuel.

48 On the ſeventh day Eliſhama the ſon of

18 *On the ſecond day*, &c.] It may not be improper to obſerve, that the reaſon for the offering of the princes being all of the ſame value, was probably to prevent all vain-boaſting, and emulation among men of equal rank and authority. If any ſhould object againſt ſo many repetitions, they ſhould remember, that ſuch repetitions are more ſuitable to the ſimplicity of the primitive times. Hence we meet with ſo many of them in Homer, who is thought to have lived near the times of Moſes.

Ammihud, prince of the children of Ephraim, *offered:*

49 His offering was one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

52 One kid of the goats for a ſin-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Eliſhama the ſon of Ammihud.

54 On the eighth day *offered* Gamaliel the ſon of Pedahzur, prince of the children of Manaſſeh:

55 His offering *was* one ſilver charger, of the weight of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

58 One kid of the goats for a ſin-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Gamaliel the ſon of Pedahzur.

60 On the ninth day Abidan the ſon of Gideoni, prince of the children of Benjamin, *offered:*

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ram, one lamb of the firſt year, for a burnt offering:

64 One kid of the goats for a ſin-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Abidan the ſon of Gideoni.

66 On the tenth day Ahiezer the ſon of Ammiſhaddai, prince of the children of Dan, *offered:*

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

70 One kid of the goats for a ſin-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Ahiezer the ſon of Ammiſhaddai.

72 On the eleventh day Pagiel the ſon of Ocran, prince of the children of Aſher, *offered:*

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

76 One kid of the goats for a ſin-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Pagiel the ſon of Ocran.

78 On the twelfth day Ahira the ſon of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ram, one lamb of the firſt year, for a burnt-offering:

82 One kid of the goats for a ſin-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the firſt year: this *was* the offering of Ahira the ſon of Enan.

84 This *was* the dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy: all the ſilver veſſels *weighed* two thouſand and four hundred *ſhekels*, after the ſhekel of the ſanctuary.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels*.

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the firſt year twelve, with their meat-offering: and the kids of the goats for ſin-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings *were* twenty and four bullocks, the rams ſixty, the he-goats ſixty, the lambs of the firſt year ſixty. This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moſes was gone into the tabernacle of the congregation, to ſpeak with him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the two cherubims: and he ſpake unto him.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The conſecration of the Levites.* 23 *The age and time of their ſervice.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof, over againſt the candleſtick; as the LORD commanded Moſes.

4 And this work of the candleſtick *was of* beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle water of purifying upon them, and let them ſhave all their fleſh, and let them waſh their clothes, and *ſo* make themſelves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oil, and another young bullock ſhalt thou take for a ſin-offering.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation: and thou ſhalt gather the whole aſſembly of the children of Iſrael together:

10 And thou ſhalt bring the Levites before the LORD: and the children of Iſrael ſhall put their hands upon the Levites.

85 *All the ſilver veſſels weighed two thouſand and four hundred ſhekels.*] That is, about an hundred pounds troy.

89 *Heard the voice of one ſpeaking unto him from off the mercy-ſeat.*] We are here told the manner how God communicated his will to Moſes, not by ſome impreſſion upon his mind in a viſion, or by repreſenting things to him in a dream, but by a clear and diſtinct voice; but at the ſame time, he ſaw no image nor ſimilitude. And hence the moſt holy place, which contained the ark and mercy-ſeat, whence the divine voice proceeded, is called *debir*, the oracle, 1 Kings, vi. 23.

Notes on the Eighth Chapter.

Ver. 2 *Shall give light over againſt the candleſtick.*] Rather, *ſhall ſhine from before the face of the candleſtick*; ſhall lighten every part of the room wherein the candleſtick was placed; the ſanctuary had no windows, therefore all the light proceeded from the lamps placed on the candleſtick.

3 *He lighted the lamps thereof, over againſt the candleſtick.*] Or rather, the lamps placed on all the branches of the candleſtick.

7 *Sprinkle water of purifying upon them.*] That is, water of purification from ſin: this water was prepared with the aſhes of a red heifer, which had been offered for a burnt-offering, chap. xix. 17.

10 *The children of Iſrael ſhall put their hands upon the Levites.*] By this ſign the children of Iſrael expreſſed their ſeparating the Levites to the ſervice of the ſanctuary, inſtead of their firſt-born, and their transferring to the former the charge which would otherwiſe have belonged to the latter.

11 And Aaron ſhall offer the Levites before the LORD, *for* an offering of the children of Iſrael; they may execute the ſervice of the LORD.

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſons, and offer them *for* an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be mine.

15 And after that, ſhall the Levites go in to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Iſrael; inſtead of ſuch as open every womb, *even inſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

17 For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* a gift to Aaron, and to his ſons, from among the children of Iſrael; to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanſe them.

22 And after that, went the Levites in to do their ſervice in the tabernacle of the congregation before Aaron and before his ſons; as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old, and upward, they ſhall go in to wait upon the ſervice of the tabernacle of the congregation:

25 And from the age of fifty years they ſhall ceaſe waiting upon the ſervice *thereof*, and ſhall ſerve no more:

26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

CHAP. IX.

1 *The paſs-over enjoined.* 15 *A cloud guideth the Iſraelites.*

AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year after they were come out of the land of Egypt, ſaying,

2 Let the children of Iſrael alſo keep the paſs-over at his appointed ſeaſon.

3 In the fourteenth day of this month, at even, ye ſhall keep it in his appointed ſeaſon: according to all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.

4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſs-over.

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11 *Aaron ſhall offer*, &c.] Heb. *ſhall wave the Levites for a wave-offering*. Le Clerc conjectures that they were only preſented before God at the altar, or went round about the altar at Aaron's command; for the word often ſignifies *to offer* in general.

14 *And the Levites ſhall be mine.*] They ſhall wholly attend on the ſervice of the tabernacle, as my peculiar ſervants, and in conſequence thereof be freed from all taxes and military ſervices.

15 *Thou ſhalt cleanſe them.*] It ſhould be rendered, *after thou haſt cleanſed them.*

19 *That there be no plague*, &c.] That they, by officiating in the houſe of God, may prevent others from preſumptuouſly intermeddling in ſacred things, and by that means incurring thoſe judgments which are due to ſuch profanation and irreverence.

26 *And ſhall do no ſervice.*] They ſhall do no ſervile work, but only inſtruct others in the doing of it.

5 And they kept the paſs-over on the fourteenth day of the firſt month, at even, in the wilderneſs of Sinai: according to all that the LORD commanded Moſes, ſo did the children of Iſrael.

6 And there were certain men who were defiled by the dead body of a man, that they could not keep the paſs-over on that day: and they came before Moſes and before Aaron on that day:

7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed ſeaſon among the children of Iſrael?

8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the LORD will command concerning you.

9 And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, ſaying, If any man of you or of your poſterity ſhall be unclean by reaſon of a dead body, or *be* in a journey afar off, yet he ſhall keep the paſs-over unto the LORD.

11 The fourteenth day of the ſecond month at even they ſhall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They ſhall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the paſs-over they ſhall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſs-over; even the ſame ſoul ſhall be cut off from his people: becauſe he brought not the offering of the LORD in his appointed ſeaſon, that man ſhall bear his ſin.

14 And if a ſtranger ſhall ſojourn among you, and will keep the paſs-over unto the LORD; according to the ordinance of the paſs-over, and according to the manner thereof, ſo ſhall he do: ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway; the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

18 At the commandment of the LORD the children of Iſrael journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they reſted in their tents:

19 And when the cloud tarried long upon the tabernacle many days, then the children of Iſrael kept the charge of the LORD, and journeyed not.

20 And *ſo* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *ſo* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

Notes on the Ninth Chapter.

Ver. 5 *And they kept the paſſover on the fourteenth day of the firſt month at even, in the wilderneſs.*] Where they reſted almoſt a whole year. This was the ſecond time they had kept this feaſt after their coming out of Egypt; and this was alſo the laſt time of their keeping it, till they had entered into the Promiſed Land.

8 *I will hear what the Lord will command*, &c.] I will go into the ſanctuary and conſult the oracle of God.

10 *If a man be unclean by reaſon of a dead body*, &c.] The ſame is to be underſtood of all other caſes of legal uncleanneſs.

13 *Shall be cut off.*] i. e. Separated from the community, either by death, baniſhment, or excommunication; but it is generallly underſtood of *cutting off* by death.

15 *And on the day that the tabernacle was reared up.*] As the Iſraelites were ſhortly to decamp from mount Sinai, it was natural for Moſes to inform them how they were to be directed in theſe decampments; namely, by the direction of the cloud of glory, which, from the firſt erecting of the tabernacle, fixed itſelf upon it as the ſymbol of the Divine Preſence, and continually appeared in the form of a dark cloud by day, and of a luminous cloud ſhining like fire by night. See *Pyle*.

21 *Whether it was by day or night.*] However impatient the people might be to arrive at the Promiſed Land, where they were to enjoy all the bleſſings of life in eaſe and ſecurity, and however

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up they journeyed.

23 At the commandment of the LORD they rested *in* their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai.*

AND the LORD spake unto Moses, saying,
2 Make thee two trumpets of silver; of an whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south-side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron the priests shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets: and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey, accord-

however troublesome and tedious their several journeys might prove, yet they never attempted to move till the heavenly signal directed them, nor never murmured when this signal was made, whether it happened by day or night.

23 *By the hand of Moses.*] Their law-giver and director, who, at every march and encampment, accompanied the divine signal with a solemn prayer, saying, when the ark set forward, *Rise up, Lord, let thine enemies be scattered*, &c. and when it rested, *Return, O Lord, unto the many thousands in Israel*, Num. x. 35, 36.

Notes on the Tenth Chapter.

Ver. 3 *When they shall blow with them.*] When *they*, i. e. the priests, shall blow an equal, uniform sound.

5 *When ye blow an alarm.*] i. e. A quick, broken, and quavering sound.

8 *The sons of Aaron shall blow with the trumpets.*] The priests alone were permitted to sound the trumpets; God appointing these his own ministers to do it, that greater regard might be paid to these soundings, as if he himself had called upon them to attend his summons.

9 *And if ye go to war*, &c.] Previously to the Israelites going forth to war, they were called together to implore a blessing on their arms; a fast being proclaimed by the sounding of the trumpet, at the same time that it sounded the alarm of war. *Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly*, Joel ii. 15.

And ye shall be remembered.] As the trumpets were sounded at the command of God himself, it was a kind of call upon the Almighty to assist his people. And accordingly we find, that when Judah saw themselves beset with dangers, *before and behind, they cried unto the Lord, and the priests sounded with the trumpets*, &c. 2 Chron. xiii. 14.

10 *That they may be to you for a memorial.*] That they may excite you to worship God with greater fervour and intenseness of devotion.

12 *And the cloud rested in the wilderness of Paran.*] Dr. Wells is of opinion, that the wilderness of Paran is taken in scripture sometimes in a larger, and sometimes in a stricter sense. In the latter it signified only that part of the desert of Arabia between Hazaroth on the west, and mount Seir on the east; but in the the former it seems to have denoted all the desert lying between the wilderness of Shur westward towards Egypt, and mount Seir or the land of Edom eastward; between the land of Canaan northward, and the Red-sea southward: in which sense it comprehended Kibroth Hattaavah, and Hazaroth; and in this sense Moses seems to have used it in this place, as also in Deut. i. 19: *When we departed from Horeb we went through all that great and terrible wilderness*, &c. That is, the wilderness of Paran.

13, 14 *And they took their journey*, &c.] Heb. *And those in the first place set forward, according to the commandment of the Lord; even in the first place set forward the standard of Judah*, &c.

ing to the commandment of the LORD by the hand of Moſes.

14 In the firſt *place* went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* Nahſhon the ſon *of* Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel, the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.

17 And the tabernacle was taken down; and the ſons of Gerſhon and the ſons of Merari ſet forward, bearing the tabernacle.

18 And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

21 And the Kohathites ſet forward, bearing the ſanctuary: and *the other* did ſet up the tabernacle againſt they came.

22 And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rereward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.

29 And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes' father-in-law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee: foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes.

32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

33 And they departed from the mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to ſearch out a reſting-place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, LORD, and let thine enemies be ſcattered; and let them that hate thee flee before thee.

36 And when it reſted, he ſaid, Return, O LORD, unto the many thouſands of Iſrael.

CHAP. XI.

4 *Manna loathed.* 16 *The ſeventy elders.* 31 *Quails given.*

29 *Moſes ſaid unto Hobab, the ſon of Raguel.*] Raguel is another name for Jethro, who being returned to his own country, Hobab his ſon, and the brother of Moſes' wife, had accompanied Moſes all the time the Iſraelites encamped at Sinai, which was not far from Midian: but as the people were now marching towards the land of Canaan, he was deſirous of returning to his father.

31 *Leave us not*, &c.] Moſes urges his requeſt with ſome warmth, becauſe having dwelt all his life on the borders of the wilderneſs, he was well acquainted with every part of it, and conſequently better able to adviſe them how to conduct themſelves in caſe they ſhould be attacked by any of the neighbouring nations.

Thou mayeſt be to us inſtead of eyes.] A very expreſſive ſentence, implying, that he ſhould be to them as a guide to the blind: the Syriac has it thus: *Thou ſhalt be dear to us as our eyes.*

33 *And the ark of the covenant of the Lord went before them.*] The words may be thus literally tranſlated: *The ark of the Lord marched in their preſence:* the cloud was over it in the midſt of the army, and conſpicuous to their view.

To ſearch out a reſting-place.] To direct them where to find one.

Notes

AND *when* the people complained, it displeased the LORD: and the LORD heard *it:* and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses: and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, besides this manna, before our eyes.

7 And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

Notes on the Eleventh Chapter.

Ver. 1 *And when the people complained.*] When they began to mutter some complaints to themselves, but not openly to Moses. They were weary of living on manna, and desirous of having a variety of food.

And the fire of the Lord burnt among them.] Some commentators think it was lightning, which is called the *fire of God*, 2 Kings, i. 12. Job i. 16. Others are of opinion, that it was one of those blasting winds, common in the deserts of Arabia, and mentioned by the prophet Ezekiel, xix. 12.

2 *The fire was quenched.*] It ceased from destroying the people.

3 *The name of the place Taberah.*] i. e. *The place of burning.*

4 *And the children of Israel also wept again.*] They again complained and murmured. Though God had visited them so lately with the tokens of his displeasure, yet they renewed their mutinous complaints.

5 *We remember the fish*, &c.] The lake Mœris, and the river Nile in Egypt, were famed for plenty of fish. The Egyptian proselytes, who appear to have been the fomenters of this murmuring, having spread the spirit of dissention among the Israelites, they openly reproach their deliverer, as having decoyed them from a plentiful country, where the lakes and rivers fed them with such a delightful vareity of fish, and the rich soil abounded with the best herbs, sallets, and fruits. All which they had now exchanged for a miserable starving condition, with nothing but manna to cloy, rather than comfort and nourish them: a strong picture of the slavish, illiberal spirit of the Jewish nation.

6 *Our soul is dried away.*] That is, our whole life and strength is dissipated. This expression is of the same import with that of the Psalmist, *my heart is withered like grass*, cii. 4.

7 *The colour of it as the colour of bdellium.*] The Arabic bdellium was of a whitish yellow, which agrees with the description of the manna in Exod. *like coriander-seed, white*, &c. ch. xvi. 31.

8 *The taste of it was like the taste of fresh oil.*] When newly fallen, it tasted like honey; but when prepared by boiling, or baking, it tasted like fresh oil: it was at once soft as oil, and sweet as honey.

10 *And the anger of the Lord was kindled.*] This, and several other passages of scripture must not be understood literally; for God is represented to us as actuated by anger, only in accommodation to our capacities.

12 *Thou hast said unto me, carry them in thy bosom as a nursing-father beareth the sucking child.*] Thou hast made me as their common father; so that I cannot help feeling their grievances, and in all their complaints and peevish humours must treat them with the anxious concern of a parent towards his child. A very pathetic expression to convey a lively idea of that tenderness and fatherly affection which princes ought to have for their people.

14 *I am not able to bear all this people alone.*] My strength is not sufficient to undergo the toil of hearing all their complaints, and appeasing all their tumults.

15 *Let me not see my wretchedness.*] Moses here speaks like an affectionate parent of the people, who makes their sufferings his own. And indeed, what could make a prince of such paternal tenderness more wretched, than to see the Israelites, by

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

18 And ſay thou unto the people, Sanctify your ſelves againſt to-morrow, and ye ſhall eat fleſh: for ye have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt: therefore the LORD will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have deſpiſed the LORD which *is* among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And Moſes ſaid, The people amongſt whom I *am*, *are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole month.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, Is the LORD's hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

24 And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders. And it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them, (and they *were* of them that were written, but went not out unto the tabernacle,) and they propheſied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſy in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his young men, anſwered and ſaid, My lord Moſes, forbid them.

29 And Moſes ſaid unto him, Envieſt thou

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their perverſeneſs, drawing down ſuch direful calamities upon themſelves, and the enemies of God rejoicing in their deſtruction!

16 *Seventy of the elders of Iſrael, whom thou knoweſt to be the elders of the people.*] Elders in dignity; men whoſe experience, age, and education had rendered them venerable, and whoſe underſtanding and authority had advanced them to be officers and judges.

17 *I will take of the ſpirit which is upon thee, and will put it upon them.*] I will endue them with the ſame gifts of wiſdom, judgment, courage, &c. which I have beſtowed upon thee.

And they ſhall bear the burden of the people with thee.] Le Clerc explains it, They ſhall be furniſhed with authority to curb the mutinous ſpirit of the people, and thereby render thy charge much more eaſy and light. They ſeem only to have aſſiſted Moſes during their abode in the wilderneſs, that aſſembly terminating at their entrance into the land of Canaan.

18 *Sanctify yourſelves.*] Prepare and make yourſelves ready to receive with gratitude, this preſent from God.

20 *Until it come out at your noſtrils.*] Till your impatient appetites be glutted, and, by another inſtance of Divine Power, you be convinced, to your ſhame, how irreligiouſly ungrateful you have been to God, under all his mercies and providence towards you.

22 *Shall all the fiſh of the ſea be gathered.*] By the *ſea* is meant the Red-ſea, which was not far from the Iſraelitiſh camp.

23 *Is the Lord's hand waxed ſhort?*] Is the Divine Power diminiſhed? Is not the ſame Omnipotent Being that created the univerſe, able to give fleſh to his people?

25 *Took of the ſpirit that was upon him, and gave it unto the ſeventy elders.*] God declared them the aſſiſtants of Moſes in managing the affairs of the people; and at the ſame time beſtowed on them the gift of inſpiration, or prophecy; whereby they were enabled, with uncommon power of words, and ſupernatural ſtrength, and vivacity of argument, to ſet forth the praiſes of God, the excellencies of his laws, and to perſuade the people to a patient ſubmiſſion to his will.

They propheſied.] That is, they employed that wiſdom and authority which they derived from God, in perſuading the people to be reſigned to the will of Jehovah, and to the conduct of Moſes his miniſter.

And did not ceaſe.] This might have been rendered, more agreeably to the original, *and added not*: that is, they propheſied only that day.

26 *There remained two of the men in the camp.*] That is, two of thoſe ſeventy elders whom Moſes had now ordained.

29 *Would God that all the Lord's people were prophets.*] Would to God that they were all inſpired to ſing the praiſes of Jehovah, and recommend virtue and religion one to another.

31 *And*

for my ſake? would God that all the LORD's people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, as it were a day's journey on this ſide, and as it were a day's journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place Kibroth-hattavah: becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

1 *Miriam's and Aaron's ſedition.* 10 *Miriam's leproſy,* 14 *is healed.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? hath he not ſpoken alſo by us? and the LORD heard *it*.

3 Now the man Moſes *was* very meek, above all the men which *were* upon the face of the earth.

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam. And they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, *I* the LORD will make myſelf known unto him in a viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, who *is* faithful in all mine houſe.

8 With him will I ſpeak mouth to mouth,

31 *And there went forth a wind from the Lord, and brought quails from the ſea,* &c.] By the ſea is meant the Red-ſea, which was at no great diſtance from the camp of Iſrael; and the wind was ſaid to be from the Lord, becauſe it was ordered and directed by his ſpecial power and providence. Commentators have differed in their opinions what this food was, which we tranſlate *quails*; ſome endeavouring to prove that our tranſlation is right, while others attempt to ſhew, that inſtead of *quails*, the word ſhould have been rendered *locuſts*. The original term implies both; and perhaps both were ſent at the ſame time. They complained for want of variety, and therefore God might give them the variety they luſted after. The Pſalmiſt ſeems to favour this interpretation, when he ſays, that God *rained fleſh upon them as thick as duſt, and feathered fowls as the ſand of the ſea,* Pſalm lxxviii. 27.

Ten homers.] The word *homer*, in this place, is probably intended only to imply a large quantity in general. And taking the word ten indefinitely for many, as is common in ſcripture, the meaning will be, that he who gathered the leaſt gathered them in heaps upon heaps.

34 *Kibroth-Hattaavah.*] That is, *the graves of luſt*; becauſe their intemperance threw them into thoſe graves.

Notes on the Twelfth Chapter.

Ver. 1 *Becauſe of the Ethiopian woman.*] It ſhould have been rendered the Cuſhite or Arabian woman, for ſhe was a native of Midian, one of the diſtricts of Arabia.

3 *Now the man Moſes was very meek,* &c.] Nothing is ſo common as the great heroes of antiquity to ſpeak in their own praiſe. This encomium ſeems to have been a neceſſary vindication of himſelf from calumny and detraction; and ſurely it can be no offence to modeſty, for a perſon to make uſe of it in ſuch a ſituation.

6 *If there be a prophet among you.*] Though ſeveral among the people may partake of prophetic inſpiration, yet it is not communicated to them all alike, nor in the ſame manner and degree: ſome were made acquainted with the Divine will by ſtrong impreſſions made on the imagination, when awake, but in an extacy. Now we never read that Moſes, either ſleeping or waking, was thus entranced in prophetic viſion; he was always awake, and quite maſter of himſelf, in his interviews with God.

7 *My ſervant Moſes is not ſo.*] Moſes is a prophet of higher rank, to him I impart my mind, in a far more noble and extenſive manner.

Who is faithful in all my houſe.] God had entruſted to him the charge of all Iſrael, who were his houſe, his family, or choſen people; and in this truſt he was faithful, executing all the divine commands, and doing nothing of himſelf, though he was now falſly accuſed of it. In this he was a type of Chriſt, who is conſtituted head of the chriſtian church, but with a far more extenſive power and authority, Heb. iii. 2.

8 *With him will I ſpeak mouth to mouth.*] In that familiar manner which one friend diſcourſes with another.

And

even apparently, and not in dark ſpeeches; and the ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the LORD was kindled againſt them; and he departed.

10 ¶ And the cloud departed from off the tabernacle; and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one dead, of whom the fleſh is half conſumed, when he cometh out of his mother's womb.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be ſhut out from the camp ſeven days, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of Paran.

CHAP. XIII.

1 *The names,* 17 *inſtructions,* 21 *and acts of the ſpies.*

AND the LORD ſpake unto Moſes, ſaying,
2 Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes by the commandment of the LORD ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael:

4 And theſe *were* their names: of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun.

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely,* of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land. And Moſes called Oſhea the ſon of Nun, Jehoſhua.

And the ſimilitude of the Lord ſhall he behold.] This expreſſion ſhould have been connected with the foregoing, and rendered in the following manner: *Not in dark ſpeeches, and in a figure, ſhall he behold the Lord.* As it ſtands in our tranſlation, it directly contradicts what Moſes expreſly declares, Deut. iv. 15. that he ſaw no ſimilitude of the Deity.

10 *And the cloud departed from off the tabernacle.*] It ſtood at a great diſtance from them, till Miriam was removed from the tabernacle, and carried out of the camp.

11 *Aaron ſaid unto Moſes, Alas, my lord.*] Aaron, now ſenſible of the ſuperior dignity of Moſes, and of his own folly, begs of him, in the moſt humble terms, to forgive him, and to intercede with God for the life of his ſiſter, who muſt have died of her diſtemper, had not the Divine Power miraculouſly interpoſed. The reaſon why Aaron was not puniſhed as well as Miriam, ſeems to be partly becauſe he was leſs in the fault, and partly out of regard to his character, that the prieſthood might not fall into contempt. Beſides, his humble petition, in all probability, procured him a pardon.

14 *If her father had ſpit in her face.*] This was an indication of anger, and great contempt, Job xxx. 10.

Notes on the Thirteenth Chapter.

Ver. 2 *Send thou men.*] It appears, from Deut. i. 22, 23, that the people firſt requeſted that ſpies ſhould be ſent, and therefore Moſes in ſending them did it in compliance to their humour. This diſtruſtful multitude, forgetting the power and promiſes of God, were afraid to make the attempt of poſſeſſing themſelves of the land of Canaan, till ſome were ſent to bring them intelligence what kind of country it was, and what ſort of people they were to contend with.

16 *And Moſes called Oſhea the ſon of Nun, Jehoſhua.*] We find him called Joſhua, Exod. xvii. 9. when he went to fight the Amalekites. The word is of the ſame import with *Jeſus*; and therefore, in the ſeptuagint tranſlation, he is more than once called by that name. He was a type of Chriſt; for as he led the children

5 MA 56

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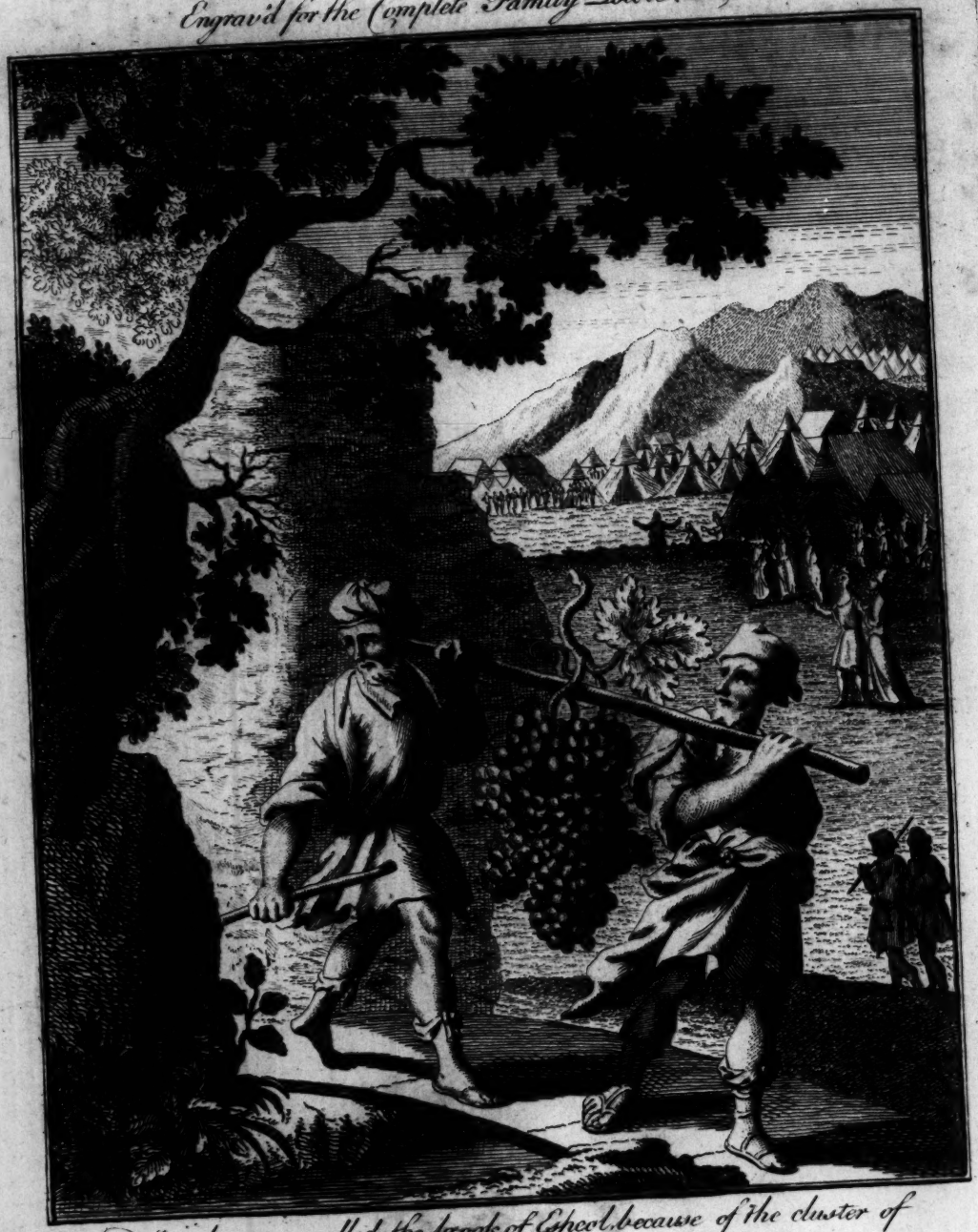

The place was called the brook of Eshcol, because of the cluster of Grapes which the children of Israel cut down from thence.

Numb. Chap. XIII. Ve. 25.

17 ¶ And Moſes ſent them to ſpy out the land of Canaan, and ſaid unto them, Get ye up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many:

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firſt ripe grapes.

21 ¶ So they went up and ſearched the land, from the wilderneſs of Zin unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron: where Ahiman, Sheſhai, and Talmai, the children of Anak *were*. Now Hebron was built ſeven years before Zoan in Egypt.

23 And they came unto the brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after forty days.

26 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh: and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with milk and honey; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we ſaw the children of Anak there.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſs it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people; for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that eateth up the inhabitants thereof; and all the people that we ſaw in it *are* men of a great ſtature.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

CHAP. XIV.

The people murmuring at the report of the ſpies, are threatned.

children of Iſrael into the land of Canaan, ſo our bleſſed Saviour brings us to the kingdom of heaven, *that reſt which remaineth for the people of God.*

19 *Whether in tents or in ſtrong holds.*] The words may be better tranſlated, as in the Vulgate and LXX. *Whether in cities with or without walls.*

21 *So they went up and ſearched the land, from the wilderneſs of Zin.*] This deſert muſt not be confounded with that called the wilderneſs of Sin, Exod. xvi. 1; this lying near Kadeſh-barnea, on the ſouth-eaſt of Canaan; whereas the other lay on the ſouth-weſt.

Unto Rehab.] North of Canaan, near the ſea-coaſt, not far from Zidon.

22 *Where—the children of Anak, were.*] Theſe were a gigantic race of men, who had their names from Anak their founder; and were ſo terrible to their neighbours, that it became a proverbial ſaying among them, *Who can ſtand before the children of Anak?*

23 *And they bare it before them.*] Either on account of its weight, or to preſerve it from being bruiſed.

32 *A land that eateth up the inhabitants thereof.*] This expreſſion ſeems to relate to the great number of inhabitants, who were ſo numerous, that the land was but juſt ſufficient to maintain them; repreſenting them at once terrible, both with regard to their number and ſtrength.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſs.

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a prey? were it not better for us to return into Egypt?

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt?

5 Then Moſes and Aaron fell on their faces before all the aſſembly of the congregation of the children of Iſrael.

6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye againſt the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael.

11 And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 And Moſes ſaid unto the LORD, Then the Egyptians ſhall hear *it*, (for thou broughteſt up this people in thy might from among them,)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art ſeen face to face, and *that* thy cloud ſtandeth over them, and *that* thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now *if* thou ſhalt kill *all* this people as one man, then the nations which have heard the fame of thee, will ſpeak, ſaying,

16 Becauſe the LORD was not able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſs.

17 And now, I beſeech thee, let the power of my LORD be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, viſiting

Notes on the Fourteenth Chapter.

Ver. 1 *All the congregation*, &c.] The people were thrown into ſuch a ferment by this falſe repreſentation of the land of Canaan, that nothing was heard but lamentations of the hard condition of themſelves and families; to be drawn from a plentiful country, to undergo ſo many hardſhips, under the falſe hopes of freedom and a happy ſettlement; and then at laſt to be expoſed to the mercy of a public enemy: a condition, they ſaid, much worſe than to have been ſtruck dead at the ſame time with the Egyptians, or to have periſhed by the plague.

3 *Wherefore hath the Lord brought us unto this land?*] They not only vent their paſſion againſt Moſes, but moſt impiouſly accuſe God himſelf, as if he had dealt deceitfully with them.

4 *And they ſaid one to another, Let us make a captain.*] They even carried their diſcontent to ſuch a degree of mutiny and madneſs, as to reſolve to chuſe a new commander to lead them back to Egypt. And Nehemiah tells us, that they actually did appoint them a captain, Neh. ix. 17.

5 *Moſes and Aaron fell upon their faces.*] To deprecate the wrath of God, and implore his mercy in favour of a rebellious people.

8 *If the Lord delight in us, then will he bring us into this land.*] If we do not forfeit his favour, he will enable us to drive out the Canaanites, and ſettle us in the poſſeſſion of this land.

9 *They are bread for us.*] An eaſy prey for us. See chap. xxiv. 8.

Their defence is departed from them.] That is, the Canaanites have filled up the meaſure of their iniquities, the Divine Protection is withdrawn from them, and by the tenor of God's covenant is inſured to us, unleſs we forfeit it by our unreaſonable ingratitude and infidelity.

17 *Let the power of my Lord be great.*] Let thy power be magnified among the nations, by ſubduing the enemies of the people.

18 *And by no means clearing the guilty.*] The word *guilty* is not in the original; and being directly oppoſite to the intention of Moſes' petition, the paſſage might be better rendered as follows: *Who will not make quite deſolate, though he viſit the iniquity of the fathers upon the children*, &c.

the iniquity of the fathers upon the children, unto the third and fourth *generation*.

19 Pardon, I beſeech thee, the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, even until now.

20 And the LORD ſaid, I have pardoned according to thy word:

21 But *as* truly *as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſs, and have tempted me now theſe ten times, and have not hearkened to my voice;

23 Surely they ſhall not ſee the land, which I ſware unto their fathers, neither ſhall any of them that provoked me ſee it:

24 But my ſervant Caleb, becauſe he had another ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſs it.

25 (Now the Amalekites, and the Canaanites dwelt in the valley:) To-morrow turn ye, and get ye into the wilderneſs, by the way of the Red ſea.

26 And the LORD ſpake unto Moſes, and unto Aaron, ſaying.

27 How long *ſhall I bear with* this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael, which they murmur againſt me.

28 Say unto them, *As truly as* I live, ſaith the LORD, as ye have ſpoken in mine ears, ſo will I do to you:

29 Your carcaſes ſhall fall in this wilderneſs; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured againſt me,

30 Doubtleſs ye ſhall not come into the land *concerning* which I ſware to make you dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as for* you, your carcaſes they ſhall fall in this wilderneſs.

33 And your children ſhall wander in the wilderneſs forty years, and bear your whoredoms until your carcaſes be waſted in the wilderneſs.

34 After the number of the days in which ye ſearched the land, *even* forty days, (each day for a year,) ſhall ye bear your iniquities, *even* forty years, and ye ſhall know my breach of promiſe.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land;

33 Even thoſe men that did bring up the evil report upon the land, died by the plague before the LORD.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

19 *As thou haſt forgiven this people, from Egypt, even until now.*] Thou haſt been long-ſuffering and merciful hitherto towards this people, and, however unworthy they may be, thy goodneſs is ſtill the ſame; therefore ſpare them this once, and add this one inſtance of divine patience to the many thouſands thou haſt already given. And, indeed, when all other grounds of expecting pardon fail the children of men, the boundleſs extent of the Divine Goodneſs is ſtill a foundation of hope to the greateſt of ſinners; and, provided they humble themſelves into a penitent diſpoſition, they have no reaſon to ſink into abſolute deſpair; for *the mercy of God endureth for ever.*

21 *All the earth ſhall be filled,* &c.] All the earth ſhall acknowledge the juſtice of the Lord's proceedings againſt his people.

25 *Now the Amalekites.*] It ſhould be rendered, *both the Amalekites and Canaanites lie wait for you in the valley.*

To-morrow turn you.] Since you have not the courage to look the Amalekites and the Canaanites in the face, notwithſtanding all the promiſes I have given you of ſupport and protection, it will be your wiſdom to remove from this place; and, inſtead of going forward to take poſſeſſion of the land, as ye were before commanded, return through the wilderneſs towards the Red-ſea, from whence ye came.

33 *Shall wander in the wilderneſs.*] Ye ſhall ſeek your food from place to place, after the manner of the ſhepherds of Arabia, who are forced frequently to remove their tents to procure freſh paſture for their flocks.

And bear your whoredoms.] i. e. They ſhall feel the effects of your idolatry and defection from God.

40 And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we *be here*, and will go unto the place which the LORD hath promiſed: for we have ſinned.

41 And Moſes ſaid, Wherefore now do ye tranſgreſs the commandment of the LORD? but it ſhall not proſper.

42 Go not up, for the LORD *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD: therefore the LORD will not be with you.

44 But they preſumed to go up unto the hill-top: nevertheleſs, the ark of the covenant of the LORD, and Moſes departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and diſcomfited them, *even* unto Hormah.

CHAP. XV.

1 *The law of ſundry offerings.* 32 *The ſabbath-breaker ſtoned.* 37 *The law of fringes.*

AND the LORD ſpake unto Moſes, ſaying, 2 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering or a ſacrifice, in performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a ſweet ſavour unto the LORD, of the herd, or of the flock:

4 Then ſhall he that offereth his offering unto the LORD, bring a meat-offering of a tenth-deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.

6 Or for a ram, thou ſhalt prepare *for* a meat-offering two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou ſhalt offer the third *part* of an hin of wine, *for* a ſweet ſavour unto the LORD.

8 And when thou prepareſt a bullock *for* a burnt-offering, or *for* a ſacrifice in performing a vow, or peace-offerings unto the LORD.

9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou ſhalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a ſweet ſavour unto the LORD.

11 Thus ſhall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.

13 All that are born of the country ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the LORD.

14 And if a ſtranger ſojourn with you, or whoſoever *be* among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the LORD; as ye do, ſo he ſhall do.

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40 *They roſe up early.*] They repented of their folly, when it was too late; and were now as forward to go up to poſſeſs the land, as they had before been averſe to it.

45 *Unto Hormah.*] This city was ſituated in the ſouth of Canaan; but had not this name till many years after, when the Canaanites who inhabited it were devoted to deſtruction; the name *Hormah* ſignifying *utter deſtruction*. See Numb. xxi. 3. Moſes, in memory of this calamity, is thought to have compoſed the 90th pſalm, in which he gives us a lively image of the ſhortneſs and frailty of human life.

Notes on the Fifteenth Chapter.

Ver. 1 *And the Lord ſpake unto Moſes,* &c.] The following laws ſeem to have been delivered near the period of their wanderings in the wilderneſs; however, it appears from the following verſe, that they were not to be obſerved till they came into Canaan; becauſe they could not in the wilderneſs be provided with neceſſaries requiſite for performing all the ceremonies here required.

4 *A tenth deal of flour,* &c.] About half a peck of flour, a quart of oil, and a quart of wine. See Exod. xxix. 40.

14 *And if a ſtranger,* &c.] This is to be underſtood of ſuch ſtrangers as had renounced idolatry, and become proſelytes to the Jewiſh religion. By this law it is provided, that no diſtinction ſhould be made between them and the Iſraelites, in matters of religion and divine worſhip; which was wiſely calculated to invite ſtrangers to embrace the Jewiſh religion, and to engage the Hebrews to be kind to them.

15 One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the LORD.

16 One law and one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 And the LORD ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the LORD.

20 Ye ſhall offer up a cake of the firſt of your dough *for* an heave-offering: as *ye do* the heave offering of the threſhing-floor, ſo ſhall ye heave it.

21 Of the firſt of your dough ye ſhall give unto the LORD an heave-offering in your generations.

22 And if ye have erred, and not obſerved all theſe commandments which the LORD hath ſpoken unto Moſes,

23 *Even* all that the LORD hath commanded you by the hand of Moſes, from the day that the LORD commanded *Moſes* and henceforward among your generations;

24 Then it ſhall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a ſin-offering.

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them; for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſin-offering before the LORD, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 And if any ſoul ſin through ignorance, then he ſhall bring a ſhe-goat of the firſt year for a ſin-offering:

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him; and it ſhall be forgiven him.

29 Ye ſhall have one law for him that ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

30 But the ſoul that doth *ought* preſumptuouſly, *(whether he be* born in the land, or a ſtranger,) the ſame reproacheth the LORD; and that ſoul ſhall be cut off from among his people;

31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his commandment; that ſoul ſhall utterly be cut off: his iniquity *ſhall be* upon him.

32 ¶ And while the children of Iſrael were in the wilderneſs, they found a man that gathered ſticks upon the ſabbath-day:

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him in ward, becauſe it was not declared what ſhould be done to him.

35 And the LORD ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

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30 *The ſoul that doth ought preſumptuouſly.*] In the Hebrew it is *with an high hand*, or *with violence:* that is, whoever ſhall in any caſe, not only knowingly and deliberately, but preſumptuouſly, in contempt of the law, and of the authority of the Divine Law-giver, againſt all advice and admonition; run counter to the expreſs command of God, that then no atonement ſhould be admitted; but the delinquent cut off by death. Moſes muſt here be underſtood of preſumptuous violations of the laws relating to religious worſhip, which, if not direct idolatry, were at leaſt a degree of apoſtacy from the true religion. It is to be obſerved, that the guilt of preſumptuous ſins does not lie ſo much in the crime itſelf, as in the manner of committing it; when it is accompanied with ſuch daring circumſtances of impiety, as amount even to blaſphemy, which is here called *reproaching the Lord*, and *deſpiſing his word*. Every wilful ſin is, in the nature of things, a reproach or diſhonour to God. It is, in effect, to ſay his commandments are not wiſe, juſt, and good; and that we know better what is fit for us, than God himſelf.

35 *The man ſhall be ſurely put to death.*] The reaſon why the breach of the ſabbath was ordered to be puniſhed with ſuch ſeverity

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the LORD commanded Moſes.

37 And the LORD ſpake unto Moſes ſaying,

38 Speak unto the children of Iſrael, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAP. XVI.

1 *The rebellion of Korah, &c.* 31 *His puniſhment.* 41 *A plague,* 46 *ſtayed by Aaron.*

NOW Korah the ſon of Izhar, the ſon of Kohath, the ſon of Levi; and Dathan and Abiram the ſons of Eliab, and On the ſon of Peleth, ſons of Reuben, took *men:*

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, famous in the congregation, men of renown:

3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, *Ye take* too much upon you, ſeeing all the congregation *are* holy every one of them, and the LORD *is* among them: wherefore then lift ye up your ſelves above the congregation of the LORD?

4 And when Moſes heard *it*, he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to-morrow the LORD will ſhew who *are* his, and *who* is holy; and will cauſe *him* to come near unto him: even *him* whom he hath choſen, will he cauſe to come near unto him.

6 This do; take ye cenſers, Korah, and all his company;

7 And put fire therein, and put incenſe in them before the LORD to-morrow: and it ſhall be *that* the man whom the LORD doth chooſe, he *ſhall be* holy: *ye take* too much upon you, ye ſons of Levi.

8 And Moſes ſaid unto Korah, Hear, I pray you, ye ſons of Levi:

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verity by the Jewiſh law, is, that it was an implicit denying of God to be the creator of the world: for the ſabbath being a ſign whereby the worſhippers of that all-powerful Being, who created the world, were diſtinguiſhed from the idolatrous nations who believed the world to be eternal, and who worſhipped the ſun, moon, and ſtars, and a multiplicity of nominal gods; the violation of this inſtitution implied a defection from the true religion to polytheiſm and idolatry.

38 *Bid them that they make them fringes,* &c.] This ornament was intended to diſtinguiſh them in their dreſs, as circumciſion did in their perſons, from other nations; ſo that, whenevor they looked upon this mark, they might be put in mind of their being the worſhippers of the true God, a holy people, and bound to the ſervice of their Maker, by peculiar laws and obligations. Many of the Jews conſidered theſe ornaments in a very different light, and prided themſelves in wearing them. The Phariſees, in our Saviour's time, had recourſe to enlarging their fringes, in order to make them more obſervable, and gain them the reputation of greater ſanctity than others, Mat. xxiii. 5.

39 *To go a whoring.*] An uſual phraſe for idolatry, Exod. xxxiv. 15.

Notes on the Sixteenth Chapter.

Ver. 1 *Now Korah,* &c.] The many ample teſtimonies, nay the miracles, whereby God had eſtabliſhed the authority of Moſes as chief governor, and of Aaron and his family as prieſts, were not ſufficient to reſtrain the ambition of mutinous and deſigning men. Korah, a man of ſome credit among the Levites, thinking himſelf undervalued by the poſt he was in, being only an inferior Levite, without all hopes of arriving at the prieſthood, as things now ſtood; determined to excite a mutiny againſt them, and make an attempt to raiſe himſelf to the prieſthood, by forcing them to change their meaſures, or by depriving them of their authority. To carry on this deſign with a greater proſpect of ſucceſs, he drew in Dathan, Abiram, and others of the Reubenites, into his rebellion; and being joined by two hundred and fifty perſons of ſome figure and authority among the reſt of the tribes, they formed themſelves into a party, giving out, that they were determined to have a change of government.

Took men.] *Men* is not in the original; and *took* being the firſt word in the text, it ſeems more natural to tranſlate it thus: *Korah—took both Dathan and Abiram,* &c. i. e. he aſſociated them to himſelf in his inſurrection.

3 *Againſt Moſes.*] They pretended he had advanced his brother and family to the prieſthood by his own authority, and not by God's direction.

Ye take too much upon you.] The meaning is, you ſhould not confine the prieſthood to your family alone; it is ſufficient for them to be on a level with their brethren, who are all members of the ſame community, and all equally favoured with God's peculiar preſence and protection.

5 *Will cauſe him to come near to him.*] i. e. Whom he will have to ſerve him in ſacred offices.

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you near to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee near *to him*, and all thy brethren the ſons of Levi with thee: and ſeek ye the prieſthood alſo?

11 For which cauſe *both* thou, and all thy company *are* gathered together againſt the LORD: And what *is* Aaron, that ye murmur againſt him?

12 And Moſes ſent to call Dathan and Abiram the ſons of Eliab: which ſaid, We will not come up:

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of theſe men? we will not come up.

15 And Moſes was very wroth, and ſaid unto the LORD, Reſpect not thou their offering: I have not taken one aſs from them, neither have I hurt one of them.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron to-morrow:

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers: thou alſo, and Aaron, each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the congregation againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate your ſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wroth with all the congregation?

23 And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get ye up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of their's, leſt ye be conſumed in all their ſins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents, and their wives, and their ſons, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works; for *I have* not *done them* of mine own mind.

29 If theſe men die the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

30 But if the LORD make a new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye ſhall underſtand that theſe men have provoked the LORD.

11 *What is Aaron.*] Implies that he had done nothing of himſelf, but God was the doer of all, Exod. xvi. 7.

14 *Wilt thou put out the eyes of theſe men?*] Doſt thou think to blind us, ſo that none of us ſhall diſcern this impoſture? or ſhall we ſuffer thee to lead us about like blind men whither thou pleaſeſt, ſometimes towards Canaan, and now back again towards Egypt?

19 *And Korah gathered all the congregation againſt them.*] This is a plain indication, that the people in general were inclined, if not to throw off, at leaſt to doubt of the authority of Moſes and Aaron.

22 *The God of the ſpirits of all fleſh.*] This implies a ſtrong motive to urge the divine compaſſion. Wilt thou not have mercy upon thoſe ſpirits which thou haſt created, O thou, the God and Father of the ſpirits of all fleſh?

30 *They go down quick into the pit.*] The word which we ren-

der

31 ¶ And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſon of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their own ſouls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be a ſign unto the children of Iſrael.

39 And Eleazar the prieſt took the brazen cenſers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD; that he be not as Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

41 ¶ But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes, and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſs when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment. And they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation; and behold, the plague was begun among the people: and he put on incenſe, and made an atonement for the people.

48 And he ſtood between the dead and the living; and the plague was ſtayed.

49 Now they that died in the plague were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

1 *Aaron's rod budding,* 10 *is laid up for a monument.*

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every man's name upon his rod.

der *pit*, ſometimes ſignifies the *grave*, or receptacle for dead bodies; and ſometimes the region of departed ſouls whether good or bad: here it plainly denotes that pit or cavity in the earth in which theſe men were ſwallowed up.

32 *And their houſes.*] i. e. All their families, as Moſes has explained it, Deut. xi. 6. *Their houſhold, and their tents, and all their ſubſtance.*

35 *A fire from the Lord, and conſumed the two hundred and fifty,* &c.] That is, the men who had aſſumed the prieſts office.

41 *All the congregation of—Iſrael murmured,* &c.] It was natural to expect, that ſo ſignal a judgment would have been ſufficient to have ſilenced all murmurings and diſcontent; but it had a quite different effect upon this obſtinate and untractable body of men: for the very next day they ran together in a tumultuous manner, charging Moſes and Aaron with the blood of thoſe men who had ſo evidently ſuffered by the hand of God himſelf.

Notes

3 And thou ſhalt write Aaron's name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony, where I will meet with you.

5 And it ſhall come to paſs, *that* the man's rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſs.

8 And it came to paſs, that on the morrow Moſes went into the tabernacle of witneſs; and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked, and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring Aaron's rod again before the teſtimony, to be kept for a token againſt the rebels; and thou ſhalt quite take away their murmurings from me, that they die not.

11 And Moſes did *ſo:* as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we die, we periſh, we all periſh.

13 Whoſoever cometh any thing near unto the tabernacle of the LORD, ſhall die: ſhall we be conſumed with dying?

CHAP. XVIII.

1 *The charge of the prieſts and Levites.* 9 *The prieſts,* 21 *and the Levites portion.*

AND the LORD ſaid unto Aaron, Thou and thy ſons and thy father's houſe with thee ſhall bear the iniquity of the ſanctuary: and thou and thy ſons with thee ſhall bear the iniquity of your prieſthood.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and miniſter unto thee: but thou and thy ſons with thee *ſhall miniſter* before the tabernacle of witneſs.

3 And they ſhall keep thy charge, and the charge of all the tabernacle: only they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

4 And they ſhall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a ſtranger ſhall not come nigh unto you.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar: that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have taken your brethren the Levites from among the children of Iſrael: to you *they are* given *as* a gift for the

Notes on the Seventeenth Chapter.

Ver. 5 *I will make to ceaſe from me the murmurings of the children of Iſrael.*] I will work ſuch a miracle as ſhall be ſufficient to prevent them from murmuring any more about this matter, and be a ſtanding teſtimony to them on whom I have ſettled the prieſthood.

8 *Was budded, and brought forth buds, and bloomed bloſſoms, and yielded almonds.*] It ſeems, in ſome parts of the rod there was an appearance of buds coming forth; in others, the buds were fully thruſt out; in others, they were opened into bloſſoms, and theſe bloſſoms, in other parts, knotted, and grown into almonds. All theſe changes happening in the ſpace of a night, could not but be very amazing; and, unleſs they ſhut their eyes, muſt convince the people, that God had plainly diſtinguiſhed between Aaron and the reſt of the children of Iſrael. And, indeed, they ſeem to have been ſo thoroughly convinced by this miracle, that we do not find the authority of Aaron's prieſthood was ever afterwards called in queſtion.

12 *We die, we periſh, we all periſh.*] This is a natural picture of the conſternation of their minds: for people in a fright are apt to dwell upon the object of their fear.

13 *Shall we be conſumed with dying?*] Muſt we all periſh for what is paſt? Is there no mercy for us? Will Jehovah be no more intreated? Thus they are ever in extremes, either daring and preſumptuous, or abject and full of deſpair.

Notes on the Eighteenth Chapter.

Ver. 1 *Shall bear the iniquity of the ſanctuary.*] i. e. To you it belongeth to take care that none of the people, and thoſe who are legally defiled, approach the tabernacle; for if the ſanctuary, and its ſacred inſtitutions, be profaned through your neglect, who have the charge of it, you ſhall bear the puniſhment of ſuch profanation. Theſe declarations ſerved to remove the people's envy from the prieſts, whoſe dignity they ſaw was attended with ſo much danger.

LORD, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee ſhall keep your prieſt's office for every thing of the altar, and within the vail: and ye ſhall ſerve: I have given your prieſt's office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh ſhall be put to death.

8 And the LORD ſpake unto Aaron, Behold, I have alſo given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 ¶ This ſhall be thine of the moſt holy things, *reſerved* from the fire: every oblation of their's, every meat-offering of their's, and every ſin-offering of their's, and every treſpaſs-offering of their's, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael; I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe ſhall eat of it.

12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the LORD, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the LORD, ſhall be thine; every one that is clean in thine houſe ſhall eat *of* it.

14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the LORD, *whether it be* of men or beaſts, ſhall be thine; nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem; they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the LORD.

18 And the fleſh of them ſhall be thine, as the wave-breaſt and as the right ſhoulder are thine.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the LORD, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the LORD, unto thee and to thy ſeed with thee.

20 And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

21 ¶ And behold, I have given the children of Levi, all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *it ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

8 *By reaſon of the anointing.*] Becauſe thou art anointed with the ſacred oil, and thereby conſecrated to the office of a prieſt.

10 *In the moſt holy place.*] i. e. In the court of the tabernacle, called *moſt holy* in reſpect of the camp.

19 *It is a covenant of ſalt.*] i. e. An everlaſting covenant, one that ſhall continue as long as the diſpenſation. A perpetual covenant ſeems to be called a *covenant of ſalt*, becauſe *ſalt* is of a preſerving nature, and was a ſymbol of friendſhip and fidelity.

20 *I am thy part, and thine inheritance.*] The proviſion made for the prieſts was ſo ample, that if any part of the land of Canaan had been added, there had been too great an inequality between them and the reſt of the people; for, without any ſhare in the land, their proportion, upon computation, will be found to have been far richer than that of any other perſons whatſoever.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you as though *it were* the corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD, of all your tithes, which ye receive of the children of Israel: and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

1 *The water of separation.* 11 *The use of it for purification of the unclean.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation: it *is* a purification for sin.

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24 *The tithes which they offer unto the Lord, I have given to the Levites.*] As they had parted with their own inheritance to the public, given up many national advantages to other tribes, and eased the nation by their services, it was highly reasonable that they should be provided for by the public.

31 *In every place.*] At their own houses, or where they pleased.

32 *Lest ye die.*] Heb. *nor shall ye die*; as those did who meddled with things which God reserved for his ministers.

Notes on the Nineteenth Chapter.

Ver. 2 *A red heifer.*] The word in the original, which we render heifer, properly signifies a young cow, between the age of a calf and an heifer, one that is not yet past three years old, and which has not yet felt the yoke. If it be asked why this sacrifice should be an heifer; the reason seems to be this: that it was in opposition to the Egyptian superstition; for though they offered bullocks in sacrifice, they held cows in great veneration.

3 *Unto Eleazar.*] The high-priest was not to be employed in the following work, because he would by that means have been defiled, a thing which he was in all cases to avoid.

7 *The priest shall wash his clothes*, &c.] Eleazar was unclean by having touched the blood of the heifer, and therefore was to use such ceremonies for cleansing as were used upon the like occasion.

9 *It is a purification for sin.*] It is difficult to explain why this water thus mixed with the ashes of the red heifer, should purify the unclean, and at the same time pollute not only those who assisted at the slaying, burning, and gathering the ashes of it,

LORD, to do the ſervice of the tabernacle of the congregation.

7 Therefore thou and thy ſons with thee ſhall keep your prieſt's office for every thing of the altar, and within the vail: and ye ſhall ſerve: I have given your prieſt's office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh ſhall be put to death.

8 And the LORD ſpake unto Aaron, Behold, I have alſo given thee the charge of mine heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſons by an ordinance for ever.

9 ¶ This ſhall be thine of the moſt holy things, *reſerved* from the fire: every oblation of their's, every meat-offering of their's, and every ſin-offering of their's, and every treſpaſs-offering of their's, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſons.

10 In the moſt holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael; I have given them unto thee, and to thy ſons, and to thy daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe ſhall eat of it.

12 All the beſt of the oil, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the LORD, them have I given thee.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the LORD, ſhall be thine; every one that is clean in thine houſe ſhall eat *of* it.

14 Every thing devoted in Iſrael ſhall be thine.

15 Every thing that openeth the matrix in all fleſh, which they bring unto the LORD, *whether it be* of men or beaſts, ſhall be thine; nevertheleſs, the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

16 And thoſe that are to be redeemed, from a month old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels, after the ſhekel of the ſanctuary, which *is* twenty gerahs.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt not redeem; they *are* holy: thou ſhalt ſprinkle their blood upon the altar, and ſhalt burn their fat *for* an offering made by fire, for a ſweet ſavour unto the LORD.

18 And the fleſh of them ſhall be thine, as the wave-breaſt and as the right ſhoulder are thine.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the LORD, have I given thee, and thy ſons, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of ſalt for ever, before the LORD, unto thee and to thy ſeed with thee.

20 And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance in their land, neither ſhalt thou have any part among them: I *am* thy part, and thine inheritance among the children of Iſrael.

21 ¶ And behold, I have given the children of Levi, all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael henceforth come nigh the tabernacle of the congregation, leſt they bear ſin, and die.

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall bear their iniquity: *it ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

8 *By reaſon of the anointing.*] Becauſe thou art anointed with the ſacred oil, and thereby conſecrated to the office of a prieſt.

10 *In the moſt holy place.*] i. e. In the court of the tabernacle, called *moſt holy* in reſpect of the camp.

19 *It is a covenant of ſalt.*] i. e. An everlaſting covenant, one that ſhall continue as long as the diſpenſation. A perpetual covenant ſeems to be called a *covenant of ſalt*, becauſe *ſalt* is of a preſerving nature, and was a ſymbol of friendſhip and fidelity.

20 *I am thy part, and thine inheritance.*] The proviſion made for the prieſts was ſo ample, that if any part of the land of Canaan had been added, there had been too great an inequality between them and the reſt of the people; for, without any ſhare in the land, their proportion, upon computation, will be found to have been far richer than that of any other perſons whatſoever.

24 But the tithes of the children of Iſrael, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhall have no inheritance.

25 And the LORD ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering ſhall be reckoned unto you as though *it were* the corn of the threſhing-floor, and as the fulneſs of the wine-preſs.

28 Thus ye alſo ſhall offer an heave-offering unto the LORD, of all your tithes, which ye receive of the children of Iſrael: and ye ſhall give thereof the LORD's heave-offering to Aaron the prieſt.

29 Out of all your gifts ye ſhall offer every heave-offering of the LORD, of all the beſt thereof, *even* the hallowed part thereof out of it.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites as the increaſe of the threſhing-floor, and as the increaſe of the wine-preſs.

31 And ye ſhall eat it in every place, ye and your houſholds: for it *is* your reward for your ſervice in the tabernacle of the congregation.

32 And ye ſhall bear no ſin by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the holy things of the children of Iſrael, leſt ye die.

CHAP. XIX.

1 *The water of ſeparation.* 11 *The uſe of it for purification of the unclean.*

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke:

3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her forth without the camp, and *one* ſhall ſlay her before his face.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and ſprinkle of her blood directly before the tabernacle of the congregation ſeven times.

5 And *one* ſhall burn the heifer in his ſight; her ſkin, and her fleſh, and her blood, with her dung, ſhall he burn:

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water of ſeparation: it *is* a purification for ſin.

24 *The tithes which they offer unto the Lord, I have given to the Levites.*] As they had parted with their own inheritance to the public, given up many national advantages to other tribes, and eaſed the nation by their ſervices, it was highly reaſonable that they ſhould be provided for by the public.

31 *In every place.*] At their own houſes, or where they pleaſed.

32 *Leſt ye die.*] Heb. *nor ſhall ye die*; as thoſe did who meddled with things which God reſerved for his miniſters.

Notes on the Nineteenth Chapter.

Ver. 2 *A red heifer.*] The word in the original, which we render heifer, properly ſignifies a young cow, between the age of a calf and an heifer, one that is not yet paſt three years old, and which has not yet felt the yoke. If it be aſked why this ſacrifice ſhould be an heifer; the reaſon ſeems to be this: that it was in oppoſition to the Egyptian ſuperſtition; for though they offered bullocks in ſacrifice, they held cows in great veneration.

3 *Unto Eleazar.*] The high-prieſt was not to be employed in the following work, becauſe he would by that means have been defiled, a thing which he was in all caſes to avoid.

7 *The prieſt ſhall waſh his clothes,* &c.] Eleazar was unclean by having touched the blood of the heifer, and therefore was to uſe ſuch ceremonies for cleanſing as were uſed upon the like occaſion.

9 *It is a purification for ſin.*] It is difficult to explain why this water thus mixed with the aſhes of the red heifer, ſhould purify the unclean, and at the ſame time pollute not only thoſe who aſſiſted at the ſlaying, burning, and gathering the aſhes of it,

10 And he that gathereth the aſhes of the heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

11 ¶ He that toucheth the dead body of any man, ſhall be unclean ſeven days.

12 He ſhall purify himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purify not himſelf the third day, then the ſeventh day he ſhall not be clean.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD; and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean: his uncleanneſs *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

17 And for an unclean *perſon* they ſhall take of the aſhes of the burnt heifer of purification for ſin, and running water ſhall be put thereto in a veſſel:

18 And a clean perſon ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purify himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purify himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetual ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean until even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth *it*, ſhall be unclean until even.

CHAP. XX.

7 *Moſes bringeth water out of the rock.* 14 *Paſſage through Edom denied.* 22 *Aaron's death.*

THEN came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the firſt month: and the people abode in Kadeſh; and Miriam died there, and was buried there,

2 And there was no water for the congre-

it, but even thoſe who ſprinkled the unclean perſon with it, ver. 21. It is not improbable but that Moſes commanded the uſe of the red heifer in ſacrifices for ſin, only to expreſs the guilt of it. Accordingly all the inſpired writers compared ſins of the deepeſt guilt to crimſon and ſcarlet, as they did innocence to white. *Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool*, Iſaiah i. 18. The author of the epiſtle to the Hebrews has taught us to conſider this ſacrifice as a type of Chriſt, who ſuffered without the gate of the city, even as the heifer was burned without the camp, and whoſe blood was of much greater efficacy towards the purging and ſanctifying of men, than that of bulls and goats, the aſhes of a heifer, or any other legal ſacrifice, Heb. xiii. 11, 12. ix. 13.

Notes on the Twentieth Chapter.

Ver. 1 *Then came the children of Iſrael—into the deſert of Zin, in the firſt month.*] The people having now wandered in the wilderneſs near forty years, and that generation of murmurers being almoſt all dead, they are again brought back to Kadeſh. It may ſeem ſtrange that Moſes ſhould paſs in ſilence the tranſactions of 38 years of the peregrinations of the Iſraelites: but we muſt remember that he writes not ſo much in the quality of an hiſtorian, as of a legiſlator; and probably no new laws were delivered during that time.

And Miriam died there.] Euſebius tells us, that Miriam's ſepulchre was ſtill extant in his time at Kadeſh, at a ſmall diſtance from the city of Petra, the metropolis of Arabia Petræa.

2 *And there was no water for the congregation.*] The water with which they had hitherto been ſupplied from Horeb, now failed; as an intimation, that they were now to quit the wilderneſs, and to be introduced into the Promiſed Land, a land of rivers and ſprings.

And they gathered themſelves together againſt Moſes, and againſt Aaron.] Though this new generation had ſo clearly ſeen the actual accompliſhment of the divine judgments threatened to their fathers, yet the pain of thirſt threw them into the ſame ſin of murmuring againſt God, and mutinying againſt their leaders.

gation: and they gathered themſelves together againſt Moſes and againſt Aaron.

3 And the people chode with Moſes, and ſpake, ſaying, Would God that we had died when our brethren died before the LORD.

4 And why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattle ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD ſpake unto Moſes, ſaying,

8 Take the rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes; and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhalt give the congregation and their beaſts drink.

9 And Moſes took the rod from before the LORD, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels; muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo*.

12 And the LORD ſpake unto Moſes and Aaron, Becauſe ye believed me not, to ſanctify me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah, becauſe the children of Iſrael ſtrove with the LORD: and he was ſanctified in them.

14 ¶ And Moſes ſent meſſengers from Kadeſh unto the king of Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we are in Kadeſh, a city in the uttermoſt of thy border:

17 Let us paſs, I pray thee, through thy country: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right-hand nor to the left, until we have paſſed thy borders:

18 And Edom ſaid unto him, Thou ſhalt not paſs by me, leſt I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage

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10 *Hear now, ye rebels; muſt we fetch you water out of this rock?*] This ſeems to be the paſſage to which the Pſalmiſt alludes, when he ſays of Moſes, that *he ſpake unadviſedly with his lips*, Pſalm cvi. 33. Perhaps he was guilty of arrogating too much to himſelf and Aaron; for, without mentioning God, he ſays, *Muſt we fetch you water out of this rock?* as if they could do it by their own power. See *Calmet*.

12 *Becauſe ye believed me not.*] They did not really diſbelieve the divine power and veracity, ſince they ſmote the rock, which they never would have done, had they not entertained ſome hope that water would flow from it at the divine command; but they had leſs faith than they ought to have had.

13 *This is the water of Meribah.*] It is called Meribah-kadeſh, Deut. xxxii. 51. to diſtinguiſh it from the other Meribah at Horeb, where the children of Iſrael were guilty of the ſame crime, Exod. xvii. 7.

And he was ſanctified in them.] God glorified his power, goodneſs, and veracity, in the eyes of the Iſraelites, by this ſignal miracle, and demonſtrated his impartial juſtice in puniſhing his greateſt favourites for their unbelief.

14 *And Moſes ſent meſſengers—unto the king of Edom*, &c.] Edom is the name of Eſau, the founder of the nation, and from him communicated to his poſterity, and to the country itſelf. The reaſon for ſending this meſſage was, becauſe the neareſt paſſage to the land of Canaan was through the country of Edom, or Idumea.

through his border: wherefore Iſrael turned away from him.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from Kadeſh, and came unto mount Hor.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25 Take Aaron and Eleazar his ſon, and bring them up unto mount Hor:

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſon: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon; and Aaron died there in the top of the mount. And Moſes and Eleazar came down from the mount.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty days, *even* all the houſe of Iſrael.

CHAP. XXI.

4 *The people bit by fiery ſerpents,* 7 *are healed.* 10 *Sundry journeys.* 21 *Sihon and Og ſlain.*

AND *when* king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the way of the ſpies: then he fought againſt Iſrael, and took *ſome* of them priſoners.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them, and their cities: and he called the name of the place Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red-ſea, to compaſs the land of Edom: and the ſoul of the people was much diſcouraged becauſe of the way.

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the wilderneſs? for *there is* no bread, neither *is there any* water; and our ſoul loatheth this light bread.

6 And the LORD ſent fiery ſerpents among the people; and they bit the people; and much people of Iſrael died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD, that he take away the ſerpents from us. And Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

22 *And the children of Iſrael—came unto mount Hor.*] This mountain was on the eaſt border of the land of Edom; and probably had its name from Hori, the firſt poſſeſſor of it, Gen. xxxvi. 30.

24 *For he ſhall not enter into the land which I have given unto the children of Iſrael.*] An evident proof, that ſomething beſides an earthly Canaan was to be expected from the promiſes of God, ſince the beſt men among them were not permitted to enter into it. *Patrick.*

28 *And Aaron died there.*] In the fortieth year after they came out of Egypt, on the firſt day of the fifth month, which anſwers to our July, when Aaron was 123 years old. *Patrick.*

Notes on the Twenty-firſt Chapter.

Ver. 1 *When king Arad the Canaanite.*] Or, as it is in all the antient verſions, more agreeable to the Hebrew, *The Canaanitiſh king of Arad*, for there was ſuch a city in Canaan, Joſ. xii. 14. Jud. i. 16.

By the way of ſpies.] By the ſame way which the ſpies entered Canaan, when they were ſent to view the land, thirty-eight years before.

3 *Hormah.*] i. e. *Utter deſtruction.*

4 *The ſoul of the people was much diſcouraged.*] They had met with ſo many difficulties and diſcouragements, that they began to think they ſhould never reach the Promiſed Land.

5 *There is no bread, neither is there any water.*] They had *both*, by a miraculous providence over them, being fed with manna from heaven, and ſupplied with water from the rock; but rage provoked them to utter falſhoods.

6 *Fiery ſerpents.*] The words in the original ſignify burning or winged ſerpents. Theſe creatures were ſo very common both in Egypt and Arabia, that the countries would not be habitable, had not Providence thought proper to prevent their multiplying as other ſerpents do; for the Arabians tell us, that after they have coupled together, the female never fails to kill the male, and that her young ones kill her as ſoon as they are hatched. *Univerſal Hiſtory.*

8 *Make thee a fiery ſerpent, and ſet it upon a pole.*] The word which we render *a pole*, properly ſignifies a banner or enſign, erected with an intention that the people might gather unto it.

9 And Moſes made a ſerpent of braſs, and put it upon a pole: and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.

12 From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is ſaid in the book of the wars of the LORD, What he did in the Red-ſea, and in the brooks of Arnon.

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 Then Iſrael ſang this ſong, Spring up, O well; ſing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by the *direction of* the law-giver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Piſgah, which looketh toward Jeſhimon.

21 ¶ And Iſrael ſent meſſengers unto Sihon, king of the Amorites, ſaying,

22 Let me paſs through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be paſt thy borders.

23 And Sihon would not ſuffer Iſrael to paſs through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz, and fought againſt Iſrael.

24 And Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* ſtrong.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the villages thereof.

26 For Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon; let the city of Sihon be built and prepared.

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9 *When he beheld the ſerpent of braſs, he lived.*] The healing virtue which accompanied the looking on this image, was derived from God alone; who was pleaſed in this manner to diſplay his power, to make the Iſraelites ſenſible that thoſe ſerpents were ſent by him, and that they had no reaſon to fear any evil whatſoever, provided they made God their friend, whoſe power could provide a remedy in all emergencies. Moſt interpreters obſerve a remarkable ſimilitude between the virtue of this brazen ſerpent, erected on a pole, and that of Chriſt's death; and the ſame is taken notice of by our bleſſed Saviour himſelf; *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the ſon of man be lifted up: That whoſoever believeth in him ſhould not periſh, but have everlaſting life,* John iii. 14, 15.

11 *Ije-abarim.*] That is, the *heaps of Abarim*, a range of mountains on the eaſtern borders of the land of Moab.

13 *Arnon.*] A river which roſe in the mountains of Arabia, and fell into the Dead ſea: the boundary between the kingdoms of Moab and the Amorites. It divided itſelf into ſeveral ſtreams; whence that expreſſion, ver. 14. *in the brooks of Arnon.*

14 *In the book of the wars of the Lord.*] What book this was is a queſtion not eaſily anſwered. Moſt interpreters take it for ſome ancient record of thoſe countries, to which Moſes refers. Le Clerc, *by the wars of the Lord*, underſtands the wars of the Iſraelites, who fought under the banner and direction of Jehovah.

17 *Then Iſrael ſang.*] Some of the devout people compoſed a ſhort hymn of praiſe, to be ſung by the whole aſſembly: what we tranſlate, *ſing ye unto it*, ſhould be rendered, *anſwer unto it*; for the ancient manner was to ſing alternately. See note on Exod. xv. 21.

20 *To the top of Piſgah.*] Rather, *to the beginning of Piſgah*, a part of the mountains of Abarim.

Which looketh towards Jeſhimon.] Or, *towards the wilderneſs*, as the word is rendered, Deut. xxxii. 10.

24 *And Iſrael ſmote him with the edge of the ſword.*] They deſtroyed all the inhabitants, men, women, and children, Deut. ii. 33, 34. For having now *filled up the meaſure of their iniquity*, and become irreclaimably wicked, the Almighty was pleaſed to give them up to national deſtruction, and to plant the profeſſors of his true religion in their ſtead, according to his promiſe to Abraham, Gen. xv. 16.

27 *They that ſpeak in proverbs.*] Thoſe who ſpeak or write in a lofty figurative ſtile, ſuch as the following appears to be, and was the compoſition of ſome ancient poet among the Amorites,

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28 For there is a fire gone out of Heſhbon, a flame from the city of Sihon: it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Wo to thee, Moab; thou art undone, O people of Chemoſh: he hath given his ſons that eſcaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

31 Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battle at Edrei.

34 And the LORD ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

35 So they ſmote him, and his ſons, and all his people, until there was none left him alive: and they poſſeſſed his land.

CHAP. XXII.

1 *Balak's firſt meſſage for Balaam is rejected.* 15 *His ſecond obtaineth him.* 22 *An angel would have ſlain him, if his aſs had not ſaved him. Balak entertaineth him.*

AND the children of Iſrael ſet forward, and pitched in the plains of Moab, on this ſide Jordan by Jericho.

2 And Balak the ſon of Zippor ſaw all that Iſrael had done to the Amorites.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed becauſe of the children of Iſrael.

4 And Moab ſaid unto the elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſs of the field. And Balak the ſon of Zippor *was* king of the Moabites at that time.

5 He ſent meſſengers therefore unto Balaam the ſon of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over againſt me.

6 Come now therefore, I pray thee, curſe me this people; for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed, and he whom thou curſeſt, is curſed.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto

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on Sihon's victory over the Moabites. This quotation is inſerted in the ſacred hiſtory, to ſhew that this country belonged to the Amorites, and not to the Moabites, when Iſrael ſubdued it.

Come into Heſhbon, let the city of Sihon be built.] Let Heſhbon now become the city of Sihon, and be made fit to be his royal ſeat.

28 *For there is a fire gone out of Heſhbon.*] Here the poet riſes into raptures, and propheſies the conqueſt of the whole country, by the deſolating army of Sihon marching out of Heſhbon; for by *fire*, he means *war*, to which it is very properly compared. *I will kindle a fire in the wall of Rabbah, and it ſhall devour the palaces thereof, with ſhouting in the day of battle, with a tempeſt in the day of the whirlwind*, Amos i. 14.

29 *O people of Chemoſh.*] He calls the Moabites the people of *Chemoſh*, becauſe they worſhipped the god Chemoſh, 1 Kings, xi. 7, &c.

33 *Baſhan.*] A mountain celebrated in ſcripture for its rich paſtures, excellent breed of cattle, and ſtately oaks.

And Og the king of Baſhan.] This Og was of the remnant of the giants, a mighty people in that country, Joſ. xii. 4.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *In the plains of Moab.*] Formerly belonging to Moab, but were now in the poſſeſſion of the Amorites.

4 *And Moab ſaid to the elders of Midian.*] He ſent meſſengers to the princes of Midian, inviting them, as his confederates, to join with him againſt the Iſraelites, whom he repreſented as their common enemy.

As the ox licketh up the graſs.] A lively metaphor to ſignify how eaſily the Iſraelites would conquer them, without a timely oppoſition, and likewiſe what an univerſal deſolation they would make.

5 *Unto Balaam.*] The ſcripture expreſly calls Balaam a prophet; and ſome later writers are of opinion, that he had been once a good man, till loving the wages of unrighteouſneſs, he apoſtatized from God, and betaking himſelf to idolatrous practices, fell under the deluſion of Satan, 2 Pet. ii. 15. Though, at this juncture, when the preſervation of Iſrael was concerned, God might think proper to appear to him, and vouchſafe him revelations.

6 *Curſe me this people.*] It was the received opinion among the heathen nations, that imprecations might be made, which would have effect, not only on private perſons, but even on whole nations.

5 MA 56

Engraved for the Compleat Family Bible.

And the Ass saw the Angel of the Lord standing in the Way, and his Sword drawn in his Hand: And the Ass turn aside out of the way & went into the Field: and Balaam smote the Ass to turn her into the way. **Numbers XXII. 23.**

Balaam, and ſpake unto him the words of Balak.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the LORD ſhall ſpeak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſon of Zippor, king of Moab, hath ſent unto me, *ſaying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curſe me them; peradventure I ſhall be able to overcome them, and drive them out.

12 And God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get ye into your land: for the LORD refuſeth to give me leave to go with you.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And Balak ſent yet again princes, more and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſon of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me. Come therefore, I pray thee, curſe me this people.

18 And Balaam anſwered and ſaid unto the ſervants of Balak, If Balak would give me his houſe-full of ſilver and gold, I cannot go beyond the word of the LORD my God, to do leſs or more.

19 Now therefore, I pray you, tarry ye alſo here this night, that I may know what the LORD will ſay unto me more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, *and* go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſaddled his aſs, and went with the princes of Moab.

22 ¶ And God's anger was kindled becauſe he went: and the angel of the LORD ſtood in the way for an adverſary againſt him. Now he was riding upon his aſs, and his two ſervants *were* with him.

23 And the aſs ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſs turned aſide out of the way, and went into the field. And Balaam ſmote the aſs, to turn her into the way.

24 But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſs ſaw the angel of the

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9 *God came to Balaam.*] God manifeſted his will to him by an angel, as appears from verſe 23.

12 *For they are bleſſed.*] They are conducted under the banner of heaven, and no imprecations can hinder their progreſs.

18 *If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God.*] Thus far his piety, and regard to the command of God, appear to have had the aſcendant over his covetouſneſs and ambition; but the next words ſhew, that thoſe paſſions were far from being entirely ſubdued. He would fain have gratified them, if he could by any means have ſatisfied his conſcience.

19 *Tarry—here this night.*] Here the iniquity of his heart begins to diſcloſe itſelf. He well knew, that it was the unalterable purpoſe of the Almighty to bleſs the Iſraelites; but ſtill, having an avaricious eye to the tempting rewards, he inſinuates to the meſſengers there was ſome hope, that at his interceſſion the councils of heaven could be altered, and the unchangeable Being himſelf moved to recede from his firſt decree. This was a very impious tempting of God, and it fatally recoiled upon his own head. *Jun.* and *Tremel.*

20 *If the men come to call thee, riſe up, and go with them.*] Rather, *ſince the men are come*, as the LXX and Vulgate have it, follow thine own inclinations. Thus, for not hearkening to the voice of God, he was left to periſh in his own devices; for he was ſlain by the ſword of Iſrael, together with the princes of Moab, Joſ. xiii. 22.

But yet the word which I ſhall ſay unto thee, that ſhalt thou do.] The meaning ſeems to be, that he might go with Balak's meſſengers, provided he could reconcile it with his duty, and that they required him to do nothing that was contrary to the command of God before revealed to him.

21 *And Balaam roſe up early*, &c.] His haſte betrayed the inclinations of his heart, which hankered after *the wages of unrighteouſneſs*, and his wicked intention of curſing the Iſraelites.

22 *God's anger was kindled, becauſe he went.*] Not becauſe he went, but becauſe he went with an inclination to curſe Iſrael; for his whole intention in taking the journey, was, if poſſible, to find out ſome method of complying with the earneſt deſire of Balak.

LORD, ſhe thruſt herſelf unto the wall, and cruſhed Balaam's foot againſt the wall. And he ſmote her again.

26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſs ſaw the angel of the LORD, ſhe fell down under Balaam. And Balaam's anger was kindled, and he ſmote the aſs with a ſtaff.

28 And the LORD opened the mouth of the aſs, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſs, Becauſe thou haſt mocked me: I would there were a ſword in mine hand; for now would I kill thee.

30 And the aſs ſaid unto Balaam, *Am* not I thine aſs, upon which thou haſt ridden ever ſince *I was* thine, unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the LORD opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? behold, I went out to withſtand thee, becauſe *thy* way is perverſe before me.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it diſpleaſe thee, I will get me back again.

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee, to call thee? wherefore cameſt thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might ſee the utmoſt *part* of the people.

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28 *Opened the mouth of the aſs.*] Some commentators are of opinion, that this happened to Balaam in a prophetic viſion; but as the power of God is, on all hands, acknowledged to be abundantly ſufficient to effect this miracle, there is not the leaſt ſhadow for diſbelieving it in a literal ſenſe.

29 *Balaam ſaid unto the aſs.*] It has been thought ſtrange, that Balaam ſhould expreſs no ſurprize at this prodigy: but perhaps he had imbibed the doctrine of tranſmigration of ſouls, which then was, and ſtill is, too common in the Eaſt; and thence might be the leſs aſtoniſhed at hearing a brute ſpeak. But why might not Balaam be ſurpriſed, though Moſes had not mentioned it? The ancient Jews were of opinion, that he really was ſo; Joſephus tells us, he was greatly aſtoniſhed at it. Nor will the ſilence of Moſes, in this particular, be any material objection, if it be conſidered, that his narration is ſo very conciſe, that many particulars of this hiſtory are doubtleſs omitted, as being of no great moment to be told.

Becauſe thou haſt mocked me.] Becauſe thou haſt expoſed me to ſcorn.

31 *The Lord opened the eyes of Balaam.*] He preſented the angel to his view; or perhaps he awakened his attention, and made him take notice of the angel, whom he had not before obſerved.

He bowed down his head, and fell flat on his face.] He bowed himſelf with his face to the earth, in token of the moſt profound reverence.

35 *Go with the men.*] It was of the utmoſt importance to convince the Moabites how peculiarly Iſrael was the care of Providence. And this could not be more effectually done, than by ſhewing them that a man of ſo covetous a nature as Balaam durſt not imprecate evil againſt that people. Therefore the angel, having now ſufficiently warned the prophet againſt gratifying the Moabites in their unreaſonable deſire, gives him free permiſſion to purſue his journey.

39 *Kirjath huzoth.*] Heb. the *city of ſtreets*, i. e. a large city with many ſtreets.

41 *Balak took Balaam, and brought him up into the high places of Baal.*] Baal was the god of this country. The name ſignifies *lord*. Some think their god Chemoſh is here meant, a deity not much different from Priapus. This god, like thoſe of other nations,

CHAP. XXIII.

1, 13, 28 *Balak's ſacrifices.* 7, 18 *Balaam's parables.*

AND Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rams.

2 And Balak did as Balaam had ſpoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatſoever he ſheweth me, I will tell thee. And he went to an high place.

4 And God met Balaam: and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 ¶ And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, curſe me Jacob, and come, defy Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations.

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his!

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 ¶ And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet the *LORD* yonder.

16 And the LORD met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

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tions, was worſhipped in high places, which were generally planted with groves. It was thought neceſſary, in ſolemn imprecations, to have the perſons devoted preſent to the view of him who pronounced the anathema: for which reaſon Balak conducted Balaam to theſe high places, that he might from thence have a full proſpect of the camp of Iſrael.

Notes on the Twenty-third Chapter.

Ver. 1 *Seven altars and ſeven rams.*] Theſe ſacrifices were offered according to the religious rites obſerved in worſhipping the God of Iſrael; the number ſeven was in ſome meaſure become ſacred, becauſe God had reſted from his works of creation on the ſeventh day.

3 *Peradventure the Lord will come and meet me.*] From this paſſage it is inferred, that in thoſe early times, it was cuſtomary for prophets, and other pious perſons, after performing the ſacred rites, to retire into ſome ſolitary place, there to wait for an anſwer to their prayers from God, who often ſent an angel to deliver to them his oracles. *Le Clerc.*

He went to an high place.] He was already in an high place; and therefore we muſt prefer the tranſlation in the margin, *he went ſolitary*, i. e. into the moſt retired part of the grove.

5 *And the Lord put a word in Balaam's mouth.*] In the original, it is, *Jehovah put a word*, &c. which plainly demonſtrates that Balaam was a prophet of the true God.

7 *His parable.*] Or prophetical ſpeech.

8 *How ſhall I curſe*, &c.] How can I pronounce a curſe, where God hath decreed a bleſſing? As if he had ſaid, Balak deſires of me that which is impoſſible.

9 *The people ſhall dwell alone.*] That is, ſeparated from other nations by peculiar laws, religion, and manners.

10 *Who can count the duſt of Jacob?*] The LXX have it, *Who can count the ſeed of Jacob?* Who can count a people which are like the duſt of the earth in multitude?

Let me die the death of the righteous.] By the *righteous* here is meant the Iſraelites, who were a righteous people in compariſon with the reſt of the world; and on this account he wiſhes, that after having enjoyed long life and proſperity, he might die, like them, in the favour of God, and in the hope of that future reward which is reſerved for the righteous in the other world. And hence ſome have juſtly alledged this text, as a proof, that a future ſtate was generally believed in thoſe antient times.

Let my laſt end be like his.] It is obſervable, that the *Heb.* word which we tranſlate *laſt end*, in its natural or proper ſenſe, ſignifies *a future ſtate after death*. *Peters*, on Job, p. 288.

14 *To the field of Zophim.*] i. e. *The field of the watchmen*, where watchmen were placed, to give notice of the approach of an enemy, on the top of Piſgah, a very high mountain in the country of Moab.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 ¶ And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor:

19 God *is* not a man, that he ſhould lye; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it?* or hath he ſpoken, and ſhall he not make it good?

20 Behold, I have received *commandment* to bleſs: and he hath bleſſed; and I cannot reverſe it.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael; the LORD his God *is* with him, and the ſhout of a king *is* among them.

22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

23 Surely *there is* no inchantment againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time it ſhall be ſaid of Jacob and of Iſrael, What hath God wrought!

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down until he eat *of* the prey, and drink the blood of the ſlain.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the LORD ſpeaketh, that I muſt do?

27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 ¶ And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 *Balaam propheſieth Iſrael's happineſs,* 15 *and of the ſtar of Jacob.*

AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at other times, to ſeek for inchantments, but he ſet his face toward the wilderneſs.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes; and the ſpirit of God came upon him.

3 And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, falling *into a trance,* but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael!

19 *God is not a man that he ſhould lie,* &c.] Let not Balak imagine that God is ſubject to the fluctuating paſſions of weak mortals; or that he can be induced to alter his purpoſe; therefore it is in vain for me to importune him to curſe Iſrael, whom he hath ſaid he will bleſs.

21 *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael.*] The word which we render *iniquity,* ſignifies in many places of ſcripture, an *idol*; and therefore the Vulgate renders the paſſage, *There is no idol in Jacob, neither is there any image ſeen in Iſrael.* As if he had ſaid, though the Iſraelites may be guilty of ſeveral tranſgreſſions of the divine laws, yet ſo long as they keep themſelves from idolatry, God will not give them over to the ſword of their enemies, but crown them with victory and triumph.

22 *He hath, as it were, the ſtrength of an unicorn.*] The word *reem,* which we tranſlate *unicorn,* is certainly the *rhinoceros,* which from the very make and ſtructure of his body, appears to be the ſtrongeſt of *quadrupeds,* the elephant not excepted. *Shaw's Travels.*

23 *There is no inchantment againſt Jacob.*] No imprecations uttered by a diviner can affect that nation, which is protected by Omnipotence. Undoubtedly, religion and virtue are the glory and ſtrength of a nation, and profaneneſs and vice the ſureſt preſages of the ruin of any people.

28 *Balak brought Balaam to the top of Peor.*] This was the moſt famous high place in all the country of Moab, where, as Selden conjectures, Baal had a temple, and was thence called Baal-peor: as Jupiter, when worſhipped at Olympus, was called *Jupiter-Olympius.*

Notes on the Twenty-fourth Chapter.

Ver. 1. *He went not as at other times to ſeek enchantments.*] This implies that he had hitherto uſed unwarrantable arts to compaſs his ends.

3 *Balaam the ſon of Beor hath ſaid.*] This is the common ſtyle of prophets. Thus Iſaiah begins his prophecy nearly in the ſame manner: *The viſion of Iſaiah the ſon of Amos,* Iſ. i. 1.

The man whoſe eyes are open hath ſaid.] In the margin it is rendered, *who had his eyes ſhut, but now open;* which alludes to his not ſeeing the angel.

4 *Falling into a trance, but having his eyes open.* This paſſage ſhould be rendered, *falling and his eyes were opened;* alluding to what happened in the way to Balaam's falling with his aſs, and then having his eyes opened. *Newton.*

6 As the valleys are they ſpread forth, as gardens by the river's ſide, as the trees of lign-aloes which the LORD hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall pour the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than Agag, and his kingdom ſhall be exalted.

8 God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who ſhall ſtir him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

10 And Balak's anger was kindled againſt Balaam, and he ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath kept thee back from honour.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD ſaith, that will I ſpeak?

14 And now, behold, I go unto my people: come *therefore*, *and* I will advertiſe thee, what this people ſhall do to thy people in the latter days.

15 ¶ And he took up his parable, and ſaid, Balaam the ſon of Beor hath ſaid, and the man whoſe eyes are open hath ſaid:

16 He hath ſaid, which heard the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty, falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Sheth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

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6 *As the trees of lign-aloes.*] The tree meant here is of a very fragrant ſcent, and grows in Arabia and the Eaſt-Indies.

7 *He ſhall pour the water out of his buckets.*] Seems to imply, that God ſhould bleſs them with plentiful harveſts, to which rain greatly contributed in thoſe countries.

His ſeed ſhall be in many waters.] Rather *by many waters*. That is, it ſhall be ſown in a ground well watered, and conſequently bring forth a plentiful crop. Metaphorically it may imply the great increaſe of the Iſraelites.

His king ſhall be higher than Agag.] Agag was the greateſt king then known; it was the general name for the kings of Amalek.

8 *Shall eat up the nations.*] Shall utterly deſtroy them.

9 *He couched*, &c.] Imports that the Iſraelites, having conquered the Canaanites, ſhall ſettle in their land; and that all attempts to diſturb them would be the ſame as for the weaker beaſt to rouſe the lion in his den.

11 *The Lord hath kept thee back from honour.*] This paſſage ſhould have been rendered, *Jehovah hath kept thee back from honour*; inſinuating, that Balaam had been more careful to pleaſe Jehovah, whom he conſidered only as the tutelary god of the Hebrews, than Baal-peor, or the other gods of the Moabites.

14 *Come—and I will advertiſe thee*, &c.] Here, it ſeems probable, Balaam gave to Balak that pernicious counſel mentioned chap. xxxi. 16; and accordingly it is here inſerted in the Chaldaic, the Jeruſalem, and Jonathan's paraphraſe.

17 *I ſhall ſee him, but not now: I ſhall behold him, but not nigh.*] It is common in the Hebrew to uſe the future for the preſent tenſe; and therefore the true ſenſe of the paſſage is, *I ſee him* [the perſon of whom he is going to ſpeak], *though not yet in being: I behold him, though he be yet afar off.*

There ſhall come a Star out of Jacob, and a Scepter ſhall riſe out of Iſrael.] This prophecy may poſſibly in ſome ſenſe relate to David, but, without doubt, it belongs principally to Chriſt; for we muſt remember, that the Egyptians had two ſorts of *alphabetic letters*, one *popular*, the other *myſterious*: here the metaphor of a *Scepter* was *common* and *popular*, to denote a Ruler, like David; but the *Star*, though like the other, it ſignified, in the prophetic writings, a *temporal Prince*, yet it had a *hidden* and *myſterious* meaning likewiſe, and in the Egyptian *hieroglyphics* denoted a *God*: hence we conclude, that the metaphor here uſed of a *Star* was of that *myſterious* kind, and ſo to be underſtood; and conſequently that it related *only* to Chriſt, the eternal Son of God. *Warburton's Div. Legat.* vol. II. p. 148.

Shall ſmite the corners of Moab.] Shall utterly deſtroy the Moabites. This, in the ſpiritual meaning, denotes the victories which Chriſt gained over the Gentiles; not by deſtroying their bodies, as David did thoſe of the Moabites, but by captivating their minds to the love of goodneſs, and ſubduing their affections to the ſervice of the true God. *Le Clerc.*

And deſtroy all the children of Seth.] Moab and the children of Seth were the ſame people: *Seth* ſignifies a *drunkard*, and they might properly be called *the children of the drunkard*, when they derived their being as a people, from their father Lot's being in liquor: hence their country was called *Shittim*, Numb. xxv. 1. We may obſerve that Balaam delights greatly in repeating circumſtances under different names; thus, *the duſt of Jacob, and the fourth part of Iſrael*; *Edom ſhall be a poſſeſſion*; *Seir alſo*, &c. Seir was a mountain in the country of Edom. M. G. 19. 166.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* the firſt of the nations, but his latter end *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, and ſaid, Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.

22 Nevertheleſs, the Kenite ſhall be waſted until Aſſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas, who ſhall live when God doeth this!

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

CHAP. XXV.

1 *The Iſraelites whoredom and idolatry.* 6 *Zimri and Cozbi ſlain.*

AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

4 And the LORD ſaid unto Moſes, Take all the heads of the people, and hang them up before the LORD againſt the ſun, that the fierce anger of the LORD may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* weeping before the door of the tabernacle of the congregation.

7 And when Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand;

8 And he went after the man of Iſrael into

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19 *Out of Jacob ſhall come he that ſhall have dominion.*] This was literally fulfilled in David, and has its ſpiritual accompliſhment in Chriſt, whoſe univerſal dominion is thus deſcribed: *He ſhall have dominion from ſea to ſea, and from the river to the ends of the earth.* Pſ. lxxvii. 8.

20 *Amalek was the firſt of the nations.*] One of the moſt ancient, eminent, and noble of all the neighbouring nations. Gen. xiv. 7.

His latter end ſhall be, that he periſh for ever.] This prediction was literally accompliſhed by Saul, 1 Sam. xv. 18.

21 *And he looked on the Kenites.*] By the Kenites ſeems to be meant the Midianites, Jethro's poſterity, for he was called the *Kenite.* Jud. i. 16.

Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.] Thy dwelling-place is in the craggy mountains, and therefore thou thinkeſt thyſelf ſecure. Thus Horace, *celſæ nidum Acherontiæ*, the neſt of lofty Acherontia.

22 *Nevertheleſs, the Kenite ſhall be waſted until Aſſhur ſhall carry thee away captive.*] The Kenites ſhall be inſenſibly diminiſhed, till at laſt they are all carried away captive by the Aſſyrians; which was accompliſhed when Salmaneſer, king of Aſſyria, carried away the ten tribes into captivity, and with them the Kenites.

23 *And---ſaid, Alas, who ſhall live when God doth this!*] Having pauſed a while on this cataſtrophe of nations, he breaks out into a pathetic exclamation, Alas! who ſhall eſcape the ravages of the Aſſyrians, when God ſhall give them permiſſion to overrun a great part of the world!

24 *Ships ſhall come from the coaſt of Chittim, and ſhall afflict Aſſhur.*] By Chittim is meant Greece, Gen. x. 4. This prophecy was fulfilled when Alexander the Great overthrew the Perſian empire, which included the Chaldeans and Aſſyrians.

And ſhall afflict Eber.] Probably the neighbouring nations bordering upon the river Euphrates. *Newton* on Prophecy, Vol. I. 152.

Notes on the Twenty-fifth Chapter.

Ver. 1 *The people began to commit whoredom with the daughters of Moab.*] Theſe women expoſed themſelves to the luſt of the Iſraelites, and enticed them to idolatry, by the counſel of Balaam, who having learned that the proſperity of Iſrael depended upon the obſervance of the divine laws, and that there was no way to bring a curſe on them, but by ſeducing them from their duty, invented this low ſtratagem to accompliſh his wicked deſign.

2 *Called the people to the ſacrifice of their gods.*] The feaſts which ſucceeded theſe ſacrifices were accompanied with muſic and dancing, which had a great tendency to invite youthful minds to partake of them, and, at the ſame time, to inflame their carnal appetites, which theſe fair deluders would not let them ſatisfy, unleſs they conſented to worſhip their idols.

4 *Take all the heads of the people, and hang them up.*] This paſſage may be better rendered, *Take unto thine aſſiſtance all the heads or judges of the people, and hang them up*, i. e. all thoſe who have joined themſelves to Baal-peor. *See the next verſe.*

5 *Slay ye every one his men.*] It ſeems the judges were dilatory in executing this order, ſince God himſelf thought proper to viſit the heads of the offenders with exemplary puniſhment.

8 *Thruſt both of them through.*] There is no need here to recur to any extraordinary motion of the ſpirit to authorize this action of Phinehas,

the tent, and thruſt both of them through, the man of Iſrael, and the woman, through her belly. So the plague was ſtayed from the children of Iſrael.

9 And thoſe that died in the plague were twenty and four thouſand.

10 And the LORD ſpake unto Moſes, ſaying,

11 Phinehas the ſon of Eleazar, the ſon of Aaron the prieſt, hath turned my wrath away from the children of Iſrael, while he was zealous for my ſake among them, that I conſumed not the children of Iſrael in my jealouſy.

12 Wherefore ſay, Behold, I give unto him my covenant of peace;

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſthood: becauſe he was zealous for his God, and made an atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſon of Salu, a prince of a chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief houſe in Midian.

16 And the LORD ſpake unto Moſes, ſaying,

17 Vex the Midianites, and ſmite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peor's ſake.

CHAP. XXVI.

1 *Iſrael numbered.* 52 *The inheritance of the land divided.*

AND it came to paſs after the plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſon of Aaron the prieſt, ſaying,

2 Take the ſum of all the congregation of the children of Iſrael, from twenty years old and upward, throughout their fathers houſe, all that are able to go to war in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan *near* Jericho, ſaying,

4 *Take the ſum of the people,* from twenty years old and upward; as the LORD commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 Reuben the eldeſt ſon of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbered of them were forty and three thouſand and ſeven hundred and thirty.

8 And the ſons of Pallu; Eliab.

9 And the ſons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the company of Korah, when they ſtrove againſt the LORD.

10 And the earth opened her mouth, and ſwallowed them up, together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ſign.

Phinehas, nor yet to that *jus zelotarum*, aſſerted by ſome among the Jews: for he did it by the expreſs command of Moſes, ſupreme magiſtrate, who, ver. 5. commanded the judges of the people, of which Phinehas was one, to fall upon ſuch as had joined themſelves unto Baal-peor, *and to ſlay every man his men.*

9 *Thoſe that died in the plague were twenty and four thouſand.*] St. Paul mentions only *twenty and three thouſand, who fell on one day,* 1 Cor. x. 8. But it ſeems, that one thouſand were ſlain by the judges, and twenty-three thouſand by the hand of God, ver. 5.

11 *He was zealous for my ſake.*] Or, *he was jealous with my jealouſy*; that is, in the ardour of his pious zeal for the honour of God, and the national intereſt, he was incapable of bearing with that notorious breach of allegiance to God in the Iſraelites.

Notes on the Twenty-ſixth Chapter.

Ver. 2 *Take the ſum of all the congregation.*] The above-mentioned plague, having cut off the remains of that murmuring and ungrateful generation that firſt came out of Egypt, ſee ver. 64. God commands a third regiſter to be made, to demonſtrate the Divine Faithfulneſs, both in fulfilling the threats pronounced againſt the diſobedience of their predeceſſors, and in making good the promiſe of multiplying the ſeed of Abraham.

10 *And the earth ſwallowed them up with Korah.*] Theſe words ſeem to import, that Korah was ſwallowed up with Dathan and Abiram: but it is moſt probable that he was conſumed by the fire of God, with thoſe who offered incenſe unbidden, chap. xvi. 35.

11 Notwithſtanding, the children of Korah died not.

12 The ſons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbered of them, forty thouſand and five hundred.

19 The ſons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the ſons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbered of them, threeſcore and ſixteen thouſand and five hundred.

23 Of the ſons of Iſſachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbered of them, threeſcore and four thouſand and three hundred.

26 Of the ſons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites; of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbered of them, threeſcore thouſand and five hundred.

28 The ſons of Joſeph after their families, *were* Manaſſeh and Ephraim.

29 Of the ſons of Manaſſeh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *came* the family of the Gileadites.

30 Theſe *are* the ſons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Aſriel, the family of the Aſrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 And Zelophehad the ſon of Hepher had no ſons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbered of them, fifty and two thouſand and ſeven hundred.

35 Theſe *are* the ſons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſons of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſons of Ephraim according to thoſe that were numbered of them, thirty and two thouſand and five hundred. Theſe *are* the ſons of Joſeph after their families.

38 The ſons of Benjamin after their families: of Bela, the family of the Balaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſons of Benjamin after their families: and they that were numbered of

of them *were* forty and five thouſand and ſix hundred.

42 Theſe *are* the ſons of Dan after their families: of Shuham, the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbered of them, *were* threeſcore and four thouſand and four hundred.

44 Of the children of Aſher, after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe *are* the families of the ſons of Aſher according to thoſe that were numbered of them; *who were* fifty and three thouſand and four hundred.

48 Of the ſons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites:

50 Theſe *are* the families of Napthali according to their families: and they that were numbered of them *were* forty and five thouſand and four hundred.

51 Theſe *were* the numbered of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirty.

52 ¶ And the LORD ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names.

54 To many thou ſhalt give the more inheritance, and to few thou ſhalt give the leſs inheritance: to every one ſhall his inheritance be given according to thoſe that were numbered of him.

55 Notwithſtanding, the land ſhall be divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

56 According to the lot ſhall the poſſeſſion thereof be divided, between many and few.

57 And theſe *are* they that were numbered of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died, when they offered ſtrange fire before the LORD.

62 And thoſe that were numbered of them were twenty and three thouſand, all males from a month old and upward: for they were not numbered among the children of Iſrael, becauſe

51 *Six hundred thouſand and a thouſand ſeven hundred and thirty.*] Hence we ſee, that notwithſtanding all the accidents that befel them in the deſert, and the plagues juſtly inflicted on the foregoing generation, the Iſraelites, upon a balance of increaſe and decreaſe of all the full-grown males ſince the laſt regiſter, appears to be but 1820 perſons leſs than they were at the laſt poll, chap. i. 46.

54 *To every one ſhall his inheritance be given.*] This equal diviſion of property was, under God, the great bulwark and ſtrength of the Hebrew commonwealth: for property is the natural foundation of power, and hence the natural foundation of every government is laid in the diſtribution of the lands or territory belonging to the ſeveral members of it. According to a tolerably exact computation of the extent of the Hebrew territory, the land of Canaan contained about fourteen millions nine hundred and ſeventy-ſix thouſand acres; which quantity of land will divide to ſix hundred thouſand men above twenty-one acres and a half in property, with a remainder of one million nine hundred and ſeventy-ſix thouſand acres for the princes of tribes, heads of families, Levitical cities, and other public uſes: ſo that there was a proviſion ſufficient to enable each perſon, with all the advantages of that fertile country and fine climate, to live as well as men can do in our's upon an eſtate of fifty or ſixty pounds a year. See *Lowman's Diſſert.*

55 *Notwithſtanding, the land ſhall be divided by lot.*] This dividing by lot had reſpect only to the quarter each tribe was to poſſeſs; thus, for inſtance, it was firſt determined by lot which of the twelve tribes were to inherit in the ſouth, which in the north, &c. then, in that quarter where the lot fell, a larger or ſmaller portion of land was divided to them, according to the goodneſs of the ſoil, and in proportion as they were more or leſs numerous.

there was no inheritance given them among the children of Iſrael.

63 Theſe *are* they that were numbered by Moſes and Eleazar the prieſt, who numbered the children of Iſrael in the plains of Moab, by Jordan *near* Jericho.

64 But among theſe there was not a man of them whom Moſes and Aaron the prieſt numbered, when they numbered the children of Iſrael in the wilderneſs of Sinai.

65 For the LORD had ſaid of them, They ſhall ſurely die in the wilderneſs. And there was not left a man of them, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

CHAP. XXVII.

6 *The law of inheritances.* 12 *Moſes, being told of his death, ſueth for a ſucceſſor.* 18 *Joſhua appointed to ſucceed him.*

THEN came the daughters of Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of Manaſſeh the ſon of Joſeph: and theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, ſaying,

3 Our father died in the wilderneſs, and he was not in the company of them that gathered themſelves together againſt the LORD in the company of Korah; but died in his own ſin; and had no ſons.

4 Why ſhould the name of our father be done away from among his family, becauſe he hath no ſon? give unto us *therefore* a poſſeſſion among the brethren of our father.

5 And Moſes brought their cauſe before the LORD.

6 ¶ And the LORD ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their father's brethren; and thou ſhalt cauſe the inheritance of their father to paſs unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſon, then ye ſhall cauſe his inheritance to paſs unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſs it. And it ſhall be unto the children of Iſrael a ſtatute of judgement, as the LORD commanded Moſes.

12 ¶ And the LORD ſaid unto Moſes, Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled againſt my commandment in the deſert of Zin, in the ſtrife of the congregation, to ſanctify me at the water before their eyes. That *is* the water of Meribah in Kadeſh in the wilderneſs of Zin.

15 And Moſes ſpake unto the LORD, ſaying,

16 Let the LORD, the God of the ſpirits of all fleſh, ſet a man over the congregation,

65 *Save Caleb—and Joſhua.*] Whom God promiſed to ſpare in reward of their ſteady virtue, chap. xiv. 24, 30, and 38. Some of the Levites too ſeem to be excepted, and it is certain that Eleazar was born in Egypt, Exod. vi. 23.

Notes on the Twenty-ſeventh Chapter.

Ver. 1 *Then came the daughters of Zelophehad.*] In the laſt regiſter of the Iſraelitiſh family, notice was taken of Zelophehad, the ſon of Hepher, in the tribe of Manaſſeh, who died without male iſſue, leaving only five daughters. Theſe apprehending, that being females they were to be excluded from all ſettled inheritance in the lands and eſtates of the country, drew up a repreſentation of their caſe, and preſented it to Moſes, then in the great court of judicature at the tabernacle. *Pyle.*

3 *But died in his own ſin.*] He did not die as a ringleader of rebellion, in which he had aſſociated others to ſin with him, but as a common ſinner, to whom death is due. *Kidder.*

4 *Why ſhould the name of our father be done away.*] On any one's family being extinct, his name was razed out of the genealogical tables.

12 *Get thee up into this mount Abarim.*] It appears from Deut. xxxii. 49, that theſe words were ſpoken after all that follows in this book, and alſo in the book of Deuteronomy.

14 *Ye rebelled againſt,* &c.] See chap. xx. 12.

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as ſheep which have no ſhepherd.

18 ¶ And the LORD ſaid unto Moſes, Take thee Joſhua the ſon of Nun, a man in whom *is* the ſpirit, and lay thine hand upon him:

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall aſk *counſel* for him, after the judgment of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

22 And Moſes did as the LORD commanded him: and he took Joſhua, and ſet him before Eleazar the prieſt, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moſes.

CHAP. XXVIII.

1 *Offerings to be obſerved.* 3 *The continual burnt-offering.* 9, 11, 16, 26, *Other offerings.*

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my bread for my ſacrifices made by fire, *for* a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

3 ¶ And thou ſhalt ſay unto them, This *is* the offering made by fire, which ye ſhall offer unto the LORD; two lambs of the firſt year without ſpot day by day, *for* a continual burnt-offering.

4 The one lamb ſhalt thou offer in the morning, and the other lamb ſhalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lamb: in the holy *place* ſhalt thou cauſe the ſtrong

18 *Take thee Joſhua the ſon of Nun.*] Hence it appears that this high office of *Judge of Iſrael* was not to be hereditary; nor did the policy of Moſes take one ſtep to perpetuate this magiſtracy in his own poſterity or family. It was neceſſary that it ſhould be diſcharged by a perſon of the moſt eminent qualifications, and therefore God appoints Joſhua, who was of another family, and even of another tribe, being deſcended from Ephraim. *Lowman's Diſſert.*

Lay thine hand upon him.] This ceremony denoted Moſes' transferring the public truſt, which was delegated to him from God, from himſelf upon Joſhua.

20 *Put ſome of thine honour upon him.*] It was now neceſſary that the people ſhould have a high reſpect for Joſhua; and in order to procure this, Moſes is ordered to let him immediately ſhare with him in the government, as he was ſo ſhortly to ſucceed him in the whole. *Pyle.*

21 *He ſhall ſtand before Eleazar the prieſt.*] It is the opinion of both Jewiſh and Chriſtian interpreters, that none but perſons of the firſt dignity were allowed to conſult the oracle of God in this manner; ſo that this privilege ſhews the great pre-eminence Joſhua had above other Iſraelites: for though he was not to be admitted to ſo near an intercourſe with God as Moſes had been, yet he is here aſſured, that he ſhould never want direction from the oracle in any doubt, by conſulting the high-prieſt, who was to receive the anſwer.

After the judgment of Urim.] See note on Exod. xxviii. 30.

22 *And Moſes did as the Lord commanded him.*] This is an evident proof of the diſintereſtedneſs of Moſes; for he readily ſubmitted to have the government of Iſrael transferred from his own family and tribe, unto another, who was of the tribe of Ephraim, while his own children were not ſo much as prieſts, but mere Levites. This ſhews him to have been directed by a principle which places him above all other lawgivers, who always took care to advance their own family. *Patrick.*

Notes on the Twenty-eighth Chapter.

Ver. 1 *And the Lord ſpake unto Moſes, ſaying.*] The ſtated ſacrifices and ſervice of the tabernacle having now, for many years, by reaſon of the frequent and tedious journies of the Iſraelites been very much interrupted, and this new generation, not having heard the ordinances relating to them at their firſt inſtitution, and being now ſhortly to take up their reſidence in the Promiſed Land, where they were obliged to conform to the moſt punctual obſervance of them; God commands Moſes to repeat them to the people, in the following order of daily, weekly, monthly, and anniverſary ſacrifices. *Pyle.*

2 *My offering, and my bread.*] The ſacrifices which were conſumed on the altar were conſidered as the food of God, Lev. iii. note 11.

3 *Two lambs of the firſt year.*] The firſt national ſacrifice was to be offered every day, morning and evening, throughout the whole year.

wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it*, a ſacrifice made by fire of a ſweet ſavour unto the LORD.

9 ¶ And on the ſabbath-day, two lambs of the firſt year without ſpot, and two tenth-deals of flour *for* a meat-offering mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every ſabbath, beſide the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye ſhall offer a burnt-offering unto the LORD; two young bullocks, and one ram, ſeven lambs of the firſt year without ſpot.

12 And three tenth-deals of flour *for* a meat-offering mingled with oil for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oil for one ram,

13 And a ſeveral tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, *for* a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a ſin-offering unto the LORD ſhall be offered, beſides the continual burnt-offering, and his drink-offering.

16 ¶ And in the fourteenth day of the firſt month *is* the paſs-over of the LORD.

17 And in the fifteenth day of this month *is* the feaſt; ſeven days ſhall unleavened bread be eaten.

18 In the firſt day *ſhall be* an holy convocation; ye ſhall do manner of ſervile work *therein*.

19 But ye ſhall offer a ſacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and ſeven lambs of the firſt year: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be of* flour mingled with oil: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ram;

21 A ſeveral tenth-deal ſhalt thou offer for every lamb, throughout the ſeven lambs:

22 And one goat *for* a ſin-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven days, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the LORD; it ſhall be offered beſide the continual burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation; ye ſhall do no ſervile work.

26 ¶ Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work.

27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the LORD; two young bullocks, one ram, ſeven lambs of the firſt year;

28 And their meat-offering of flour ming-

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9 *On the ſabbath day, two lambs*, &c.] The ſecond national ſacrifice was weekly. On this day the burnt-offerings and meat-offerings were ordered to be double, as appears from ver. 10.

11 *And in the beginning of your months ye ſhall offer*, &c.] The third ſtated ſacrifice was monthly, to be offered upon the firſt day of every month. This ſacrifice to God is thought by ſome to have been ordained in oppoſition to the idolatry of the Gentiles, who uſed to worſhip the new moon, with great rejoicings, *Spencer de Leg. Heb.* But as one of the moſt natural diviſions of time is by the periodical revolutions of the moon, which, in theſe ſerene climates, could eaſily be obſerved by all; ſo it is natural to think, that the ſolemn celebration of the new moon, in honour of the true God, was in uſe even before the riſe of idolatry, and probably made a part of the patriarchal religion.

15 *Unto the Lord.*] Not to the moon, as was the practice among the Egyptians, and other neighbouring nations.

16 *In the fourteenth day is the paſſover.*] This fourth ſtated and national ſacrifice was annual, viz. the great paſſover feſtival, with the feaſt of unleavened bread annexed to it, Ex. xii. 5, 6.

24 *After this manner ye ſhall offer.*] This ſolemn feſtival was deſigned as an acknowledgment of God's goodneſs in bringing them out of Egypt, and making them a free people; which was the foundation of all their future happineſs.

26 *In the day of the firſt fruits.*] The fifth national ſacrifice was alſo annual, viz. at the harveſt feſtival, when the firſt fruits of corn were to be offered up.

Notes

led with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram.

29 A ſeveral tenth-deal unto one lamb, throughout the ſeven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſides the continual burnt-offering, and his meat-offering, (they ſhall be unto you without blemiſh,) and their drink-offerings.

CHAP. XXIX.

1 *The offering at the feaſt of trumpets,* 7 *at the day of afflicting their ſouls,* 12 *and on the eight days of the feaſt of tabernacles.*

AND in the ſeventh month, on the firſt *day* of the month, ye ſhall have an holy convocation; ye ſhall do no ſervile work: it is a day of blowing the trumpets unto you.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the LORD, one young bullock, one ram, *and* ſeven lambs of the firſt year without blemiſh;

3 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats *for* a ſin-offering, to make an atonement for you:

6 Beſide the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein.*

8 But ye ſhall offer a burnt-offering unto the LORD *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh:

9 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin-offering, beſide the ſin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh:

14 And their meat-offering *ſhall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a ſeveral tenth-deal to each lamb of the fourteen lambs;

16 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

Notes on the Twenty-Ninth Chapter.

Ver. 1 *And in the ſeventh month,* &c.] The ſixth national and annual ſacrifice was to be performed on the feaſt of trumpets, about the time of our September. As the ſcripture no where gives the reaſon of this feſtival, authors are much divided about it: the Jews, in general, believe it was inſtituted in memory of the creation, which happened at the time of the year on which this feaſt was ordered to be celebrated. Some of the fathers are of opinion it was in memory of the law given on mount Sinai, at which time the trumpet and thunder was heard. Others, from ſome of the ceremonies obſerved by the Jews, by way of preparation for, and from ſome of their notions about this feſtival, have conceived, that it was intended to put mankind in remembrance of the general reſurrection, which is to be uſhered in with the ſound of the trumpet, Lev. xxiii. 24. *Univer. Hiſt.*

13 *Thirteen young bullocks,* &c.] All theſe troubleſome ſervices and expenſive ſacrifices made their religion a very grievous yoke, under which the beſt men among them groaned, longing for the coming of the Meſſiah, when their own doctors ſay, *No ſacrifices ſhall remain but thoſe of thankſgiving, praiſe, and prayer.* It appears from the account, that there were every year ſacrificed at the tabernacle and temple, at the national charge, the following number of beaſts, viz. lambs 1101, bullocks 132, rams 72, kids 21, goats 2; excluſive of a prodigious number of voluntary, vow, and treſpaſs-offerings. *Pyle.*

19 And one kid of the goats *for* a ſin-offering, beſide the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:

21 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

22 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

24 Their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for a* ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh.

30 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner.

31 And one goat *for* a ſin-offering, beſide the continual burnt-offering, his meat-offering, and his drink-offering.

32 And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh.

33 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

34 And one goat *for* a ſin-offering; beſide the continual burnt-offering, his meat-offering, and his drink-offering.

35 On the eighth day ye ſhall have a ſolemn aſſembly: ye ſhall do no ſervile work *therein*.

36 But ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; one bullock, one ram, ſeven lambs of the firſt year without blemiſh:

37 Their meat-offering, and their drink-offerings for the bullock, for the ram, and for the lambs, *ſhall be* according to their number, after the manner:

38 And one goat *for* a ſin-offering, beſide the continual burnt-offering, and his meat-offering, and his drink-offering.

39 Theſe *things* ye ſhall do unto the LORD in your ſet feaſts, beſide your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moſes told the children of Iſrael, according to all that the LORD commanded Moſes.

CHAP. XXX.

1 *Vows are not to be broken.* 3 *Of a maid's,* 6 *a wife's,* 9 *a widow's vow.*

AND Moſes ſpake unto the heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or ſwear an oath to bind his ſoul with a bond; he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth.

Notes on the Thirtieth Chapter.

Ver. 2 *If a man vow a vow unto the Lord.*] Vows were early in uſe among the Hebrews, as is evident from that made by Jacob, when he retired for fear of his brother into Padan-Aran; for he then vowed the tenth of all his acquiſitions to the Lord, Gen. xxviii. 20. Such vows were commonly undertaken by thoſe who were ardently deſirous of obtaining ſome bleſſing from God; as in the caſe of Samuel's mother, who was earneſtly deſirous to have a ſon; and in order to obtain her requeſt, ſhe vowed to conſecrate him to God, 1 Sam. 1.

3 ¶ If a woman alſo vow a vow unto the LORD, and bind *herſelf* by a bond, *being* in her father's houſe in her youth;

4 And her father hear her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul ſhall ſtand.

5 But if her father diſallow her in the day that he heareth; not any of her vows, or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe her father diſallowed her.

6 ¶ And if ſhe had at all an huſband when ſhe vowed, or uttered ought out of her lips, wherewith ſhe bound her ſoul;

7 And her huſband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul ſhall ſtand.

8 But if her huſband diſallowed her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect: and the LORD ſhall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall ſtand againſt her.

10 And if ſhe vowed in her huſband's houſe, or bound her ſoul by a bond with an oath;

11 And her huſband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul ſhall ſtand.

12 But if her huſband hath utterly made them void on the day he heard *them*; *then* whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her huſband hath made them void; and the LORD ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul, her huſband may eſtabliſh it, or her huſband may make it void.

14 But if her huſband altogether hold his peace at her from day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her in the day that he heard *them*.

15 But if he ſhall any ways make them void after that he hath heard *them*; then he ſhall bear her iniquity.

16 Theſe *are* the ſtatutes which the LORD commanded Moſes, between a man and his wife, between the father and his daughter *being yet* in her youth in her father's houſe.

CHAP. XXXI.

1 *The Midianites are ſpoiled, and Balaam ſlain.*
19 *How the ſoldiers, &c. are to be purified,*
25 *and the prey divided.*

AND the LORD ſpake unto Moſes, ſaying,

2 Avenge the children of Iſrael of the Midianites: afterward ſhalt thou be gathered unto thy people.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of yourſelves unto the war, and let them go againſt the Midianites, and avenge the LORD of Midian.

4 Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for war.

6 And Moſes ſent them to the war, a thouſand of *every* tribe, them and Phinehas the ſon of Eleazar the prieſt, to the war, with the holy

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3 *If a woman vow.*] Being unmarried, and therefore at her parents diſpoſal, the law orders that her vows ſhall be no further obligatory than as her parents conſent to them at firſt making thereof; the ſame rule holds good as to orphans, ſervants, and wives, who are under the power of their guardians, maſters, and huſbands.

14 *If the husband hold his peace.*] His ſilence or not contradicting it at the firſt propoſal, ſhall be interpreted a conſent; nor ſhall it be in the huſband's or father's power to retract that conſent, or hinder her from performing her vow; if he does, *he ſhall bear her iniquity:* God ſhall puniſh him and not her for a breach of ſacred faith. *Pyle.*

Notes on the Thirty-firſt Chapter.

Ver. 2 *Avenge the children of Iſrael of the Midianites.*] The Midianites, in conformity to the counſel given them by Balaam, had drawn the Iſraelites to worſhip their gods; the conſequence of which was a terrible plague; Moſes is therefore ordered to ſend an army againſt the Midianites, and utterly deſtroy them.

4 *Of every tribe a thouſand.*] To ſhew them they were to rely more upon God than the ſtrength of their army, he commands the officers to pick only a thouſand men out of every tribe, which would ſeem only a handful againſt ſo numerous a people.

17 *Kill*

inſtruments, and the trumpets to blow, in his hand.

7 And they warred againſt the Midianites, as the LORD commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam alſo the ſon of Beor they ſlew with the ſword.

9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly caſtles with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And they brought the captives, and the prey, and the ſpoil, unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the battle.

15 And Moſes ſaid unto them, Have ye ſaved all the women alive?

16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the women children that have not known man by lying with him, keep alive for your ſelves:

19 ¶ And do ye abide without the camp ſeven days: whoſoever hath killed any perſon, and whoſoever hath touched any ſlain, purify *both* your ſelves and your captives, on the third day, and on the ſeventh day.

20 And purify all *your* raiment, and all that is made of ſkins, and all work of goats *hair*, and all things made of wood.

21 And Eleazar the prieſt ſaid unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean; nevertheleſs it ſhall be purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle; one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep:

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, *for* an heave-offering of the LORD.

30 And of the children of Iſrael's half, thou ſhalt take one portion of fifty, of the perſons, of the beeves, of the aſſes, and of the flocks,

17 *Kill every male.*] Moſes ordered the male children to be ſlain, that he might thereby extirpate the whole nation, as far as lay in his power, and prevent their revenging the death of their parents, in caſe they were ſuffered to live to men's eſtate. Why he was ſo ſevere againſt the women we need not wonder, if we conſider, that, either by proſtituting themſelves or their daughters, they had been the chief inſtruments of drawing the Iſraelites to idolatry. *Patrick.*

18 *All the women-children---keep alive.*] Being young there was ſome hope they might be reformed from idolatry, and become proſelytes to the true religion.

of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty, *being* the reſt of the prey which the men of war had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep:

37 And the LORD's tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the LORD's tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORD's tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the LORD's tribute *was* thirty and two perſons.

41 And Moſes gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of Iſrael's half, which Moſes divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons;)

47 Even of the children of Iſrael's half Moſes took one portion of fifty, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

48 And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came near unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our ſouls before the LORD.

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of war had taken ſpoil, every man for himſelf.)

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Iſrael before the LORD.

CHAP. XXXII.

The Reubenites and Gadites ſue for their inheritance on this ſide Jordan.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they ſaw the land of Jazer, and the land of Gilead, that behold, the place *was* a place for cattle;

49 *There lacketh not one man of us.*] The Iſraelites had here an evident proof, that the hand of Omnipotence fought againſt their enemies, and that they were defended from danger under the ſhadow of his wings. They might therefore well bring an offering to Jehovah, who had ſo viſibly aſſiſted them in the day of battle, and cauſed their enemies to flee before them.

52 *Sixteen thouſand ſeven hundred and fifty ſhekels.*] About five talents and a half, for three hundred ſhekels make a talent, Ex. xxv. 39. which amounts to about twenty-ſeven thouſand nine hundred and nineteen pounds ſterling.

Notes on the Thirty-ſecond Chapter.

Ver. 1 *Now the children of Reuben,* &c.] The country on this ſide Jordan being now entirely conquered, the tribes of Reuben, Gad, and the half tribe of Manaſſeh, obſerving that the country was fertile, and ſtowed with good paſturage, deſired they might be

2 The children of Gad and the children of Reuben came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD ſmote before the congregation of Iſrael, *is* a land for cattle, and thy ſervants have cattle:

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

7 And wherefore diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

9 For when they went up into the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not wholly followed me:

12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled againſt Iſrael, and he made them wander in the wilderneſs forty years, until all the generation that had done evil in the ſight of the LORD was conſumed.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinful men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs; and ye ſhall deſtroy all this people.

16 And they came near unto him, and ſaid, We will build ſheep-folds here for our cattle, and cities for our little ones.

17 But we our ſelves will go ready armed before the children of Iſrael, until we have brought them unto their place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

18 We will not return unto our houſes, until the children of Iſrael have inherited every man his inheritance.

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

20 And Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion before the LORD.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin will find you out.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, ſhall be there in the cities of Gilead:

27 But thy ſervants will paſs over, every

be permitted to ſettle there, as a place very commodious for them, who had large ſtocks of cattle. *Pyle.*

7 *Wherefore diſcourage ye the heart*, &c.] Moſes ſeems to have ſuſpected, that mere cowardice or a love of eaſe made them deſirous to ſtay where they were; which ill example might diſhearten the reſt of their brethren.

18 *We will not return until*, &c.] They ſhewed both faith in God, and love to their brethren, thus to go in the front of the battle, and riſque their lives againſt ſuch powerful enemies, without any further advantage to themſelves.

man armed for war, before the LORD to battle, as my lord ſaith.

28 So concerning them, Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

29 And Moſes ſaid unto them, If the children of Gad and the children of Reuben will paſs with you over Jordan, every man armed to battle before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben anſwered, ſaying, As the LORD hath ſaid unto thy ſervants, ſo will we do.

32 We will paſs over armed before the LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And Moſes gave unto them, *even* to the children of Gad and to the children of Reuben, and unto half the tribe of Manaſſeh the ſon of Joſeph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the country round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the ſon of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

40 And Moſes gave Gilead unto Machir the ſon of Manaſſeh; and he dwelt therein.

41 And Jair the ſon of Manaſſeh went and took the ſmall towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and forty journeys of the Iſraelites.* 50 *The Canaanites are to be deſtroyed.*

THESE *are* the journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys according to their goings out.

3 And they departed from Rameſes in the firſt month, on the fifteenth day of the firſt month: on the morrow after the paſs-over, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

4 (For the Egyptians buried all *their* firſt-

33 *And Moſes gave unto them*, &c.] The dominions of Sihon and Og, the two vanquiſhed kings of the Amorites, extended from the river Arnon to mount Hermon. Of theſe countries Moſes gave to the tribe of Reuben the ſouth weſt part, being bounded on the ſouth by the river Arnon, on the weſt by Jordan, and on the north and eaſt by the tribe of Gad. The tribe of Gad was bounded by the river Jordan on the weſt, by the half tribe of Manaſſeh on the north, by the kingdom of the Amorites on the eaſt, and by the tribe of Reuben on the ſouth. The part belonging to the half tribe of Manaſſeh was bounded by the tribe of Gad on the ſouth; by the ſea of Galilee, together with part of the river of Jordan from its ſource to the ſaid ſea, on the weſt; by mount Lebanon on the north-eaſt; and by the mountains of Gilead on the eaſt. As theſe two tribes and an half were the firſt that had their inheritance aſſigned them, ſo they were the firſt that for their idolatry were carried captive out of their land, 1 Chron. v. 25, 26. Their early defection from the true religion was probably owing to their being at ſo great a diſtance from the public worſhip.

Notes on the Thirty-third Chapter.

Ver. 1 *Theſe are the journeys of the children of Iſrael.*] As the peculiar providence of God remarkably appears in the protection of the Iſraelites, from the time they departed out of Egypt till they came to the borders of Canaan; ſo Moſes was particularly commiſſioned to preſerve the hiſtory of them, for the benefit of poſterity: therefore here he recapitulates the principal ſtages of this long journey, and ſets them all before the reader in one view, that all who would take pains to examine things, might be ſatisfied by what a train of miracles ſuch a multitude of people were fed every day, for forty years together, in a barren and inhoſpitable deſert. But all theſe miracles were inſufficient to induce that intractable people to cleave to the Lord their God, and enquire after the rock of their ſalvation. *Neither, ſaid they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderneſs, a land of deſerts and of pits, a land of drought, and of the ſhadow of death, a land which no man paſſed through, and where no man dwelt?* Jer. ii. 6.

born, which the LORD had ſmitten among them: upon their gods alſo the LORD executed judgements.)

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderneſs.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and paſſed through the midſt of the ſea, into the wilderneſs, and went three days journey in the wilderneſs of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red-ſea.

11 And they removed from the Red-ſea, and encamped in the wilderneſs of Sin.

12 And they took their journey out of the wilderneſs of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderneſs of Sinai.

16 And they removed from the deſert of Sinai, and pitched at Kibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and encamped at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the wilderneſs of Zin, which *is* Kadeſh.

37 And they removed from Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jesimoth, *even* unto Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan, into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, *that* I shall do unto you as I thought to do unto them.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide it.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south-border shall be the utmost coast of the salt-sea east-ward.

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going-forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazaraddar, and pass on to Azmon.

51 *Speak unto the children of Israel*, &c.] The Israelites being now shortly to pass over Jordan into the Promised Land, God commands Moses to give them a general but strict command, how they should treat the idolatrous inhabitants of that country, as the instruments of his just providence, in the punishment of their long and incurable course of vice and wickedness, and for preventing their being tainted and misled by their vicious example into any superstitious practices. *Jameson.*

52 *Ye shall drive out all the inhabitants*, &c.] That the Israelites might not be corrupted by their abominable idolatries.

Destroy all their pictures.] See note on Levit. xxvi. 1. where the same word occurs, and signifies all those images and representations, of what materials soever they were made, which were designed for any kind of idolatrous worship.

Pluck down all their high places.] Cut down the groves, and demolish the altars erected on mountains, because they thought these places were nearer to their gods than the rest of the earth.

55 *Pricks in your eyes, and thorns in your sides.*] Those of them whom you suffer to continue in the land, shall bring the most grievous calamities upon you. The eye is most sensible of pain of any member of the body: this image therefore pathetically expresses the grievous afflictions they were destined to suffer, if they neglected to fulfil the commands of God.

Notes on the Thirty-fourth Chapter.

Ver. 1 *The Lord spake unto Moses, saying.*] A strict charge having been given to the Israelites, with regard to the manner in which they were to treat the inhabitants, whose country they were now to possess; the next thing necessary was to fix and describe to them the bounds of the land, as God had promised it to Abraham, that they might know where to stop their conquests, and keep them from making any incroachments upon their neighbours. *Pyle.*

3 *Your south-quarter shall be from the wilderness of Zin.*] The south bounds were to end at the last point of the Salt or Dead-sea, running by the borders of Idumea to the most northern part of the river Nile, and to the Mediterranean-sea westward; and along by the wilderness of Zin, meeting the bounds of the river Jordan. *Jameson.*

Your south-border shall be the utmost coast of the Salt-sea.] Moses determines the boundary of Canaan, on the south, to be Idumea and the deserts of Arabia.

4 *From the south to the ascent of Akrabbim.*] Jos. xv. 3. *Maaleh-acrabbim*, the *mount of scorpions*; so called from the multitude of scorpions found there.

5 And the border ſhall fetch a compaſs from Azmon unto the river of Egypt, and the goings-out of it ſhall be at the ſea.

6 And *as for* the weſtern border, ye ſhall even have the great ſea for a border. This ſhall be your weſt-border.

7 And this ſhall be your north-border: from the great ſea, ye ſhall point out for you mount Hor.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings-forth of the border ſhall be to Zedad.

9 And the border ſhall go on to Ziphron, and the goings-out of it ſhall be at Hazar-enan. This ſhall be your north-border.

10 And ye ſhall point out your eaſt-border from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the ſide of the ſea of Chinnereth eaſt-ward.

12 And the border ſhall go down to Jordan, and the goings-out of it ſhall be at the ſalt-ſea. This ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *near* Jericho, eaſt-ward, toward the ſun-riſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Theſe *are* the names of the men which ſhall divide the land unto you: Eleazar the prieſt and Joſhua the ſon of Nun.

18 And ye ſhall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* theſe: of the tribe of Judah, Caleb the ſon of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the ſon of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſon of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſon of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Haniel the ſon of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſon of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſon of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſon of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſon of Ammihud.

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5 *The border ſhall fetch a compaſs from Azmon unto the river of Egypt.*] i. e. To the Nile. This was farther than the Iſraelites ever extended their conqueſts; but thus far they had permiſſion to extend them.

The goings out of it ſhall be at the ſea.] The Mediterranean-ſea, called, ver. 6, the great ſea.

7 *You ſhall point out for you mount Hor.*] The mountain here mentioned is very different from that where Aaron died; the latter was on the ſouth of Canaan, whereas this was on the north of it: and therefore by *Hor* in this place we are probably to underſtand Hermon, or ſome part of mount Lebanon, which bounded Canaan on the north.

8 *Unto the entrance of Hamath.*] A city afterwards called Epiphania, not far from Rebob. See chap. xiii. 21.

9 *The border ſhall go on to Ziphron.*] Another town in thoſe parts, of which there is no other mention in ſcripture.

And the goings out of it ſhall be at Hazar-enan.] *The village of the fountain*, viz. of Jordan, which had its riſe in that tract.

11 *The coaſt ſhall go down from Shepham to Riblah.*] The eaſtern bounds ran from the head of Jordan along the whole courſe of the river to the *Dead-ſea*, till it met the ſouth bounds in the borders of Edom. *Shepham* and *Riblah* were two towns on the banks of Jordan.

The border ſhall reach unto the ſea of Chinnereth.] Called in the New Teſtament the ſea of Tiberias, or Galilee.

12 *The goings out of it ſhall be at the ſalt-ſea.*] Where the eaſtern border met the ſouthern.

13 *This is the land which ye ſhall inherit by lot.*] This is repeated, that they might not extend their deſires beyond the bounds of God's gracious grant to them. From the foregoing deſcription, it appears, that they were placed in a very pleaſant country; being bounded on the ſouth by lofty mountains, which ſheltered them from the ſultry air of the Arabian deſerts; on the weſt by the Mediterranean-ſea, which ſent them refreſhing breezes; on the north by mount Lebanon, which kept off the colder blaſts from that quarter; on the eaſt by the delightful plains of Jordan. *Patrick.*

Notes

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAP. XXXV.

1 *Eight and forty cities given to the Levites.* 6 *Six of them to be cities of refuge.* 9 *The laws of murder.*

AND the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in: and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward, a thousand cubits round about.

5 And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 ¶ And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many, ye shall give many; but from *them that have* few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan, into the land of Canaan;

11 Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

Notes on the Thirty-fifth Chapter.

Ver. 1 *The Lord spake unto Moses*, &c.] The land being ordered to be divided by lot among the tribes of Israel, it was reasonable some provision should be made for the priests and Levites, who were a distinct body from the rest of the nation, and had no share in the division of the country; Moses therefore now appoints them several towns, with such a portion of lands about them, as would serve for their commodious subsistence. *Pyle.*

4 *A thousand cubits.*] In the Greek version it is 2000, which the next verse certainly proves to be the right reading: 2000 cubits is about three fourths of a mile.

6 *Six cities for refuge.*] The Levites were to have forty-eight cities, ver. 7. six of which were to be cities of refuge, or privileged places, whither any person who had the misfortune to kill another accidentally, might immediately repair and take sanctuary. These asylums were very different from those of other nations. They did not screen the guilty from the stroke of justice; the person who flew thither for protection was properly tried; and, if found guilty of having killed his neighbour designedly, was put to death; but if it appeared that the action was purely accidental, he was returned to the city of refuge, and dwelt there in safety.

16 *If he smite him with an instrument*, &c.] It was presumed that if he run at a man with any sort of weapon, he intended to do him a mischief, though perhaps he had no malice to him beforehand, but did it in a passion.

25 *He*

18 Or *if* he ſmite him with an hand-weapon of wood wherewith he may die, and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of blood himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

20 But if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of blood ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly without enmity, or have caſt upon him any thing without laying of wait:

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and *was* not his enemy, neither ſought his harm:

24 Then the congregation ſhall judge between the ſlayer and the revenger of blood, according to theſe judgments.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of blood, and the congregation ſhall reſtore him to the city of his refuge whither he was fled: and he ſhall abide in it unto the death of the high prieſt, which was anointed with the holy oil.

26 But if the ſlayer ſhall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the ſlayer; he ſhall not be guilty of blood:

28 Becauſe he ſhould have remained in the city of his refuge until the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe *things* ſhall be for a ſtatute of judgement unto you, throughout your generations in all your dwellings.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the mouth of witneſſes: but one witneſs ſhall not teſtify againſt any perſon *to cauſe him* to die.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* guilty of death: but he ſhall be ſurely put to death.

32 And ye ſhall take no ſatisfaction for him that is fled to the city of his refuge, that he ſhould come again to dwell in the land, until the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters is remedied.* 10 *The marriage of the daughters of Zelophehad.*

AND the chief fathers of the families of the children of Gilead, the ſon of Machir, the ſon of Manaſſeh, of the families of the ſons of Joſeph, came near, and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael.

25 *He ſhall abide in it unto the death of the high-prieſt.*] Several interpreters conſider the high-prieſt, in this reſpect, as a type of Chriſt, by whoſe death mankind obtain a ſpiritual freedom and deliverance. The reaſon which the Jews give why he was baniſhed till the death of the high-prieſt is, that the death of ſo great a perſon was the moſt proper motive to make all reſentment on the part of the proſecutor to ceaſe.

27 *Kill the ſlayer.*] It ſhould have been tranſlated murderer. See *Pilkington's Rem.*

30 *By the mouth of witneſſes.*] In right reaſon there ſhould be two, becauſe a witneſs who affirms, and the accuſed who denies, make an equal balance, and a third muſt incline the ſcale.

31 *Ye ſhall take no ſatisfaction for the life of a murderer.*] This rigid ſeverity of the law, in ſuffering no compenſation to be accepted for the life of a murderer, ſerved to impreſs the minds of the people with a deep ſenſe of the heinouſneſs of the crime of murder, ſince nothing leſs than the blood of the criminal could expiate that guilt, and cleanſe the land from its pollution. *Jameſon.*

Notes on the Thirty-ſixth Chapter.

Ver. 1 *The chief fathers of the families, &c.*] The portion that had been given to the daughters of Zelophehad, and the law which ordered the eſtates of thoſe who died without iſſue male ſhould deſcend to their daughters, gave the elders of Iſrael ſome reaſon to fear that, by theſe heireſſes marrying into different

2 And they ſaid, The LORD commanded my lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the ſons of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commanded the children of Iſrael, according to the word of the LORD, ſaying, the tribe of the ſons of Joſeph hath ſaid well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them marry to whom they think beſt; only to the family of the tribe of their father ſhall they marry.

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall keep himſelf to the inheritance of the tribe of his fathers.

8 And every daughter that poſſeſſeth an inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 ¶ Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers ſons.

12 *And* they were married into the families of the ſons of Manaſſeh the ſon of Joſeph, and their inheritance remained in the tribe of the family of their father.

13 Theſe *are* the commandments and the judgements which the LORD commanded by the hand of Moſes, unto the children of Iſrael, in the plains of Moab, by Jordan *near* Jericho.

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rent tribes, the parts allotted to each would be confounded, as theſe eſtates would of courſe be alienated from their own tribe, and incorporated into another, by the right of their huſbands; nor would the year of jubilee rectify this inconvenience, ſince theſe inheritances would, by the common right of marriage, deſcend at the jubilee to the heirs of thoſe women who married into another tribe. Theſe conſiderations induced them to preſent a petition to Moſes, to deſire him to prevent this inconvenience by a particular law. *Pyle.*

6 *Let them marry to whom they think beſt.*] They were not confined to any particular perſon, but allowed to chuſe among thoſe that were deſcended of the ſame ſtock, with this proviſo, that they might not marry a man of another tribe, nor a man of another family in their own. *Patrick.*

8 *Every daughter that poſſeſſeth an inheritance.*] Women that were heireſſes ſhould do as they are here commanded; but with regard to thoſe who had no inheritances, they might marry into what tribe they pleaſed.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

THE ARGUMENT.

This Book is from the Greek *called* DEUTERONOMY, *a second law, being for the greatest part a recapitulation of the several laws already delivered. The* Israelites, *that were at the first delivery of the law in the wilderness, were now dead. This repetition therefore seemed necessary to be made to this new generation of men; especially if we consider how prone the* Jews *were to forget God, and his most amazing miracles wrought in their favour. It contains, however, several additional laws, explications, and enlargements, enforced by the strongest and most pathetic motives to obedience.* MOSES *courts the* Israelites *to be obedient and happy; he calls heaven and earth to witness against them; he lays before them life and death; the most comprehensive blessings, and the most consummate misery. All the speeches and passages of the Book were comprehended in the space of a month; for it begins on the first day of the eleventh month, and on the first day of the twelfth* MOSES *is supposed to have died.*

CHAP. I.

1 *Moses in the end of the fortieth year briefly rehearseth the story,* 6 *of God's promise,* 34 *and his anger for their incredulity,* 41 *and disobedience.*

THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red *sea,* between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* eleven days *journey* from Horeb, by the way of mount Seir, unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

Notes on the First Chapter.

Ver. 1 *These be the words,* &c.] Moses spent this last part of his life in laying before the Israelites an account of their travels, with the many providences, mercies, and judgments attending them; in repeating the laws before prescribed, and in the most pressing exhortations to a grateful and dutiful obedience.

On this side Jordan.] i. e. On the east side, where they were encamped.

Over against the Red sea.] This must be a wrong translation; they were now at a great distance from the *Red sea.* The original word *Suph* signifies a rush, and probably was the name of some place near the *Dead sea,* so called from the great number of rushes growing there. The margin has *Zuph.*

2 *There are eleven days journey,* &c.] As if Moses had said, the way between Horeb and the plains of Moab, is but a few days journey, even to those who go by Kadesh-barnea, yet it pleased God that the Israelites could not accomplish it in less than 38 years.

4 *Astaroth.*] An antient city in the country of Bashan.

7 *Go*

7 Turn ye, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea-ſide; to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

8 Behold, I have ſet the land before you: go in and poſſeſs the land which the LORD ſware unto your fathers, Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

9 And I ſpake unto you at that time, ſaying, I am not able to bear you my ſelf alone:

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the ſtars of heaven for multitude:

11 (The LORD God of your fathers make you a thouſand times ſo many more as ye *are*, and bleſs you as he hath promiſed you;)

12 How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?

13 Take ye wiſe men and underſtanding, and known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, wiſe men, and known, and made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Hear *the cauſes* between your brethren, and judge righteouſly between *every* man and his brother, and the ſtranger *that* is with him.

17 Ye ſhall not reſpect perſons in judgement, *but* ye ſhall hear the ſmall as well as the great: ye ſhall not be afraid of the face of man; for the judgement *is* God's; and the cauſe that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye ſhould do.

19 And when we departed from Horeb, we went through all that great and terrible wilderneſs, which ye ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea.

20 And I ſaid unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath ſet the land before thee: go up, *and* poſſeſs *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 And ye came near unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cities we ſhall come.

23 And the ſaying pleaſed me well. And I took twelve men of you, one of a tribe:

24 And they turned, and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and ſaid, *It is* a good land, which the LORD our God doth give us.

26 Notwithſtanding ye would not go up, but rebelled againſt the commandment of the LORD your God.

27 And ye murmured in your tents, and ſaid, Becauſe the LORD hated us, he hath

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7 *Go to the mount of the Amorites—in the plain, and in the hills, and in the vale, and in the ſouth.*] This paſſage might be rendered, "Go unto Ar of the Amorites, and to all the places nigh "thereunto, in Arebah, in Ar, in Shapelah, and in Negeb." Though *Ar* ſignifies a *mount*, it was alſo the proper name of a place, Numb. xxi. 28. *Arebah* commonly ſignifies *a plain*, but might it not alſo be a name given to certain diſtricts? Though *Shapelah* ſignifies a *vale*, and *Negeb* the *ſouth*, might not they alſo be proper names of places? which muſt give the reader a more determinate idea of the country than if they were rendered by appellatives. *Pilkington's Rem.*

17 *For the judgment is God's.*] They were God's miniſters, and acted by his authority, and therefore ought to give judgment with perfect equity, reſolution, and impartiality, remembering that they were the repreſentatives of the Almighty, and accountable to him.

19 *That great and terrible wilderneſs.*] *Great*, becauſe it was large and extended; *terrible*, becauſe almoſt every where deſolate, its only inhabitants being the wild beaſts of the foreſt.

27 *Becauſe the Lord hated us*, &c.] Hence we ſee what unworthy ideas the Iſraelites had conceived of the Divine Majeſty. They thought God had brought them out of Egypt merely to render their condition worſe than before; when, in reality, every ingenuous mind would have conſidered it as one of the greateſt bleſſings,

brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? our brethren have diſcouraged our heart, ſaying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have ſeen the ſons of the Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderneſs, where thou haſt ſeen how that the LORD thy God bare thee as a man doth bear his ſon, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God.

33 Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and ſware, ſaying,

35 Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſon of Jephunneh; he ſhall ſee it, and to him will I give the land that he hath trodden upon, and to his children, becauſe he hath wholly followed the LORD.

37 Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſon of Nun, which ſtandeth before thee, he ſhall go in thither. Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your little ones, which ye ſaid ſhould be a prey, and your children, which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it.

40 But *as for* you, turn ye, and take your journey into the wilderneſs by the way of the Red ſea.

41 ¶ Then ye anſwered and ſaid unto me, We have ſinned againſt the LORD: we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD ſaid unto me, Say unto them, go not up, neither fight; for I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you; and ye would not hear, but rebelled againſt the commandment of the LORD, and went preſumptuouſly up into the hill.

44 And the Amorites which dwelt in that mountain came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD: but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadeſh many days, according unto the days that ye abode *there*.

CHAP. II.

1 *The ſtory is continued touching the Edomites,* 9 *the Moabites,* 18 *the Ammonites,* 24 *and Sihon the Amorite.*

bleſſings, to be delivered from a moſt cruel ſlavery and oppreſſion, to be governed by laws and rulers of their own chuſing.

28 *The cities are great, and walled up to heaven.*] An hyperbolical expreſſion common in the oriental languages, implying no more than that the walls of the cities were exceeding lofty.

30 *He ſhall fight for you.*] This aſſurance, one would think, ſhould have been more than ſufficient to have begotten in them a firm reliance on God's protection, ſince they had ſeen the ſame hand that now promiſed to fight againſt their enemies, deſtroy Pharoah and all his hoſt in the Red-ſea.

31 *God bare thee as a man doth bear his ſon.*] The tender care of Providence towards them was as indulgent, as that of a kind father towards his infant ſon, whom he bears in his arms. *Patrick.*

37 *The Lord was angry with me for your ſakes.*] In the wilderneſs of Zin, when, by their freſh diſcontents, they ſo highly provoked Moſes, *that he ſpake unadviſedly with his lips*, Pſalm cvi. 33.

44 *Chaſed you as bees do.*] This metaphor admirably deſcribes the fierceneſs and animoſity of the Amorites: for bees combat with ſuch fury, that they never quit the fight but with the loſs of their lives, Numb. xiv. 45. Implacable enemies are compared to bees, Pſalm cxviii. 12.

Notes

THEN we turned, and took our journey into the wilderneſs by the way of the Red ſea, as the LORD ſpake unto me: and we compaſſed mount Seir many days.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough; turn ye north-ward.

4 And command thou the people, ſaying, Ye *are* to paſs through the coaſt of your brethren the children of Eſau, which dwell in Seir; and they ſhall be afraid of you: take ye good heed unto your ſelves therefore.

5 Meddle not with them: for I will not give you of their land, no not ſo much as a foot breadth; becauſe I have given mount Seir unto Eſau *for* a poſſeſſion.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the LORD thy God hath bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſs: theſe forty years the LORD thy God *hath been* with thee; thou haſt lacked nothing.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain, from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſs of Moab.

9 ¶ And the LORD ſaid unto me, Diſtreſs not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a poſſeſſion; becauſe I have given Ar unto the children of Lot *for* a poſſeſſion.

10 (The Emims dwelt therein in times paſt, a people great, and many, and tall as the Anakims;

11 Which alſo were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims alſo dwelt in Seir beforetime; but the children of Eſau ſucceeded them when they had deſtroyed them from before them, and dwelt in their ſtead; as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.)

13 Now riſe up, *ſaid I*, and get ye over the brook Zered: and we went over the brook Zered.

14 And the ſpace in which we came from Kadeſh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were waſted out from among the hoſt, as the LORD ſware unto them.

15 For indeed the hand of the LORD was againſt them, to deſtroy them from among the hoſt, until they were conſumed.

16 So it came to paſs, when all the men of war were conſumed and dead from among the people,

17 That the LORD ſpake unto me, ſaying,

18 ¶ Thou art to paſs over through Ar, the coaſt of Moab, this day.

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſs them not, nor meddle with them; for I will not give thee of the land of the children of Ammon *any* poſſeſſion; becauſe I have given it unto the children of Lot *for* a poſſeſſion.

20 (That alſo was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzummims;

21 A people great, and many, and tall as the Anakims: but the LORD deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead.

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

Notes on the Second Chapter.

Ver. 1 *Then we turned*, &c.] From the borders of Canaan to go ſouthward. Here Moſes proceeded in relating to this new generation of Iſraelites, how their fathers ſpent near 38 years in tedious marches to and fro, through that deſert country, reaching from Kadeſh to the Red-ſea, till that race of murmurers was quite extinct, when orders were again given to direct their courſe towards Canaan.

10 *The Emims dwelt therein.*] The word, in the original, ſignifies *terrible*, and was probably given them by the Moabites, from their being remarkably terrible to their neighbours.

12 *The Horims alſo dwelt in Seir.*] The hiſtory of the expulſion of the Emims by the Moabites, and of the Horites by the Edomites, is no where recorded; but it ſeems to be mentioned here as an encouragement to the Iſraelites, not to fear the ſtouteſt enemies that might oppoſe their poſſeſſing themſelves of the Promiſed Land.

20 *The Ammonites call them Zamzummims.*] Moſes mentions the Zuzims, Gen. xiv. 5; and, from their being joined there with the ſame people as here, it is probable they were the ſame.

23 And the Avims, which dwelt in Hazerim, *even* unto Azzah; the Caphtorims, which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead.)

24 ¶ Riſe ye up, take your journey, and paſs over the river Arnon: behold, I have given into thine hand Sihon the Amorite king of Heſhbon, and his land: begin to poſſeſs *it*, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall hear report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

26 And I ſent meſſengers out of the wilderneſs of Kedemoth unto Sihon king of Heſhbon, with words of peace, ſaying,

27 Let me paſs through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left:

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money that I may drink: only I will paſs through on my feet;

29 (As the children of Eſau, which dwell in Seir, and the Moabites, which dwell in Ar, did unto me;) until I ſhall paſs over Jordan, into the land which the LORD our God giveth us.

30 But Sihon king of Heſhbon would not let us paſs by him: for the LORD thy God hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſs, that thou mayeſt inherit his land.

32 Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we ſmote him, and his ſons, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the men, and the women, and the little ones of every city, we left none to remain:

35 Only the cattle we took for a prey unto our ſelves, and the ſpoil of the cities which we took.

36 From Aroer which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too ſtrong for us: the LORD our God delivered all unto us.

37 Only unto the land of the children of Ammon thou cameſt not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

CHAP. III.

1 *Of Og king of Baſhan.* 23 *Moſes' prayer to enter into the land.* 26 *He is permitted to ſee it.*

THEN we turned, and went up the way to Baſhan: and Og the king of Baſhan came out againſt us, he and all his people, to battle at Edrei.

2 And the LORD ſaid unto me; Fear him not: for I will deliver him, and all his people, and his land into thy hand; and thou ſhalt do unto him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

3 So the LORD our God delivered into our hands Og alſo the king of Baſhan, and all his people: and we ſmote him until none was left to him remaining.

23 *The Avims which dwelt in Hazerim.*] We have here another inſtance of God's diſpoſing of countries unto what people he pleaſes. The Amims are mentioned, Joſhua xiii. 3, as the ancient inhabitants of Paleſtine.

The Caphtorims.] i. e. The Philiſtines, who were called Caphtorim, from their founder, who ſettled in Caphtor, a country in or about Egypt. The words are ſomewhat tranſpoſed, the meaning is, that a people called Caphtorims deſtroyed the Avims, and poſſeſſed their country.

30 *The Lord thy God hardened his ſpirit.*] That is, God ſuffered his heart to be hardened; he gave him over to his own inflexible humour, which was ſet upon violent courſes.

Notes on the Third Chapter.

Ver. 1 *Then we turned and went up the way to Baſhan.*] Moſes, as a further encouragement to the Iſraelites to proceed with a firm dependence on the Divine Power, and in a ſteady obedience to the laws preſcribed them, goes on reminding them of the amazing ſucceſs with which their arms were attended againſt Og, king of Baſhan.

4 And we took all his cities at that time, there was not a city which we took not from them; threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates, and bars: beſide unwalled towns a great many.

6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and children of every city.

7 But all the cattle, and the ſpoil of the cities we took for a prey to ourſelves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdom of Og in Baſhan.

11 For only Og king of Baſhan remained of the remnant of giants. Behold, his bedſtead *was* a bed-ſtead of iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

12 And this land *which* we poſſeſſed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdom of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſon of Manaſſeh took all the country of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-havoth-jair, unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the ſalt-ſea, under Aſhdoth-piſgah eaſt-ward.

18 And I commanded you at that time, ſaying, The LORD your God hath given you this land to poſſeſs it: ye ſhall paſs over armed before your brethren the children of Iſrael, all *that are* meet for the war:

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle;) ſhall abide in your cities which I have given you;

20 Until the LORD have given reſt unto your brethren, as well as unto you, and *until* they alſo poſſeſs the land which the LORD your God

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4 *All the regions of Argob.*] A ſmall province lying between Jordan and the mountains of Gilead, a little above the ſea of Galilee; this region was afterwards called Trachonitis.

8 *From the river Arnon unto mount Hermon.*] Arnon was the boundary of the land of the Amorites on the ſouth; and Hermon, a mountain of Gilead, the northern limit.

9 *Which Hermon the Sidonians call Sirion.*] *Sirion* ſignifies a *mountain*; Hermon, by way of eminence, by the Sidonians is called *the mountain*. It is thus called, Pſalm xxix. 6.

The Amorites call it Shenir.] The reaſon why Moſes mentions the ſeveral names of this mountain ſeems to be, that the Iſraelites, who were to conſider this as the north boundary, might not be deceived by this diverſity of appellations.

10 *Unto Salchah.*] The ſituation of this place is not directly known, but is mentioned both here and Joſ. xiii. 11, as the bounds of Baſhan towards Hermon and Lebanon.

11 *His bed-ſtead was a bed-ſtead of iron.*] Bed-ſteads of iron were not uncommon in antient days, though of much later date: Thucydides ſays, when the Thebans took Platea, they made beds of the braſs and iron they found there.

Is it not in Rabbath of the children of Ammon?] Rabbath was the capital of the Ammonites; probably Og, fearing the worſt, might ſend his bed and moſt valuable furniture there, to have them preſerved.

Nine cubits was the length thereof, and four cubits the breadth of it.] Hence it appears, that Og was ſix cubits high, reckoning the bed-ſtead to have been made, according to the common cuſtom, a third part longer than the perſon who lay in it. Conſequently he was ten feet and a half of our meaſure in height, or as tall again as an ordinary man.

14 *Coaſts of Geſhuri, and Maachathi.*] A people of Syria, to the north of the tribe of Manaſſeh, near the ſource of the river Jordan.

Baſhan-havoth-jair.] i. e. Baſhan the villages of Jair.

16 *Half the valley.*] It ſhould have been rendered, *half the river*; that is, to the middle of the river of Arnon, as it is rightly tranſlated, Joſ. xii. 2. So it is rendered by the LXX and Vulgate.

17 *Under Aſhdoth-piſgah.*] Rather, *under the roots of Piſgah*: that is, they poſſeſſed the places lying under mount Piſgah; or, as other render it, *under the ſprings of Piſgah.*

hath given them beyond Jordan: and *then* ſhall ye return every man unto his poſſeſſion which I have given you.

21 And I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdoms whither thou paſſeſt.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 ¶ And I beſought the LORD at that time, ſaying,

24 O Lord GOD, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and ſee the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

26 ¶ But the LORD was wroth with me for your ſakes, and would not hear me. And the LORD ſaid unto me, Let it ſuffice thee; ſpeak no more unto me of this matter.

27 Get thee up into the top of Piſgah, and lift up thine eyes weſt-ward, and north-ward, and ſouth-ward, and eaſt-ward, and behold *it* with thine eyes: for thou ſhalt not go over this Jordan.

28 But charge Joſhua, and encourage him and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

29 So we abode in the valley over againſt Beth-peor.

CHAP. IV.

1 *An exhortation to obedience.* 41 *Moſes appointeth the three cities of refuge on this ſide Jordan.*

NOW therefore hearken, O Iſrael, unto the ſtatutes and unto the judgements which I teach you, for to do *them*, that ye may live, and go in and poſſeſs the land which the LORD God of your fathers giveth you.

2 Ye ſhall not add unto the word which I command you, neither ſhall ye diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have ſeen what the LORD did, becauſe of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgements, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſs it.

6 Keep therefore and do *them*: for this *is* your wiſdom and your underſtanding in the ſight of the nations, which ſhall hear all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo nigh unto them as the LORD our God *is* in all *things* that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgements *ſo* righteous as all this law which I ſet before you this day?

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23 *I beſought the Lord at that time.*] He beſought God not to execute the ſentence he had pronounced againſt him; namely, that he ſhould ſhortly die, and not be allowed to enter the land of Canaan.

Notes on the Fourth Chapter.

Ver. 1 *Now therefore hearken, O Iſrael.*] Moſes having thus laid before them ſo long a train of divine diſpenſations towards their nation, exhorted them in the moſt ſerious and earneſt manner, to be punctually obedient to the laws of God, and cautious of offending him; this being the very intent for which they were conducted to the Promiſed Land, and the abſolute condition of their peaceful and happy enjoyment of it. *Pyle.*

2 *Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh ought from it.*] i. e. You ſhall neither add to the law, which I have given you, any heatheniſh ſuperſtitions, or modes of worſhip of your own invention; nor ſhall you wilfully omit any plain duty which it requires. But it muſt not be ſuppoſed that no future prophet commiſſioned by God, had power to alter any part, or even to change the whole of the Moſaic diſpenſation; for the ſame God who had commiſſioned Moſes to inſtitute laws to the Jews, which were adapted to the preſent temper of that people, might commiſſion other prophets to abrogate and ſet thoſe inſtitutions aſide, when the end of them was attained. And though the Almighty thought proper to conceal from Moſes, that his laws were to be only of a temporary duration, and that they had no other intention than to introduce a better and more perfect diſpenſation, yet this did not hinder him from revealing that myſtery to others. *Le Clerc.*

7 *What nation is there ſo great, who hath God ſo nigh unto them?*] The Jews were the only nation under heaven, that had a ſymbol of God's preſence continually among them. *Patrick.*

8 *Statutes and judgments ſo righteous,* &c.] The true greatneſs of a nation conſiſts in the exerciſe of national piety and virtue; for theſe are ever productive of great men and great actions, upon which, under God, the greatneſs of a commonwealth depends.

9 Only take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons ſons;

10 *Specially* the day that thou ſtoodeſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came near, and ſtood under the mountain: and the mountain burned with fire unto the midſt of heaven, with darkneſs, clouds, and thick darkneſs.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, only *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of ſtone.

14 And the LORD commanded me at that time, to teach you ſtatutes and judgments, that ye might do them in the land whither ye go over to poſſeſs it.

15 Take ye therefore good heed unto your ſelves: for ye ſaw no manner of ſimilitude on the day *that* the LORD ſpake unto you in Horeb out of the midſt of the fire;

16 Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female,

17 The likeneſs of any beaſt that *is* on the earth, the likeneſs of any winged fowl that flieth in the air,

18 The likeneſs of any thing that creepeth on the ground, the likeneſs of any fiſh that *is* in the waters beneath the earth;

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angry with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over, and poſſeſs that good land.

23 Take heed unto your ſelves, leſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing* which the LORD thy God hath forbidden thee.

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9 *Only take heed to thyſelf*, &c.] Their danger was, leſt they ſhould grow unmindful of all the wonderful things that God had done for them; for which reaſon, he deſires them to make theſe weighty concerns the ſubject of their frequent ſtudy and intenſe meditation.

12 *But ſaw no ſimilitude.*] God would not appear in the figure of a man, or any other object that might ſeem to repreſent him to their ſenſes or imagination as a corporeal object, and ſo tempt them to make any image of him, to worſhip it after the manner of the heathens. Moſes therefore puts them in mind of this particular, as a ſtrong and everlaſting argument to keep them clear of all ſuperſtitions or idolatrous worſhip of him, by the uſe of any kind of image, picture, or reſemblance of any created being.

16, 17, 18 *The likeneſs of male and female*, &c.] We have here a true picture of Egypt, where gods of all ſorts were worſhipped, dead perſons deified, *male and female*, and numerous images of them; together with the ſun, the moon, and the ſtars. The worſhip of almoſt all ſorts of brute beaſts, birds, fiſhes, reptiles, ſo peculiar to Egypt, was ſo horribly abſurd and ſtupid, that it could never have entered into the heart of a legiſlator to forbid it, had he not been himſelf a witneſs of ſuch monſtrous impieties. *Chandler's Vind.*

19 *Which the Lord thy God hath divided unto all nations under the whole heaven.*] That is, Jehovah, the true God, whom you adore, hath diſpenſed to all nations under heaven, the benefit of the ſun, moon, and ſtars; therefore you ought to worſhip him alone, who is the Lord of them all, and hath made them miniſters to the ſons of men. Nothing can be more reaſonable than this inference, namely, that as we are not made for the ſun, but the ſun for us, it is not the luminary itſelf we ought to worſhip, but God who gave him for our uſe. But the nations, ſtruck with the viſible ſplendor of the heavenly bodies, and with the ſenſible benefit they derived from them, ſtopped ſhort, in blind admiration of their beautiful appearance, inſtead of turning their attentive minds to the adoration of that inviſible intelligence by whom they were created. *Patrick* and *Le Clerc.*

20 *Out of the iron furnace.*] This expreſſes the moſt cruel ſervitude, wherein God ſuffered them to be tried, as metal in an iron furnace.

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *your selves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 For the LORD thy God *is* a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it.

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God: *there is* none else besides him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this *day*, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses severed three cities on this side Jordan, towards the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

24 *The Lord thy God is a consuming fire.*] God, from the rectitude of his nature, will be as far from letting moral evils pass with impunity, as fire is from not consuming its proper fuel.

26 *I call heaven and earth to witness.*] He conjures them, by all that is sacred in heaven and in earth, not to incur those evils which await their disobedience.

32 *For ask, now of the days that are past.*] Turn over the annals of the whole world, and search whether thou canst find any thing like to that which God hath done for thee.

36 *Upon earth he shewed thee his great fire.*] Some rays or glimpses of that transcendent brightness with which he is said to clothe himself, and which shines out in all its glory to the saints in heaven.

37 *Brought thee out in his sight.*] i. e. By his presence.

44 And this *is* the law which Moſes ſet before the children of Iſrael.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgements, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt:

47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon.

49 And all the plain on this ſide Jordan eaſtward, even unto the ſea of the plain, under the ſprings of Piſgah.

CHAP. V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's requeſt Moſes receiveth the law from God.*

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgements which I ſpeak in your ears this day, that ye may learn them, and keep and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4 The LORD talked with you face to face in the mount out of the midſt of the fire;

5 (I ſtood between the LORD and you at that time, to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount;) ſaying,

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of bondage.

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And ſhewing mercy unto thouſands of them that love me and keep my commandments.

11 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctify it, as the LORD thy God hath commanded thee.

13 Six days thou ſhalt labour, and do all thy work:

14 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattle, nor thy ſtranger that *is* within thy gates; that thy man-ſervant, and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

16 Honour thy father and thy mother, as

48 *Even unto mount Sion, which is Hermon.*] Not that mount Sion which was afterwards ſo famous, when David made it his royal ſeat, for that was on the other ſide Jordan; but it is probably a contraction of Sirion, the name given to Hermon by the Sidonians, chap. iii. 9.

Notes on the Fifth Chapter.

Ver. 4 *The Lord talked with you face to face.*] You beheld a conſpicuous ſymbol of the Divine Preſence, and heard a Divine Voice ſpeaking unto you from thence, clearly and diſtinctly as one man talks with another face to face.

6 *I am the Lord thy God,* &c.] See notes on Exod. xx.

15 *And remember that thou waſt a ſervant in the land of Egypt.*] To move thy compaſſion towards ſervants, and to make thee freely indulge them in a ſeventh day's reſt, remember thine own condition in Egypt, and how hardly thou thoughteſt thyſelf dealt by, when no reſt from thy labour was allowed thee. *Le Clerc.*

16 *That it may go well with thee.*] Theſe words are added to what we meet with in Exod. xx. 12, as a farther motive to obedience; and we find the apoſtle taking notice of it, Eph. vi. 3.

the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou ſhalt not kill.

18 Neither ſhalt thou commit adultery.

19 Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

21 Neither ſhalt thou deſire thy neighbour's wife, neither ſhalt thou covet thy neighbour's houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbour's.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, with a great voice: and he added no more. And he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs, when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory and his greatneſs, and we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we hear the voice of the LORD our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire, as we *have* and lived?

27 Go thou near, and hear all that the LORD our God ſhall ſay: and ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee; and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children for ever!

30 Go ſay to them, get ye into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgements, which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: ye ſhall not turn aſide to the right-hand or to the left.

33 Ye ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

CHAP. VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW theſe *are* the commandments, the ſtatutes, and the judgements which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to poſſeſs it:

29 *O that there were ſuch an heart in them*, &c.] This expreſſion denotes, that men's compliance with their duty, and the happineſs which thence ariſes to them, are things highly pleaſing and acceptable to God, the moſt ſincere lover of ſouls. From theſe and the like texts of ſcripture, ſome are apt to reaſon with themſelves, that if God be ſo deſirous of men's reformation, why does he not bring it about by his almighty power? But though God could eaſily over-rule the liberty of man's will and choice, and reſtrain him from doing any thing but what is good; yet it is not conſonant to wiſdom that his power ſhould be exerted this way, becauſe it would entirely deſtroy all the morality of men's actions, and take away the very nature of virtue and vice: they would be mere machines rather than intelligent beings. Should God make uſe of the irreſiſtible influence of his power upon free-agents, their operations, however regular they might be, could no more be denominated virtuous, than the movements of a watch or clock. So far is it therefore from being unworthy of God to forbear exerting his irreſiſtible power upon moral agents, that, on the contrary, it would be altogether unworthy of him to exerciſe that power; becauſe it would be to ſubvert his whole deſign, in creating rational and intelligent beings. Moral agents muſt be influenced by moral motives, by reaſon and argument, by perſuaſion and conviction, by hopes and fears. *Dr. Clarke's Sermons.*

Notes

2 That thou mighteſt fear the LORD thy God, to keep all his ſtatutes and his commandments which I command thee; thou, and thy ſon, and thy ſon's ſon, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*; that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 ¶ Hear, O Iſrael, the LORD our God *is* one LORD:

5 And thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And theſe words which I command thee this day ſhall be in thine heart:

7 And thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the poſts of thy houſe, and on thy gates.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities, which thou buildeſt not,

11 And houſes full of all good *things*, which thou filledſt not, and wells digged, which thou diggedſt not, vineyards and olive-trees, which thou plantedſt not, when thou ſhalt have eaten, and be full;

12 *Then* beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of bondage.

13 Thou ſhalt fear the LORD thy God, and ſerve him, and ſhalt ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you;

15 For the LORD thy God *is* a jealous God among you; leſt the anger of the LORD thy God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 Ye ſhall not tempt the LORD your God, as ye tempted *him* in Maſſah.

17 Ye ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do *that which is* right and good in the ſight of the LORD: that it may be well with thee, and that thou mayeſt go in, and poſſeſs the good land which the LORD ſware unto thy fathers;

19 To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

20 *And* when thy ſon aſketh thee in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, and the judgments which the LORD our God hath commanded you?

21 Then thou ſhalt ſay unto thy ſon, We were Pharaoh's bond-men in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD ſhewed ſigns and won-

Notes on the Sixth Chapter.

Ver. 3 *Obſerve to do it.*] The proper tranſlation would have been, Obſerve to do *them*, viz. the commandments, ſtatutes, &c.

4 *The Lord our God is one Lord.*] As polytheiſm was the great error of the world, the Jewiſh religion and laws were calculated to ſtrike at the root of that epidemical evil. Therefore the firſt and fundamental article of their creed is, That as there is but one ſupreme God, Jehovah, ſo he alone is to be the object of worſhip, in oppoſition to the many idols and falſe gods of the heathen nations.

5 *And thou ſhalt love the Lord thy God with all thine heart,* &c.] This injunction follows, by juſt inference, from the principle laid down in the foregoing words, *The Lord our God is one Lord*, i. e. Jehovah, whom we adore, is the ſupreme God; therefore the object of thy ſupreme love and undivided affection: he is unrivalled in greatneſs, in goodneſs, in every thing amiable and adorable; therefore he has an unalienable right to our higheſt eſteem, our moſt exalted praiſe, our moſt profound veneration.

9 *Thou ſhalt write them upon the poſts of thy houſe, and on thy gates.*] Some wrote them on little rolls, which they faſtened to their gates; others encloſed them in a caſe, which they faſtened to the gate, or put into a hole in the wall; on this place the devotees laid their hands as often as they went out, and ſaid, *The Lord preſerve my going out, and my coming in.* Lamy.

13 *Thou—ſhalt ſwear by his name.*] The generality of commentators take the ſenſe to be, that, in taking an oath, they were only to ſwear by Jehovah, never by any of the gods of the heathens, which would have been an acknowledgment of their divinity. But, by comparing other paſſages, the meaning ſeems rather to be, that they were to be ſtedfaſt in the worſhip of the true God, and in profeſſing that religion which he had inſtituted. Thus, *to ſwear to the Lord of hoſts*, is to profeſs the true religion, Iſaiah xix. 18. So, Pſalm lxiii. 11, *every one that ſweareth by him*, means every worſhipper of the true God.

ders, great and ſore, upon Egypt, upon Pharaoh, and upon all his houſhold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good always, that he might preſerve us alive, as *it is* at this day.

25 And it ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the LORD our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations forbidden,*
4 *for fear of idolatry, and other reaſons.*

WHEN the LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

2 And when the LORD thy God ſhall deliver them before thee: thou ſhalt ſmite them, *and* utterly deſtroy them; thou ſhalt make no covenant with them; nor ſhew mercy unto them:

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon.

4 ¶ For they will turn away thy ſon from following me, that they may ſerve other gods: ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* a holy people unto the LORD thy God: the LORD thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that *are* upon the face of the earth.

7 The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were more in number than any people: for ye *were* the feweſt of all people.

8 But becauſe the LORD loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

10 And repayeth them that hate him to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

11 Thou ſhalt therefore keep the commandments and the ſtatutes and the judgements which I command thee this day to do them.

12 Wherefore it ſhall come to paſs, if ye hearken to theſe judgements, and keep and do them; that the LORD thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers:

13 And he will love thee, and bleſs thee, and multiply thee: he will alſo bleſs the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: there ſhall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee

Notes on the Seventh Chapter.

Ver. 2 *Thou ſhalt ſmite them, and utterly deſtroy them.*] This deſtroying of men, women, and children, might ſeem cruel, were it not that theſe nations had been, and were now ſo abominably wicked, that God would have deſtroyed them, even without the Iſraelites coming there. Yet this objection was the chief pretence of the Marcionites, and other heretics, for rejecting the Old Teſtament.

7 *The Lord did not ſet his love upon you,* &c.] It is not your numbers, nor your ſtrength, nor any qualifications of your own, that induced God to confer theſe ſingular privileges upon you; but it was the eminent virtues of your anceſtors, and the completion of the promiſes made to them, to which you are indebted for all the diſtinguiſhing bleſſings of your nation. *Pyle.*

all ſickneſs, and will put none of the evil diſeaſes of Egypt, which thou knoweſt, upon thee; but will lay them upon all *them* that hate thee.

16 And thou ſhalt conſume all the people which the LORD thy God ſhall deliver thee; thine eye ſhall have no pity upon them; neither ſhalt thou ſerve their gods; for that *will be* a ſnare unto thee.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* more than I; how can I diſpoſſeſs them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſigns, and the wonders, and the mighty hand, and the ſtretched-out arm, whereby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will ſend the hornet among them, until they that are left and hide themſelves from thee be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the beaſts of the field increaſe upon thee.

23 But the LORD thy God ſhall deliver them unto thee, and ſhall deſtroy them with a mighty deſtruction, until they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, until thou have deſtroyed them.

25 The graven images of their gods ſhall ye burn with fire: thou ſhalt not deſire the ſilver or gold *that* is on them, nor take *it* unto thee, leſt thou be ſnared therein: for it *is* an abomination to the LORD thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a curſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhor it; for it *is* a curſed thing.

CHAP. VIII.

1 *An exhortation to obedience in regard of God's dealing with them.*

ALL the commandments which I command thee this day ſhall ye obſerve to do, that ye may live, and multiply, and go in and poſſeſs the land which the LORD ſware unto your fathers.

2 And thou ſhalt remember all the way which the LORD thy God led thee theſe forty years in the wilderneſs, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna, which thou kneweſt not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years.

17 *If thou ſhalt ſay in thine heart, Theſe nations are more than I,* &c.] Let the remembrance of the miraculous arm of God, that reſcued you from Egypt; the power that deſtroyed the mightieſt monarch before your faces, and that you are ſtill fighting under the ſame Divine Providence, baniſh all fear from your hearts. *Pyle.*

20 *The Lord will ſend the hornet among them.*] God has irrevocably decreed you to be the inſtruments of his providence, in rooting out theſe abominable idolaters, now ripe for deſtruction: and thoſe of them who by flight eſcape your ſword, ſhall be deſtroyed by enemies which they little think of. See note on Exod. xxiii. 28.

Notes on the Eighth Chapter.

Ver. 3 *That he might make thee know, that man doth not live by bread alone, but by every word,* &c.] He ſupplied your wants by his miraculous hand, to convince you that the ſuſtenance and preſervation of your life is not owing to mere bread, or ordinary food, but to the word or power of God, and to any thing that he ſhall pleaſe to appoint to be the means of your nouriſhment, Mat. iv. 4. *Patrick.*

4 *Thy raiment waxed not old upon thee.*] The common interpretation of theſe words is, that by a conſtant miracle, their cloaths did not ſo much as decay, nor their feet ſwell, or grow callous by ſo long travelling in hot and ſtony places. The LXX add here, *Thy ſhoes ſhall not wear out*; the ſame expreſſion is in Deut. xxix. 5. The Jews add, that their cloaths grew, in proportion to their ſtature, as they muſt have done, unleſs they had more coats than one a-piece; but Le Clerc obſerves, that God never works miracles, but when they are quite neceſſary;

yet

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſon, *ſo* the LORD thy God chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey;

9 A land wherein thou ſhalt eat bread without ſcarceneſs, thou ſhalt not lack any *thing* in it; a land whoſe ſtones *are* iron, and out of whoſe hills thou mayeſt dig braſs.

10 When thou haſt eaten and art full, then thou ſhalt bleſs the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the houſe of bondage;

15 Who led thee through that great and terrible wilderneſs, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſs with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I teſtify againſt you this day that ye ſhall ſurely periſh;

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yet here is one of the greateſt miracles without any neceſſity at all: for, as it appears from Numb. chap. vii. and ix. that the Iſraelites had flocks of ſheep and goats, and were not ignorant of the art of weaving, as may be gathered from the curious work of the tabernacle, and as nothing hindered them from trafficking with their Arabian neighbours, it is evident they might have been ſupplied with cloaths, either by making or purchaſing them. He therefore explains Moſes' words thus: *thy remnant waxed not old upon thee*; that is, Providence has been ſo liberal in ſupplying your wants in this deſert land, that you have never, through poverty, been obliged to let your cloaths wax old upon you, but have always been ſupplied with new before the old were worn out.

9 *Whoſe ſtones are iron.*] That is, iron mines are as plentiful as quarries of ſtone in other places.

Thou mayeſt dig braſs.] Copper, of which braſs is made.

10 *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God.*] Hence the Jews have made it a general rule, that *every one bleſs God at their meals*: and what can be more reaſonable than thankfully to acknowledge God the giver of all good? and what time more proper to make this acknowledgment, than when his bounty has ſatisfied our hunger and quenched our thirſt? And ſurely it muſt fill every virtuous breaſt with concern, to ſee this pious practice of antiquity, delivered down to us from our religious anceſtors, now growing obſolete, and almoſt out of faſhion.

14 *Then thine heart be lifted up, and thou forget the Lord thy God.*] When we enjoy affluent proſperity, we are too apt to be careleſs and diverted by pleaſure from greater and more important concerns. When the mind is thus weakened and diſſolved, it is no wonder if men pride themſelves in their riches as their ultimate happineſs; and, for want of reflecting on the inſtability of all human affairs, think themſelves ſelf-ſufficient, and loſe that juſt ſenſe which they ought to have of the ſovereignty of their Maker, and their abſolute and neceſſary dependence upon him. *Foſter's Serm.*

15 *Fiery ſerpents.*] See Numb. xxi. 6.

The rock of flint.] Dr. Shaw obſerves, that the *rock of Meribah*, which has continued down to this day, without the leaſt injury from time or accidents, and is in ſcripture called *the rock of flint*, may, from its purple or reddiſh colour, be more properly rendered, *the rock of amethyſt*, or *granate rock*. It is about ſix yards ſquare, lying looſe near the middle of the valley of *Rephidim*, and ſeems to have been formerly a cliff of mount Sinai, which hangs, in a variety of precipices, all over this valley. *The ſtream which flowed withal*, (Pſ. lxxviii. 20.) has hollowed acroſs one corner of this rock a channel about two inches deep, and twenty wide; in this channel there are a great number of holes four or five inches deep, the plain tokens of there having been formerly ſo many fountains.

16 *Do thee good at thy latter end.*] That is, with reſpect to thy *future ſtate*; which muſt be the meaning, if the generation of men that died in the wilderneſs, or any of them be included in the merciful intention here declared. And can we think they were not? If the forbidding them an entrance into the land of Canaan muſt be ſuppoſed to ſhut them out of heaven, Moſes himſelf was then excluded from it. *Peters, on Job*, p. 296.

Notes

20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh; becauſe ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

1 *Moſes diſſuadeth them from the opinion of their own righteouſneſs, by rehearſing their ſeveral rebellions.*

HEAR, O Iſrael: Thou *art* to paſs over Jordan this day, to go in to poſſeſs nations greater and mightier than thyſelf, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over before thee, *as* a conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For my righteouſneſs the LORD hath brought me in to poſſeſs this land: but for the wickedneſs of theſe nations the LORD doth drive them out from before thee.

5 Not for thy righteouſneſs, or for the uprightneſs of thine heart doſt thou go to poſſeſs their land: but for the wickedneſs of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs: for thou *art* a ſtiff-necked people.

7 Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſs: from the day that thou didſt depart out of the land of Egypt until ye came unto this place, ye have been rebellious againſt the LORD.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gone up into the mount to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of ſtone written with the finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount out of the midſt of the fire, in the day of the aſſembly.

11 And it came to paſs at the end of forty days and forty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, Ariſe, get thee down quickly from hence: for thy people which thou haſt brought forth out of Egypt have corrupted *themſelves:* they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people:

14 Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

Notes on the Ninth Chapter.

Ver. 1 *Hear, O Iſrael,* &c.] Moſes now exhorts the Iſraelites to ſettle fully in their minds this important truth, that not they but God was to prove the conqueror of their enemies, and to his divine power alone they were to attribute the ſucceſſes of every gradual attempt they made upon them. *Pyle.*

5 *Not for thy righteouſneſs—but for the wickedneſs of theſe nations,* &c.] Though the Canaanites were expelled for their national wickedneſs, it does not follow that the Iſraelites were ſettled in their room for their own virtue: for God often chaſtiſes the wicked by means of others who are fully as wicked as they.

8 *Alſo in Horeb ye provoked the Lord.*] It ſhould have been rendered, *Even in Horeb,* &c. for there is an emphaſis in this; even when they had newly received the law, with ſuch viſible repreſentations of the Divine Majeſty, with whom they were juſt entered into covenant, yet they ſo ſhamefully revolted from him, that he thought to have deſtroyed them, Exod. xxii. 7, 10.

14 *Let me alone.*] Deſiſt from all prayers and interceſſion in their behalf.

15 So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the firſt, forty days and forty nights: I did neither eat bread nor drink water, becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you. But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have deſtroyed him. And I prayed for Aaron alſo the ſame time.

21 And I took your ſin, the calf which ye had made, and burned it with fire, and ſtamped it, *and* ground *it* very ſmall, *even* until it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the mount.

22 And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſs the land which I have given you; then ye rebelled againſt the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious againſt the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the firſt*; becauſe the LORD had ſaid he would deſtroy you.

26 I prayed therefore unto the LORD, and ſaid, O LORD God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatneſs, which thou haſt brought forth out of Egypt with a mighty hand.

27 Remember thy ſervants, Abraham, Iſaac, and Jacob; look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin:

28 Leſt the land whence thou broughteſt us out ſay, Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched-out arm.

CHAP. X.

1 *God's mercy in reſtoring the two tables.* 12 *An exhortation to obedience.*

AT that time the LORD ſaid unto me, Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark *of* ſhittim-wood, and hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the aſſembly; and the LORD gave them unto me.

16 *Ye had turned aſide quickly.*] He might well ſay quickly, for it was only a few weeks before, that God had commanded them not to worſhip any graven image, and immediately after ordered Moſes to repeat this precept particularly to them, *not to make them gods of ſilver, or gods of gold.*

21 *And I took your ſin.*] i. e. The effect of your ſin, the calf which you had made: a metonomy.

22 *And at Taberah,* &c.] Would to God, that even this were all I could tax you with, though ſurely enough of itſelf alone to mortify and humble you! But remember what paſſed at Taberah, Maſſah, Kibroth, and Kadiſh, the three former of which have their names as a memorial either of your ſin or puniſhment. See Numb. xi. 1. Exod. xvii. 7. Numb. xi. 33.

25 *Thus I fell down before the Lord forty days,* &c.] Having mentioned theſe inſtances of their perverſe diſpoſition, he returns to what he begun to ſay, ver. 18, concerning his interceſſion with God for a pardon, which he could not obtain without long and great importunity.

Notes

5 And I turned myſelf and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died, and there he was buried: and Eleazar his ſon miniſtered in the prieſt's office in his ſtead.

7 From thence they journeyed unto Gudgodah: and from Gudgodah to Jotbath, a land of rivers of waters.

8 At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to miniſter unto him, and to bleſs in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his inheritance, according as the LORD thy God promiſed him.

10 And I ſtayed in the mount, according to the firſt time, forty days and forty nights: and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

11 And the LORD ſaid unto me, Ariſe, take *thy* journey before the people, that they may go in and poſſeſs the land which I ſware unto their fathers to give unto them.

12 ¶ And now, Iſrael, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul,

13 To keep the commandments of the LORD, and his ſtatutes, which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens, *is* the LORD's thy God, the earth *alſo*, with all that therein *is*.

15 Only the LORD hath a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

16 Circumciſe therefore the foreſkin of your heart, and be no more ſtiff-necked.

17 For the LORD your God *is* God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not perſons, nor taketh reward.

18 He doth execute the judgement of the fatherleſs and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger; for ye were ſtrangers in the land of Egypt.

Notes on the Tenth Chapter.

Ver. 6 *And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to Moſera: there Aaron died.*] This paſſage has been thought contradictory to two other accounts in the Hebrew text, (Numb. xx. 28. and xxxiii. 38.) both which agree in declaring, that Aaron died at mount Hor, *the ſeventh ſtation from Moſeroth.* The learned and ingenious Mr. Kennicott ſays this is a corruption in the Hebrew Pentateuch, which probably happened very early, at leaſt before the Greek verſion was made. His words are theſe; "The reader will be pleaſed "to find, that the Samaritan text and its verſion have delivered "down the genuine and conſiſtent words of Moſes in all particulars; for they have preſerved the many words which have "been careleſsly omitted in the Hebrew; and they read in the "following manner:" *And the children of Iſrael journeyed from Moſeroth, and pitched in Bene-Jaakan: from thence they journeyed, and pitched in Hagidgad: from thence they journeyed, and pitched in Jotbathah, a land of rivers of waters: from thence they journeyed, and pitched in Ebronah: from thence they journeyed, and pitched in Ezion-gaber: from thence they journeyed, and pitched in the wilderneſs of Zin, which is Kadeſh: from thence they journeyed, and pitched in mount Hor: and there Aaron died,* &c. All this is conſiſtent and agreeable to the account in Numb. xxxiii. 31, &c. which ſee.

12, 13 *And now, Iſrael, what doth the Lord thy God require of thee,* &c.] This is the application of the foregoing diſcourſe: What now ought to be your behaviour, in return for ſo great a degree of pardoning mercy, that has reſtored you to ſuch bleſſed privileges of the divine covenant? Should not you conſider God as the object of your ſupreme love, reverence, and eſteem?

14 *Behold, the heaven, and the heaven of heavens,* &c.] The firſt heaven comprehends the atmoſphere, the ſpace illuminated by the ſun, moon, and ſtars; the ſecond, or the *heaven of heavens*, all the glorious region in which the throne of God is placed. *Le Clerc.*

16, 17 *Circumciſe therefore the foreſkin of your heart,* &c.] Would you therefore recommend yourſelves to the favour of God, you muſt not ſatisfy yourſelves with the obſervance of external rights and ceremonies; but your chief aim muſt be to attain thoſe inward diſpoſitions of mind, and to reform thoſe ſinful affections that are intended by circumciſion and other external ordinances.

Nor taketh reward.] It ſhould be here tranſlated, *Nor taketh a bribe.*

18 *And loveth the ſtranger, in giving him food and raiment.*] The providence of God, which extends to all, is eſpecially provident for the ſtrangers, by bleſſing the land in ſuch a manner, that the fruits of it are not only ſufficient for the inhabitants, but alſo for the maintenance of ſtrangers. Of this their own nation was a ſtanding monument, ſince their forefathers, who were ſo many pilgrims and ſtrangers, had been wonderfully preſerved, and liberally provided for, by the ſingular care of Providence, in all their peregrinations.

19 *Love ye therefore the ſtranger.*] Be kind and juſt therefore to all your fellow-creatures, out of honour to your common Creator,

20 Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

21 He *is* thy praiſe, and he *is* thy God, that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt with threeſcore and ten perſons; and now the LORD thy God hath made thee as the ſtars of heaven for multitude.

CHAP. XI.

1 *An exhortation to obedience.* 26 *A bleſſing and a curſe is ſet before them.*

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments alway.

2 And know ye this day: for *I ſpeak* not with your children, which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſs, his mighty hand, and his ſtretched-out arm,

3 And his miracles, and his acts, which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots; how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day;

5 And what he did unto you in the wilderneſs, until ye came into this place;

6 And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben; how the earth opened her mouth, and ſwallowed them up, and their houſholds, and their tents, and all the ſubſtance that *was* in their poſſeſſion in the midſt of all Iſrael.

7 But your eyes have ſeen all the great acts of the LORD, which he did.

8 Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſs the land whither ye go to poſſeſs it;

9 And that ye may prolong *your* days in the land which the LORD ſware unto your fathers to give unto them and to their ſeed, a land that floweth with milk and honey.

10 For the land whither thou goeſt in to poſſeſs it *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy foot, as a garden of herbs:

11 But the land whither ye go to poſſeſs it *is* a land of hills and valleys, *and* drinketh water of the rain of heaven;

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

13 And it ſhall come to paſs, if ye ſhall hearken diligently unto my commandments, which I command you this day, to love the LORD your God, and to ſerve him with all your heart and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil.

15 And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

16 Take heed to yourſelves, that your heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them;

17 And *then* the LORD's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not

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Creator, and in imitation of that tender care which he exerciſes over all the ſons of men.

Notes on the Eleventh Chapter.

Ver. 10 *For the land—is not as the land of Egypt—where thou ſowedſt thy ſeed, and wateredſt it with thy foot,* &c.] This is explained by a paſſage out of Philo, who tells us that the Egyptians, to ſupply the want of rain, uſed to water their gardens by a machine for drawing water, fixed upon the banks of the Nile; which was ſo contrived as to be turned by the foot. So the meaning is, that whereas Egypt was watered by human art, Canaan was watered by rain from heaven: or, as the foot appears to be ſometimes metaphorically uſed for *labour*, the import of the phraſe may be, which thou *wateredſt with great labour*.

12 *A land which the Lord thy God careth for.*] A land not ſo much fruitful of itſelf as by the peculiar bleſſings of God upon it; and therefore they might expect to find it fertile or barren, according as they were faithful or remiſs in their duty.

14 *The firſt and the latter rain.*] Viz. at the autumnal and vernal equinox, uſual in that country.

her fruit; and *leſt* ye periſh quickly from off the good land which the LORD giveth you.

18 Therefore ſhall ye lay up theſe my words in your heart and in your ſoul, and bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

19 And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth.

22 For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations and mightier than your ſelves.

24 Every place whereon the ſoles of your feet ſhall tread ſhall be yours: from the wilderneſs, and Lebanon, from the river, the river Euphrates, even unto the uttermoſt ſea, ſhall your coaſt be.

25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

26 ¶ Behold, I ſet before you this day a bleſſing, and a curſe;

27 A bleſſing, if ye obey the commandments of the LORD your God, which I command you this day;

28 And a curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known,

29 And it ſhall come to paſs when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

30 *Are* they not on the other ſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal, beſide the plains of Moreh?

31 For ye ſhall paſs over Jordan, to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

1 *Monuments of idolatry are to be deſtroyed.* 5 *The place of God's ſervice is to be kept.* 16, 23 *Blood forbidden.*

THESE *are* the ſtatutes and judgements which ye ſhall obſerve to do in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and ye ſhall hew down their graven images of their gods, and deſtroy the names of them out of that place.

29 *Thou ſhalt put the bleſſing on mount Gerizim, and the curſe upon mount Ebal.*] In order to make you the more ſenſible upon what terms you are to enjoy the Promiſed Land, there ſhall be a ſolemn rendezvous of your ſeveral tribes, ſome at mount Gerizim, and of others at mount Ebal, where, at the one place, the prieſt ſhall, in an audible and ſolemn manner, pronounce the ſeveral bleſſings of God promiſed upon your obedience; and, at the other, the curſes conſequent upon the practice of vice, injuſtice and idolatry. Theſe mountains were ſituated in the tribe of Ephraim, and ſeparated only by a valley about one hundred paces wide. *Jameſon.*

Notes on the Twelfth Chapter.

Ver. 2 *Upon the high mountains, and upon the hills.*] The firſt altars ſeem to have been thoſe of nature's raiſing; namely, mountains and places of eminence, whither men repaired for retirement and contemplation. Thence ſuch places acquired a relative ſanctity; that is, they were conſidered as holy places. But, in length of time, the temples and altars there raiſed being abuſed to the vileſt purpoſes of ſuperſtition, and become the ſcenes of barbarous idol-worſhip, Moſes wiſely ordered them to be deſtroyed. *Jameſon.*

Under every green tree.] Under the ſhade of groves and trees, &c

4 Ye ſhall not do ſo unto the LORD your God.

5 ¶ But unto the place which the LORD your God ſhall chooſe out of all your tribes to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds and of your flocks.

7 And there ye ſhall eat before the LORD your God, and ye ſhall rejoice in all that ye put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever *is* right in his own eyes.

9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety;

11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there: thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD.

12 And ye ſhall rejoice before the LORD your God, ye, and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as he hath no part or inheritance with you.

13 Take heed to thyſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt:

14 But in the place which the LORD ſhall chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 ¶ Only ye ſhall not eat the blood; ye ſhall pour it upon the earth as water.

17 Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou muſt eat them before the LORD thy God in the place which the LORD thy God ſhall chooſe, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoice before the LORD thy God in all that thou putteſt thine hands unto.

19 Take heed to thy ſelf that thou forſake not the Levite, as long as thou liveſt upon the earth.

20 When the LORD thy God ſhall enlarge thy border as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh; becauſe thy ſoul longeth to eat fleſh; thou mayeſt eat fleſh, whatſoever thy ſoul luſteth after.

21 If the place which the LORD thy God hath choſen to put his name there be too far from thee; then thou ſhalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

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which were conſidered as ſacred places, where their gods were thought to have their peculiar reſidence.

8 *Ye ſhall not do after all the things that we do here this day.*] For in the wilderneſs, while the Iſraelites were deſtitute of many things requiſite to the exact performance of all their ſacred rites, and not yet ſufficiently accuſtomed to the yoke of their new laws, they were excuſed from the obſervance of many of them. Of this we have ſeveral proofs, particularly the total neglect of circumciſion during the whole time of their wandering in the wilderneſs, though it had been carefully obſerved in Egypt. *Le Clerc.*

11 *Thither ſhall ye bring all that I command you, your burnt-offerings,* &c.] One deſign of this inſtitution was to teach them not to have too high an opinion of ſacrifices, ſince they were not of ſuch account in the ſight of God as to be accepted every where; but were limited to one place, and to be offered only by one family.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat *of* them alike.

23 ¶ Only be ſure that thou eat not the blood: for the blood *is* the life; and thou mayeſt not eat the life with the fleſh.

24 Thou ſhalt not eat it; thou ſhalt pour it upon the earth as water.

25 Thou ſhalt not eat it; that it may go well with thee, and with thy children after thee, when thou ſhalt do *that which is* right in the ſight of the LORD.

26 Only thy holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

27 And thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the LORD thy God: and the blood of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.

28 Obſerve and hear all theſe words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doeſt *that which is* good and right in the ſight of the LORD thy God.

29 When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land;

30 Take heed to thy ſelf that thou be not ſnared by following them, after that they be deſtroyed from before thee; and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

31 Thou ſhalt not do ſo unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods: for even their ſons and their daughters they have burnt in the fire to their gods.

32 What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it.

CHAP. XIII.

1 *Enticers to idolatry,* 6 *how near ſoever,* 9 *are to be ſtoned to death.* 12 *Idolatrous cities are not to be ſpared.*

IF there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign or a wonder,

2 And the ſign or the wonder come to paſs whereof he ſpake unto thee, ſaying, Let us go after other gods, which thou haſt not known, and let us ſerve them;

3 Thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your ſoul.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye ſhall ſerve him, and cleave unto him.

5 And that prophet or that dreamer of dreams ſhall be put to death, becauſe he hath ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in. So ſhalt thou put the evil away from the midſt of thee.

6 ¶ If thy brother the ſon of thy mother, or thy ſon, or thy daughter, or the wife of thy boſom, or thy friend, which *is* as thine

31 *For even their ſons and their daughters they have burnt in the fire to their gods.*] This diabolical rite was notoriouſly practiſed by the Carthaginians, and at laſt it overſpread all nations, and even found admittance among the refined Greeks themſelves; though it muſt be owned, that the accounts of this horrid ſuperſtition have been aggravated by the credulity, ignorance, or miſrepreſentation of authors. But what is moſt ſurpriſing, we find that even the Iſraelites themſelves, notwithſtanding this admonition, were ſeduced to commit this horrid abomination; witneſs Jephthah's ſacrificing his daughter.

Notes on the Thirteenth Chapter.

Ver. 1, 2, 3, 4 *If there ariſe among you a prophet,* &c.] Moſes foreſeeing that the Iſraelites, in after-ages, would be expoſed to the ſnares and deluſions of falſe prophets, lays down this certain rule, whereby to judge of ſuch pretenders to inſpiration, namely, That the exiſtence of the one true God, and the authority, goodneſs, and truth of his laws and religion, being already ſo fully demonſtrated by evidences of all kinds, and, on the contrary, the heathen dæmons, and idolatrous cuſtoms of their worſhip, being, in the reaſon of things, ſo full of abſurdities, follies, and the worſt of wickedneſſes; it ought not to be thought that a miracle, or the fulfilling of a prediction, ſhould be ſufficient to ſpeak the truth of the one, or gain credit to the other.

6 *If thy brother,* &c.] Moſes, by enjoining the Iſraelites te proſecuto

own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods, which thou haſt not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth, even unto the *other* end of the earth;

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pity him, neither ſhalt thou ſpare, neither ſhalt thou conceal him:

9 ¶ But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die; becauſe he hath ſought to thruſt thee away from the LORD thy God, which brought thee ought of the land of Egypt, from the houſe of bondage.

11 And all Iſrael ſhall hear and fear, and ſhall do no more any ſuch wickedneſs as this is among you.

12 ¶ If thou ſhalt hear *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying,

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, ſaying, Let us go and ſerve other gods, which ye have not known;

14 Then ſhalt thou enquire and make ſearch, and aſk diligently; and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you;

15 Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the ſword.

16 And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the city, and all the ſpoil thereof every whit, for the LORD thy God: and it ſhall be an heap for ever, it ſhall not be built again.

17 And there ſhall cleave nought of the curſed thing to thine hand: that the LORD may turn from the fierceneſs of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers;

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which* is right in the eyes of the LORD thy God.

CHAP. XIV.

1 *God's children are not to diſfigure themſelves in mourning.* 3 *What may be eaten, and what not.* 22 *Of tithes.*

YE *are* the children of the LORD your God: ye ſhall not cut your ſelves, nor make any baldneſs between your eyes for the dead.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Thou ſhalt not eat any abominable thing.

4 Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild-goat, and the pygarg, and the wild ox, and the chamois.

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proſecute the deareſt friend to death, if guilty of the ſin of ſeducing them from the worſhip of the true God, ſufficiently ſhews that it was the higheſt treaſon againſt their religion and government. The words ſhould be tranſpoſed, and read thus: *If thy brother, or thy ſon, or thy daughter, or thy friend, or the wife of thy boſom, which is as thine own ſoul,* &c. then the climax is perfect.

13 *The children of Belial.*] The word *Belial* ſignifies *one who is ſubject to no law*, and conſequently a very proper name for the devil, and all the ſons of diſobedience.

Notes on the Fourteenth Chapter.

Ver. 1, 2 *Ye are the children of the Lord your God.*] Moſes proceeds to remind this new generation of ſeveral other particular laws, deſigned to keep up the diſtinction between the Iſraelites and other nations, to guard them from ſuperſtitious practices.

3 *Thou ſhalt not eat any abominable thing.*] In order to preſerve them even from common converſation with other nations, and thereby the more effectually to ſecure them from their idolatries, they are prohibited from the uſe of certain meats, which are therefore called *abominable*; becauſe, after this law was given, the Jews were to look upon them as unclean, not in themſelves, but by the ordinance of God.

5 *The hart, and the roe-buck,* &c.] The original names of theſe ſeven quadrupeds are thus interpreted by Dr. Shaw: 1. The

6 And every beaſt that parteth the hoof and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat.

7 Nevertheleſs, theſe ye ſhall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 Theſe ye ſhall eat of all that *are* in the waters: all that have fins and ſcales ſhall ye eat:

10 And whatſoever hath not fins and ſcales, ye may not eat: it *is* unclean unto you.

11 *Of* all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the ſwan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kind, and the lap-wing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they ſhall not be eaten.

20 *But of* all clean fowls ye may eat.

21 Ye ſhall not eat *of* any thing that dieth of itſelf: thou ſhalt give it unto the ſtranger that *is* in thy gates, that he may eat it; or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou ſhalt not ſeeth a kid in his mother's milk.

22 ¶ Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year.

23 And thou ſhalt eat before the LORD thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and of the firſtlings of thy herds and of thy flocks: that thou mayeſt learn to fear the LORD thy God always.

24 And if the way be too long for thee, ſo that thou art not able to carry it, *or* if the place be too far from thee which the LORD thy God ſhall chooſe to ſet his name there, when the LORD thy God hath bleſſed thee;

25 Then ſhalt thou turn *it* into money, and bind up the money in thine hand, and ſhalt go unto the place which the LORD thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong-drink, or for whatſoever thy ſoul deſireth: and thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoice, thou and thine houſhold,

27 And the Levite that *is* within thy gates; thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year, and ſhalt lay *it* up within thy gates.

29 And the Levite, (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſs, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and

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The *hart* or *deer* comprehends all the varieties of the deer-kind: 2. The *tzebi* does not ſignify the *roe-buck*, but the *antilope*: 3. What we call the *fallow-deer*, may more properly be rendered, the *wild beeve*: 4. The *akko* is a particular ſpecies of the *wild goat*, and ſhould be tranſlated the *goat-deer*, as the LXX and Vulgate have it: 5. The *pygarg* denotes a creature whoſe hinder parts are white, and may be called the *white-buttocks*. It is ſhaped exactly like the *antilope*, and of the ſame colour, only its horns are twice as long, the animal itſelf being twice as big: 6. The *wild ox* ſhould have been rendered the *buffalo*: 7. The *chamois*, the Arabic verſion calls it, the *jeraffa*, which ſtill continues to be the eaſtern name of that quadruped; it is a ſort of *mountain-goat*, or inhabitant of the rocks. Thus then the beaſts which Moſes here enumerates are moſt probably the *deer*, the *antilope*, the *wild-beeve*, the *goat-deer*, the *white-buttocks*, the *buffalo*, the *jeraffa*.

12 *The eagle, the oſſifrage*, &c.] See notes on Levit. chap. xi. verſes 13, 14, 15, 16, 17, 18, 19.

26 *Thou ſhalt rejoice*, &c.] This is an injunction on the Hebrew nation, to uſe part of their income in hoſpitality; to rejoice in the goodneſs of God; to acknowledge they owed all their bleſſings to his favour; and to glad the hearts of the poor, the fatherleſs, and the widow, with a chearful entertainment. The Hebrew writers call it *the tithe of feaſts*, and *the poor man's tithe*. Lowman's Diſſert.

be ſatisfied; that the LORD thy God may bleſs thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1 *The ſeventh year, a year of releaſe for the poor.* 7 *It muſt be no let of lending or giving.*

AT the end of *every* ſeven years thou ſhalt make a releaſe.

2 And this *is* the manner of the releaſe: every creditor that lendeth *ought* unto his neighbour, ſhall releaſe *it*; he ſhall not exact *it* of his neighbour, or of his brother; becauſe it is called the LORD's releaſe.

3 Of a foreigner thou mayeſt exact *it again*: but *that* which is thine with thy brother thine hand ſhall releaſe;

4 Save when there ſhall be no poor among you; for the LORD ſhall greatly bleſs thee in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee: and thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reign over many nations, but they ſhall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poor brother;

8 But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, ſaying, The ſeventh year, the year of releaſe, is at hand: and thine eye be evil againſt thy poor brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſin unto thee.

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſs thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poor ſhall never ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 *And* if thy brother, an Hebrew man, or an Hebrew woman, be ſold unto thee, and ſerve thee ſix years; then in the ſeventh year thou ſhalt let him go free from thee.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him away empty:

14 Thou ſhalt furniſh him liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it ſhall be, if he ſay unto thee, I will not go away from thee; becauſe he loveth thee and thine houſe, becauſe he is well with thee;

17 Then thou ſhalt take an awl, and thruſt *it* through his ear unto the door, and he ſhall be thy ſervant for ever. And alſo unto thy maid-ſervant thou ſhalt do likewiſe.

18 It ſhall not ſeem hard unto thee, when thou ſendeſt him away free from thee: for he hath been worth a double hired ſervant *to thee*,

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Notes on the Fifteenth Chapter.

Ver. 4 *Save when there ſhall be no poor among you,*] The marginal reading, *To the end that there be no poor among you*, or *that none among you be pinched by extreme poverty*, ſhould be preferred here.

7 *Thou ſhalt not harden thine heart*, &c.] Leſt this law might make people cautious in lending to the poor, as being aſſured they ſhould loſe the debt at the ſeventh year, if they were not able to pay it before; Moſes here gives them a charge, that no Iſraelite ſhould be led by ſo mean a principle, but look upon every poor neighbour as a member of the ſame happy ſociety, equally related to God as himſelf, who therefore would be ſure to puniſh all uncharitableneſs to ſuch as were his own, as he would be to bleſs and reward thoſe, who, with a generous and bountiful heart, gratefully depended upon his providence, and obeyed his commands. *Pyle.*

18 *Worth a double hired ſervant in ſerving thee ſix years.*] The LXX and Vulgate have it, *he has done thee the yearly ſervice of a hired ſervant for ſix years.*

Notes

in ſerving thee ſix years: and the LORD thy God ſhall bleſs thee in all that thou doeſt.

19 All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctify unto the LORD thy God: thou ſhalt do no work with the firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

20 Thou ſhalt eat *it* before the LORD thy God year by year, in the place which the LORD ſhall chooſe, thou and thy houſhold.

21 And if there be *any* blemiſh therein, *as if it be* lame, or blind, *or have* any ill blemiſh, thou ſhall not ſacrifice it unto the LORD thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean *perſon ſhall eat it* alike, as the roe-buck, and as the hart.

23 Only thou ſhalt not eat the blood thereof; thou ſhalt pour it upon the ground as water.

CHAP. XVI.

1 *The feaſt of the paſs-over,* 9 *of weeks,* 13 *of tabernacles.* 18 *Of judges and juſtice.* 21 *Groves and images are forbidden.*

OBſerve the month of Abib, and keep the paſs-over unto the LORD thy God: for in the month of Abib the LORD thy God brought thee out of Egypt by night.

2 Thou ſhalt therefore ſacrifice the paſs-over unto the LORD thy God, of the flock and the herd, in the place which the LORD ſhall chooſe to place his name there.

3 Thou ſhalt eat no leavened bread with it: ſeven days ſhalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou cameſt forth out of the land of Egypt in haſte: that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt all the days of thy life.

4 And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days: neither ſhall there *any thing* of the fleſh which thou ſacrificedſt the firſt day at even remain all night until morning.

5 Thou mayeſt not ſacrifice the paſs-over within any of thy gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the paſs-over at even, at the going down of the ſun, at the ſeaſon that thou cameſt forth out of Egypt.

7 And thou ſhalt roaſt, and eat *it* in the place which the LORD thy God ſhall chooſe: and thou ſhalt turn in the morning, and go unto thy tents.

8 Six days thou ſhalt eat unleavened bread: and on the ſeventh day *ſhall be* a ſolemn aſſembly to the LORD thy God; thou ſhalt do no work *therein.*

9 ¶ Seven weeks ſhalt thou number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn.

10 And thou ſhalt keep the feaſt of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the LORD thy God* according as the LORD thy God hath bleſſed thee.

11 And thou ſhalt rejoice before the LORD thy God, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow, that *are* among you, in the place which the LORD thy God hath choſen to place his name there.

Notes on the Sixteenth Chapter.

Ver. 1 *Obſerve the month of Abib.*] When a feſtival was to be obſerved in perpetual commemoration of the bondage in Egypt, and the merciful and miraculous deliverance from it; at the punctual time, and with every circumſtance mentioned in the foregoing laws relating to it. See Exod. xii. Numb. xxviii. 16, 17, &c.

3 *The bread of affliction.*] So called becauſe it was inſipid, and not eaſily digeſted; and therefore ſerved to put them in mind of their afflicted ſtate in Egypt.

7 *Thou ſhalt turn in the morning, and go unto thy tents.*] Unto thine own habitations, which were called tents, becauſe they had no other dwellings when theſe precepts were delivered to them. The words are only a permiſſion, not an abſolute command: after you have eaten the paſchal lamb, you are permitted to return home, if you pleaſe.

9 *Seven weeks ſhalt thou number.*] The feaſt of Pentecoſt was kept in ſolemn commemoration of the awful delivery of the law at mount Sinai, and in thankfulneſs to God for the fruits of the year. See Exod. xxiii. 16.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 ¶ Thou ſhalt obſerve the feaſt of tabernacles ſeven days, after that thou haſt gathered in thy corn and thy wine.

14 And thou ſhalt rejoice in thy feaſt, thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates.

15 Seven days ſhalt thou keep a ſolemn feaſt unto the LORD thy God in the place which the LORD ſhall chooſe: becauſe the LORD thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoice.

16 Three times in a year ſhall all thy males appear before the LORD thy God in the place which he ſhall chooſe; in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and they ſhall not appear before the LORD empty:

17 Every man *ſhall give* as he is able, according to the bleſſing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers ſhalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgement.

19 Thou ſhalt not wreſt judgement; thou ſhalt not reſpect perſons, neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.

20 That which is altogether juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou ſhalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou ſhalt make thee.

22 Neither ſhalt thou ſet thee up *any* image; which the LORD thy God hateth.

CHAP. XVII.

1 *Things ſacrificed muſt be ſound.* 2 *Idolaters muſt be ſlain.* 8 *Of hard controverſies.* 14 *The election,* 16 *and duty of a king.*

THOU ſhalt not ſacrifice unto the LORD thy God *any* bullock or ſheep wherein is blemiſh, *or* any evil-favouredneſs: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedneſs in the ſight of the LORD thy God, in tranſgreſſing his covenant,

3 And hath gone and ſerved other gods, and worſhipped them, either the ſun, or moon, or any of the hoſt of heaven, which I have not commanded;

4 And it be told thee, and thou haſt heard *of it,* and enquired diligently, and behold, *it be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman which have committed that wicked thing, unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones, till they die.

6 At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death be put to death; *but* at the mouth of one witneſs he ſhall not be put to death.

7 The hands of the witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the people. So thou ſhalt put the evil away from among you.

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13 *The feaſt of the tabernacles.*] This feaſt was kept in remembrance of the providential preſervation of the Iſraelites, during their travels in the wilderneſs. See note on Lev. ch. xxiii. 34.

18 *Judges---ſhalt thou make in all thy gates.*] *In all thy gates* may ſignify, as in chap. xviii. 6. *In all thy cities.* Accordingly they had judges appointed, and conſiſtories erected in every city, for determining all differences ariſing out of the law; though not as to the power of life and death, which was ſeldom granted them by their rulers, except in larger cities.

20 *That which is altogether juſt ſhalt thou follow, that thou mayeſt live,* &c.] That thou mayeſt be happy, and continue long in the land of Canaan; for nothing contributes more to the eſtabliſhment of a government, than the exact and impartial adminiſtration of juſtice. *Jameſon.*

21 *Thou ſhalt not plant a grove,* &c.] The word we tranſlate *grove,* may more properly be rendered *an idol,* or *an oratory* erected for idolatrous purpoſes. See *Pilkington's Remarks.*

Notes on the Seventeenth Chapter.

Ver. 3 *Any of the hoſt of heaven.*] i. e. Any of the ſtars, many of which were worſhipped by the neighbouring nations; as the dog-ſtar by the Egyptians: they called the planets gods, and were the firſt, who in honour of them, divided the days into weeks, according to the number of the planets.

Which I have not commanded.] i. e. Which I have forbidden.

8 *Between*

8 ¶ If there ariſe a matter too hard for thee in judgement, between blood and blood, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſy within thy gates: then ſhalt thou ariſe, and get thee up into the place which the LORD thy God ſhall chooſe;

9 And thou ſhalt come unto the prieſts the Levites, and unto the judge that ſhall be in thoſe days, and enquire; and they ſhall ſhew thee the ſentence of judgement.

10 And thou ſhalt do according to the ſentence which they of that place which the LORD ſhall chooſe ſhall ſhew thee; and thou ſhalt obſerve to do according to all that they inform thee:

11 According to the ſentence of the law which they ſhall teach thee, and according to the judgement which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee to the right hand nor to the left.

12 And the man that will do preſumptuouſly, and will not hearken unto the prieſt that ſtandeth to miniſter there before the LORD thy God, or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me;

15 Thou ſhalt in any wiſe ſet *him* king over thee, whom the LORD thy God ſhall chooſe; *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a ſtranger over thee, which *is* not thy brother.

16 ¶ But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt to the end that he ſhould multiply horſes: forasmuch as the LORD hath ſaid unto you, Ye ſhall henceforth return no more that way.

17 Neither ſhall he multiply wives to himſelf, that his heart turn not away: neither ſhall he greatly multiply to himſelf ſilver and gold.

18 And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write him a copy of this law in a book, out of *that which is* before the prieſts the Levites:

19 And it ſhall be with him, and he ſhall read therein all the days of his life: that he may learn to fear the LORD his God to keep all the words of this law and theſe ſtatutes, to do them;

20 That his heart be not lifted up above his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children in the midſt of Iſrael.

CHAP. XVIII.

1 *The prieſts and Levites ſhall have no inheritance.* 3 *Their portion.* 15 *Chriſt the prophet is to be heard.* 20 *The preſumptuous prophet is to die.*

THE prieſts the Levites, *and* all the tribe of Levi, ſhall have no part nor inheritance with Iſrael: they ſhall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore ſhall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhall be the prieſts due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw.

4 The firſt-fruit *alſo* of thy corn, of thy

8 *Between blood and blood.*] In a queſtion that may ariſe, whether a man hath committed wilful murder, or only caſual.

Between ſtroke and ſtroke.] i. e. In the caſe of wounds or ſtrokes inflicted by one man upon another.

16 *He ſhall not multiply horſes.*] For the reaſon given in the next words. It was cuſtomary to buy horſes out of Egypt, and ſo it continued to the days of Solomon, 1 Kings, x. 28.

17 *He ſhall not multiply wives.*] Leſt he be ſeduced from the true religion by marrying the worſhippers of ſtrange gods, as Solomon was.

Notes on the Eighteenth Chapter.

Ver. 3 *The cheeks and the maw.*] Theſe are now added to what was before appointed for the prieſt's portion, Lev. vii. 32, &c. By the *maw* is meant the ſtomach, which was accounted by the antients a great dainty.

wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the LORD, him and his ſons for ever.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the LORD ſhall chooſe;

7 Then he ſhall miniſter in the name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

8 They ſhall have like portions to eat, beſide that which cometh of the ſale of his patrimony.

9 When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon or his daughter to paſs through the fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch,

11 Or charmer, or a conſulter with familiar ſpirits, or a wizard, or a necromancer.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations the LORD thy God doth drive them out from before thee.

13 Thou ſhalt be perfect with the LORD thy God.

14 For theſe nations which thou ſhalt poſſeſs hearkened unto obſervers of times, and unto diviners: but as for thee, the LORD thy God hath not ſuffered thee ſo *to do*.

15 ¶ The LORD thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken;

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly, ſaying, Let me not hear again the voice of the LORD my God, neither let me ſee this great fire any more, that I die not.

17 And the LORD ſaid unto me, They have well *ſpoken* that which they have ſpoken.

18 I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him.

6 *If a Levite.*] By a Levite is here meant a Prieſt, that is, any of the Levitical tribe.

Come with all the deſire of his mind unto the place which the Lord ſhall chooſe.] To encourage all thoſe of the ſacred order to take delight in the exerciſe of their miniſtry, and promote the honour of divine ſervice, he appointed, that ſuch of the Prieſts as choſe to ſerve at the tabernacle out of their ordinary courſe, and addict themſelves to a conſtant attendance upon the public miniſtry, ſhould have the ſame continual allowance with the Prieſts and Levites in waiting.

10 *An obſerver of times.*] The word in the original is thought to ſignify that ſort of divination that was made by obſerving the face of the heaven, the motion and figure of the clouds, the appearance of meteors, thunder, lightning, and the like.

Or an enchanter.] One who divines by means of ſerpents.

A witch.] One that does miſchief to men or beaſts by evil arts.

11 *A charmer.*] One that pretends to foretel future events from the poſitions of the planets.

A conſulter with familiar ſpirits, or a wizard.] One who conſults a diviner, or wizard. See note on Levit. xix. 31.

A necromancer.] One who enquires of the dead or a conſulter of dead idols. The manner of conſulting the dead, was by viſiting their graves in the night, and there lying down and muttering certain words with a low voice, by which means they pretended to have communion with them by dreams, or by their appearing to them.

15 *God will raiſe up unto thee a prophet.*] God will ſupply you with a ſucceſſion of truly inſpired prophets, to whom he will reveal his will and determinations concerning your republic. This is the natural ſenſe of theſe words; but as they point to ſome prophet more eminent than the reſt, they may fairly be underſtood, literally, of the Meſſiah: for as they may be ſo interpreted as to comprehend all the prophets whom God ſent after Moſes, ſo ſurely the Meſſiah, the moſt eminent of all thoſe prophets, is not to be excluded. And Le Clerc juſtly obſerves, that the ancient Jews undoubtedly underſtood them as peculiarly applicable to the Meſſiah; ſince St. Peter, who, as the apoſtolic manner was, reaſons with the Jews upon received principles, and accommodates theſe words to Jeſus of Nazareth, Acts iii. 22. and vii. 37.

Like unto me.] In a limited ſenſe, all the ſucceeding prophets may be called *like unto Moſes*; i. e. truly inſpired and commiſſioned by God, as he was; in oppoſition to thoſe pretenders to the gift of prophecy among the heathens, whom he had before mentioned. But, in their full meaning, the words are applicable to none but the Meſſiah, who was a ſecond lawgiver, *like unto Moſes*, which none of the other prophets were; nor had any of the other prophets, but the Meſſiah, ſuch a near and familiar intercourſe with God as Moſes.

Unto him ye ſhall hearken.] By this precept the Jews were bound to give ear to all the prophets who proved their commiſſion from God; but eſpecially to the Meſſiah, who not only reſembled Moſes, but infinitely exceeded him. To this paſſage Le Clerc refers thoſe words of our Saviour, *Do not think that I will accuſe you to the Father: there is one that accuſeth you, even Moſes, in whom ye truſt; for had ye believed Moſes, ye would have believed me; for he wrote of me*, John v. 45.

18 *I will put my words in his mouth*, &c.] He ſhall communicate my will to the people in a free and familiar manner. This was remarkably fulfilled in our Saviour, *who brought life and immortality to light through the goſpel.*

19 *Whoſe-*

19 And it ſhall come to paſs, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require *it* of him.

20 ¶ But the prophet which ſhall preſume to ſpeak a word in my name which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a prophet ſpeaketh in the name of the LORD, if the thing follow not, nor come to paſs, that *is* the thing which the LORD hath not ſpoken, but the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

CHAP. XIX.

1 *The cities of refuge.* 4 *Their privilege.* 16 *The puniſhment of a falſe witneſs.*

WHEN the LORD thy God hath cut off the nations whoſe land the LORD thy God giveth thee, and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

2 Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſs it.

3 Thou ſhalt prepare thee a way, and divide the coaſts of thy land which the LORD thy God giveth thee to inherit into three parts, that every ſlayer may flee thither.

4 ¶ And this *is* the caſe of the ſlayer which ſhall flee thither, that he may live; whoſo killeth his neighbour ignorantly, whom he hated not in time paſt;

5 As when a *man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour, that he die; he ſhall flee unto one of thoſe cities, and live:

6 Leſt the avenger of blood purſue the ſlayer while his heart is hot, and overtake him, becauſe the way is long, and ſlay him; whereas he *was* not worthy of death, inaſmuch as he hated him not in time paſt.

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the LORD thy God enlarge thy coaſt, as he hath ſworn unto thy fathers, and give thee all the land which he promiſed to give unto thy fathers;

9 If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then ſhalt thou add three cities more for thee beſide theſe three:

10 That innocent blood be not ſhed in thy land which the LORD thy God giveth thee *for* an inheritance, and *ſo* blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him mortally that he die, and fleeth into one of theſe cities:

12 Then the elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye ſhall not pity him, but thou ſhalt put away *the guilt of* innocent blood from Iſrael, that it may go well with thee.

19 *Whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require it of him.*] I will ſeverely puniſh thoſe who do not hearken to the words which he ſhall ſpeak in my name.

22 *If the thing follow not,* &c.] If a prophet appeal to ſome miracle, or future event, as an abſolute ſign of his being ſent from God, and the miracle ſhould fail, or the prediction not be fulfilled, he ſhall be conſidered as an impoſtor.

Notes on the Nineteenth Chapter.

Ver. 2 *In the midſt of thy land.*] That is, within the limits of thy land; for if they had all three been in the heart of the country, they would in a great meaſure have defeated the whole intention in ſeparating them, which was, that they ſhould be placed ſo conveniently in ſeveral parts of the country, that men might eaſily and ſpeedily flee to them.

3 *Thou ſhalt prepare thee a way.*] Make a plain road to them, and keep it always in good repair, that the man-ſlayer might meet with no difficulty in his flight thither.

Divide the coaſts of thy land.] They were to divide their poſſeſſions on the weſt of Jordan into three equal parts, and in the central parts of each open an aſylum, that, being nearly at an equal diſtance, with reſpect to the inhabitants of each diſtrict, each might enjoy the ſame benefit of them.

12 *The elders of his city ſhall ſend and fetch him thence.*] The ſenſe is, that upon any ſuſpicion or information of murder laid againſt any one that took refuge there, the magiſtrates of the town or diſtrict, where the fact was committed, ſhall ſend for the perſon out of the refuge-town, bring him to a fair trial, and, upon a clear evidence of wilful murder, condemn him to death, and cauſe execution to be done without fear, partiality, or affection, as they value the divine bleſſing, and deſire to be free of the guilt of innocent blood, which will otherwiſe be required at their hands. *Pyle.*

14 Thou ſhalt not remove thy neighbour's *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſs it.

15 One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

16 ¶ If a falſe witneſs riſe up againſt any man to teſtify againſt him *that which is* wrong;

17 Then both the men between whom the controverſy *is* ſhall ſtand before the LORD, before the prieſts, and the judges which ſhall be in thoſe days;

18 And the judges ſhall make diligent inquiſition; and behold, *if* the witneſs *be* a falſe witneſs, *and* hath teſtified falſly againſt his brother:

19 Then ſhall ye do unto him, as he had thought to have done unto his brother. So ſhalt thou put the evil away from among you.

20 And thoſe which remain ſhall hear, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pity, *but* life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

2 *The prieſt's exhortation to encourage the people to battle.* 10 *How to uſe the cities that accept or refuſe the proclamation of peace.* 16 *What cities muſt be devoted.*

WHEN thou goeſt out to battle againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 ¶ And it ſhall be when ye are come nigh unto the battle, that the prieſt ſhall approach and ſpeak unto the people,

3 And ſhall ſay unto them, Hear, O Iſrael, ye approach this day unto battle againſt your enemies: let not your hearts faint, fear not and do not tremble, neither be ye terrified becauſe of them.

4 For the LORD your God *is* he that goeth with you, to fight for you againſt your enemies, to ſave you.

5 And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not dedicated it? let him go and return to his houſe, leſt he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battle, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, What man *is there that is* fearful and faint-hearted? let him

14 *Thou ſhalt not remove thy neighbour's land-mark.*] Joſephus conſiders this as a general prohibition againſt removing any land-marks, whether of an Iſraelite, or of any of the neighbouring nations, with whom they might be at peace; the breaking in upon thoſe bounds being the cauſe of wars and inſurrections, which ariſe from the covetouſneſs of men, who would thus fraudulently enlarge their territories.

Notes on the Twentieth Chapter.

Ver. 1 *Be not afraid of them,* &c.] Moſes exhorts them, when they went to battle, to commit their cauſe to God, depending, with entire confidence, upon that Divine Power which had ſo often, and ſo wonderfully, delivered them; without the leaſt fear and diſcouragement at the ſuperior force or terrible armaments of their enemies. *Pyle.*

Horſes and chariots.] The armies of the Iſraelites conſiſted wholly of foot, and their law ſeems to have obliged them to continue ſo, in order to a more entire reliance upon God; the Canaanites, and other nations, having the advantage of chariots and horſes. Thus while other nations truſted *ſome in chariots, and ſome in horſes,* the Iſraelites were trained up *to remember,* and truſt in *the name of the Lord their God,* Pſalm xx. 7. *Patrick.*

2 *The prieſt ſhall approach, and ſpeak unto the people.*] There was a prieſt appointed for this purpoſe; his office was to blow with the trumpet when they were preparing for battle, and to exhort them, in the moſt perſuaſive manner, to a courageous and undaunted performance of their duty; to look upon their cauſe as God's own, and aſſure themſelves of ſucceſs, under his protection. *Jameſon.*

5, 6, 7 *The officers ſhall ſpeak unto the people,* &c.] The heralds were to make proclamation, allowing an exemption from the war to ſuch as had lately purchaſed eſtates, newly built houſes, and not yet ſettled in them, planted new vineyards, or were juſt married; leſt the thoughts of ſuch men, continually hankering after their private affairs, might diſpirit them from the buſineſs of the war, and the ſervice of the public. *Jameſon.*

8 *What man is there that is fearful,* &c.] We may obſerve, from this paſſage, that though the Iſraelites had the promiſe of a par-

go and return unto his houſe, leſt his brethren's heart faint as well as his heart.

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies to lead the people.

10 ¶ When thou comeſt nigh unto a city to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee anſwer of peace, and open unto thee, then it ſhall be *that* all the people *that is* found therein ſhall be tributaries unto thee, and they ſhall ſerve thee.

12 And if it will make no peace with thee, but will make war againſt thee, then thou ſhalt beſiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the ſpoil thereof, ſhalt thou take unto thy ſelf: and thou ſhalt eat the ſpoil of thine enemies which the LORD thy God hath given thee.

15 Thus ſhalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of theſe nations.

16 But of the cities of theſe people which the LORD thy God doth give thee *for* an inheritance, thou ſhalt ſave alive nothing that breatheth.

17 But thou ſhalt utterly deſtroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations which they have done unto their gods, ſo ſhould ye ſin againſt the LORD your God.

19 When thou ſhalt beſiege a city a long time in making war againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the ſiege.

20 Only the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the city that maketh war with thee, until it be ſubdued.

CHAP. XXI.

1 *The expiation of an uncertain murder.* 15 *The firſt-born is not to be diſinherited upon private affection.* 18 *A ſtubborn ſon is to be ſtoned to death.*

IF *one* be found ſlain in the land which the LORD thy God giveth thee to poſſeſs it, lying in the field, *and* it be not known who hath ſlain him:

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be *that* the city *which is* next unto the ſlain man, even the elders of that city, ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke:

4 And the elders of that city ſhall bring down the heifer unto a rough valley, which is

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a particular interpoſition of Providence in their behalf, yet they were all along required to make uſe of the moſt proper human means to compaſs their end. Thus, in the inſtance before us, though they were not abſolutely to rely upon their own ſtrength and valour, and the conduct of their men, for the victory; yet they were to employ only ſuch perſons in their wars as had a mind diſpoſed and qualified for the buſineſs, and were worthy of a bleſſing upon their endeavours.

11 *If it make thee anſwer of peace.*] Accept the conditions offered to them, which were three: 1. That they ſhould renounce idolatry: 2. Become their ſubjects: 3. Pay them a yearly tribute. *Selden.*

18 *That they teach you not to do after all their abominations.*] Here we have the reaſon for that ſevere execution mentioned in the preceding verſes. They were moſt abominable idolaters, who offered their children to Molech: they were magicians, wizards, necromancers, &c. So that God thought them not fit to live any longer on the face of the earth; and it was mercy to the human race in general, not to ſuffer ſuch a wicked contagious generation to ſubſiſt.

19 *Thou ſhalt not deſtroy the trees*, &c.] They were not to make unneceſſary waſte, it being ſhameful to deſtroy things that are uſeful to the ſupport of human life.

Notes on the Twenty-firſt Chapter.

Ver. 1 *If one be found ſlain in the land*, &c.] The expiation ordained for a concealed murder, when the criminal could not be found by the moſt diligent inquiſition after him, was attended with great ſolemnity, in order to ſhew the heinouſneſs of the fact, and to terrify others from committing the like. *Pyle.*

4 *Unto a rough valley.*] The Hebrew ſignifies either a valley or a torrent, and probably is here meant of a valley with a

neither eared nor ſown, and ſhall ſtrike off the heifer's neck there in the valley.

5 And the prieſts the ſons of Levi ſhall come near; for them the LORD thy God hath choſen to miniſter unto him, and to bleſs in the name of the LORD: and by their word ſhall every controverſy and every ſtroke be *tried*.

6 And all the elders of that city *that are* next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley:

7 And they ſhall anſwer and ſay, Our hands have not ſhed this blood, neither have our eyes ſeen *it*.

8 Be merciful, O LORD, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent blood unto thy people of Iſrael's charge. And the blood ſhall be forgiven them.

9 So ſhalt thou put away the *guilt of* innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the LORD.

10 When thou goeſt forth to war againſt thine enemies, and the LORD thy God hath delivered them into thine hands, and thou haſt taken them captive,

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife:

12 Then thou ſhalt bring her home to thine houſe; and ſhe ſhall ſhave her head, and pare her nails:

13 And ſhe ſhall put the raiment of her captivity from off her, and ſhall remain in thine houſe, and bewail her father and her mother a full month: and after that, thou ſhalt go in unto her, and be her huſband, and ſhe ſhall be thy wife.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will; but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved, and the hated: and *if* the firſt-born ſon be her's that was hated:

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved firſt born before the ſon of the hated, *which is indeed* the firſt-born:

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a double portion of all that he hath: for he *is* the beginning of his ſtrength; the right of the firſt-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you; and all Iſrael ſhall hear, and fear,

22 And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him

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brook running through it: for, in the ſixth verſe, the elders are required *to waſh their hands over the heifer*; which ſeems to intimate that there was running water in the place. *Patrick.*

Which is neither eared nor ſown.] Which is neither ploughed nor ſown. See note on Gen. xlv. 6.

9 *So ſhalt thou put away the guilt of innocent blood.*] Upon this ſolemn performance, the government ſhould be deemed to have done its duty, and the nation cleared of all guilt in this matter.

12 *She ſhall ſhave her head and pare her nails.*] Theſe were external ſigns of mourning, Lev. xix. 27. In the original it is, *ſhall ſuffer her nails to grow*, which to us ſeems moſt ſuitable to a ſtate of mourning: but this is to be reſolved entirely by the faſhion of countries.

18, 19, 20, 21 *If a man have a ſtubborn and rebellious ſon*, &c.] Moſes now adds a law for the regulation of families, by giving to parents a well tempered power over extravagant and incorrigible children; which was not to put the lives of children abſolutely into their hands, as the laws of ſome other countries did, but to direct them, when all means of admonition and correction were loſt upon any ſon, and they ſaw nothing but ruin to the eſtate and family, by his lewdneſs and debauchery, to make complaint to the magiſtracy in court; who, upon ſufficient evidence given againſt him, were to condemn him to death, as a terrible example of diſobedience to the laws of God. *Pyle.*

Notes

that day: for he that is hanged *is* accurſed of God: that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAP. XXII.

1 *Of humanity toward brethren.* 5 *Divers laws.* 22 *Of adultery.* 25 *Of rape.* 28 *Of fornication.* 30 *Of inceſt.*

THOU ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thy ſelf from them; thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment; and with all loſt things of thy brother's, which he hath loſt and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf.

4 Thou ſhalt not ſee thy brother's aſs, or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a woman's garment: for all that do ſo *are* abomination unto the LORD thy God.

6 If a bird's neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young:

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

9 Thou ſhalt not ſow thy vineyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 Thou ſhalt not plow with an ox and an aſs together.

11 Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen, together.

12 Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thy ſelf.*

13 If any man take a wife, and go in unto her, and hate her,

14 And give occaſion of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her I found her not a maid:

15 Then ſhall the father of the damſel and her mother take and bring forth *the tokens of* the damſel's virginity unto the elders of the city in the gate:

16 And the damſel's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughter's virginity. And they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man, and chaſtiſe him.

19 And they ſhall amerce him in an hun-

Notes on the Twenty-ſecond Chapter.

Ver. 1 *Thou ſhalt not ſee thy brother's ox*, &c.] It is evident, from Exod. xxiii. 4, compared with our Saviour's parable of the Samaritan, Luke x. 30, that the word *brother* implies every man without diſtinction.

5 *The woman ſhall not wear that which*, &c.] If the ſexes were not diſtinguiſhed by their habits, it would open a door to all manner of impurity; for which reaſon, if there was no other, this law was very wiſe and pious. *Patrick.*

6 *Thou ſhalt not take the dam with the young.*] This is one of thoſe merciful conſtitutions in the law of Moſes which reſpect the animal creation, and tended to humanize the heart of that people, to breed in them a ſenſe of the Divine Providence, extending itſelf to all creatures, and to teach them to exerciſe their dominion over them with gentleneſs.

10 *Thou ſhalt not plow with an ox and an aſs together.*] This law prohibits them from yoking clean and unclean animals together. *Le Clerc* underſtands it ſymbolically, viz. that the Iſraelites were not to make marriages with the unbelieving nations, and, to confirm his opinion, quotes St. Paul, *Be not unequally yoked with unbelievers*, 2 Cor. vi. 14.

17 *Shall ſpread the cloth before the elders of the city.*] The Jews underſtand theſe words not literally of a cloth, but figuratively of an evident proof, laid open, like a cloth unfolded; which probably was the teſtimony of matrons.

19 *An hundred ſhekels.*] About twelve pounds ſterling.

Notes

dred *shekels* of silver, and give *them* unto the father of the damsel; because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house. So shalt thou put evil away from among you.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman. So shalt thou put away evil from Israel.

23 If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife. So thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing: *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.

CHAP. XXIII.

1 *Who may, or may not enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee?

5 Nevertheless, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

Notes on the Twenty-third Chapter.

Ver. 3 *An Ammonite or Moabite shall not enter into the congregation of the Lord—for ever.*] A male of these nations being only mentioned, the Jews tell us, that their women were not concerned in this law. Thus, though an Israelitish woman was not to marry an Ammonite or Moabite, yet a man of Israelite might marry one of their women, after they had professed the Jewish religion. Whereof we have an instance in Boaz, the ancestor of David, who married Ruth the Moabitess. *Patrick.*

4 *Because they met you not with bread and with water in the way.*] It was a piece of ancient hospitality, to give strangers in their travels the refreshment of bread and water, i. e. of meat and drink.

6 *Thou shalt not seek their peace,* &c.] That is, thou shalt not enter into any alliances with them.

7 *Thou shalt not abhor an Edomite.*] The Edomites were the descendants of Esau, and consequently a kindred nation; and as they were a circumcised people, they might make marriages with them, provided they worshipped the true God. *Jameson.*

Thou

8 The children that are begotten of them ſhall enter into the congregation of the LORD in their third generation.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 If there be among you any man that is not clean by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 Thou ſhalt have a place alſo without the camp whither thou ſhalt go forth abroad.

13 And thou ſhalt have a paddle upon thy weapon; and it ſhall be when thou wilt eaſe thyſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and cover that which cometh from thee.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no unclean thing in thee, and turn away from thee.

15 Thou ſhalt not deliver unto his maſter the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it liketh him beſt: thou ſhalt not oppreſs him.

17 There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the hire of a whore, or the price of a dog, into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

19 Thou ſhalt not lend upon uſury to thy brother, uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto a ſtranger thou mayeſt lend upon uſury: but unto thy brother thou ſhalt not lend upon uſury: that the LORD thy God may bleſs thee in all that thou ſetteſt thine hand to in the land whither thou goeſt to poſſeſs it.

21 ¶ When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee: and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.

23 That which is gone out of thy lips thou ſhalt keep and perform, *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

Thou ſhalt not abhor an Egyptian.] God would not ſuffer the memory of the hoſpitality they had received from the Egyptians to be forgotten, though they had been afterwards oppreſſed by them in the baſeſt manner. Hence we learn how laſting the obligation of gratitude ought to be, and that later injuries ſhould not conceal the memory of former kindneſſes.

9 *When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.*] This rule was to be obſerved at all times, but eſpecially when they were going forth to battle, when they had the greateſt need of the Divine Protection and Aſſiſtance, which they could not reaſonably hope for, if they were wicked. *Patrick.*

13 *A paddle upon thy weapon.*] Le Clerc renders it, *thou ſhalt have a paddle, beſides thy arms*, which is full as agreeable to the original as our tranſlation, and makes a much plainer ſenſe.

14 *The Lord walketh in the midſt of thy camp.*] The ark, the ſymbol of God's preſence, went along with them: ſo that reverence to the Divine Majeſty required, that no uncleanneſs, whether natural or moral, ſhould be found among them.

15 *Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.*] This is thought to have a particular relation to times of war, when heathen ſoldiers or ſervants might deſert, and come over to the Iſraelites, with intent to turn proſelytes to the true religion. The Hebrew doctors underſtand this precept in general of the ſlaves of the neighbouring nations, who fled from their maſters into Judea, and embraced the religion of the Iſraelites. *Patrick.*

17 *Nor a ſodomite.*] The antient verſions give no countenance to our calling this a *ſodomite*; it moſt probably ſignifies a *whore-maſter*. The Iſraelites were not notoriouſly guilty of thoſe abominable practices. *Pilkington's Remarks.*

18 *Thou ſhalt not bring the hire of a whore, or the price of a dog into the houſe of the Lord.*] The moſt natural explication of this is to take the word *dog* here in a figurative ſenſe, for the ſodomite or whore-maſter mentioned above; it being a known figure in moſt languages, to call men of intemperate luſts by the name of that animal, which they reſemble in their manners. Accordingly men of beaſtly natures are called *dogs*, Mat. xv. 26.

20 *Unto a ſtranger thou mayeſt lend upon uſury.*] As their neighbours, the Sidonians, Tyrians, and Egyptians, made great gain by merchandize, it was not reaſonable that they ſhould borrow money of the Iſraelites for nothing: but it was reaſonable, that the Iſraelites themſelves, whoſe chief profit was by huſbandry, and breeding of cattle, ſhould have money lent them freely by one another without intereſt, their land not being a country of traffick, whereby money might be improved as in other kingdoms. *Jameſon.*

24 ¶ When thou comeſt into thy neighbour's vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure; but thou ſhalt not put *any* in thy veſſel.

25 When thou comeſt into the ſtanding-corn of thy neighbour, then thou mayeſt pluck the ears with thine hand; but thou ſhalt not move a ſickle unto thy neighbour's ſtanding-corn.

CHAP. XXIV.

1 *Of divorce.* 6, 10 *Of pledges.* 7 *Of man-ſtealers.* 8 *Of leproſy.* 14 *The hire is to be given.* 16 *Of juſtice.* 19 *Of charity.*

WHEN a man hath taken a wife and married her, and it come to paſs that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her; then let him write her a bill of divorcement, and give *it* in her hand, and ſend her out of his houſe.

2 And when ſhe is departed out of his houſe, ſhe may go and be another man's *wife*.

3 And *if* the latter huſband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the other huſband die, which took her *to be* his wife;

4 Her former huſband, which ſent her away, may not take her again to be his wife, after that ſhe is defiled: for that *is* abomination before the LORD; and thou ſhalt not cauſe the land to ſin which the LORD thy God giveth thee *for* an inheritance.

5 When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs: *but* he ſhall be free at home one year, and ſhall cheer up his wife which he hath taken.

6 ¶ No man ſhall take the nether or the upper milſtone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

8 ¶ Take heed in the plague of leproſy, that thou obſerve diligently and do according to all that the prieſts the Levites ſhall teach you: as I commanded them, *ſo* ye ſhall obſerve to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge.

11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou ſhalt not ſleep with his pledge.

13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs

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24 *When thou comeſt into thy neighbour's vineyard, then thou mayeſt eat grapes thy fill.*] This law the Hebrew doctors ſay was made in favour of poor labourers, who are hired to work in the vineyards in the time of vintage: for, if the very oxen were not to be muzzled whilſt they trod out the corn, how much leſs ought the labourer to be debarred from eating the fruits about which he laboured.

Notes on the Twenty-fourth Chapter.

Ver. 1 *When a man hath taken a wife*, &c.] The Hebrew nation having been accuſtomed to the liberty of putting away their wives, upon motives of diſlike and averſion, and Moſes being ſenſible that their hardneſs of heart, and ſeverity of temper, would, upon an abſolute reſtraint from ſuch liberty, produce greater inconveniency and diſtractions in families, he now enacted, That when any huſband laboured under an abſolute diſlike to his wife, either upon account of any bodily infirmity, or of her diſagreeable temper, or perhaps of any immodeſty of diſcourſe, or even behaviour, he ſhould have the privilege of parting with her; not in a haſty, and violent method, but deliberately, by giving her a diſcharge from any further relation to him, ſigned with his own hand, whereby ſhe acquired a full right to marry any other perſon.

4 *Her former huſband—may not take her again.*] In order to reſtrain them from abuſe in this permiſſion, the law provides, that the huſband, who had once put away his wife, ſhould, upon her being married to another, be incapable of taking her again, though ſhe might grow rich, or otherwiſe deſirable.

6 *He taketh a man's life to pledge.*] Becauſe he wants it to make his bread, the ſupport of life. The poor among the Jews uſed hand-mills, made of two ſtones, which they worked one upon another, to grind their corn.

10 *Thou ſhalt not go into his houſe to fetch his pledge.*] This was a merciful proviſion for the poor, whoſe houſes no man might enter into, without their conſent, and there chuſe what he pleaſed for the ſecurity of his debt, but the lender was to take what the borrower could beſt ſpare. *Patrick.*

12 *If the man be poor, thou ſhalt not ſleep with his pledge.*] If the pledge was to be returned every night, where was the uſe of taking a pledge at all? To this the Rabbins anſwer, that this was a means of preventing the debt from being releaſed in the ſabbatical year, as it would otherwiſe have been.

thee: and it ſhall be righteouſneſs unto thee before the LORD thy God.

14 ¶ Thou ſhalt not oppreſs an hired ſervant *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates:

15 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it; for he *is* poor, and ſetteth his heart upon it: leſt he cry againſt thee unto the LORD, and it be ſin unto thee.

16 ¶ The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin.

17 Thou ſhalt not pervert the judgement of the ſtranger, *nor* of the fatherleſs; nor take a widow's raiment to pledge:

18 But thou ſhalt remember that thou waſt a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands.

20 When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

1 *Stripes muſt not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raiſing ſeed unto a brother.* 11 *Of the immodeſt woman.* 13 *Of unjuſt weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controverſy between men, and they come unto judgement, that *the judges* may judge them; then they ſhall juſtify the righteous, and condemn the wicked.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down and to be beaten before his face, according to his fault, by a certain number.

3 Forty ſtripes he may give him, *and* not exceed: leſt, *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

4 ¶ Thou ſhalt not muzzle the ox when he treadeth out *the corn.*

5 ¶ If brethren dwell together, and one of them die and have no child, the wife of the dead ſhall not marry without unto a ſtranger: her huſband's brother ſhall go in unto her, and take her to him to wife, and perform the duty of an huſband's brother unto her.

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14 *Poor and needy.*] The word tranſlated *poor* ſhould more properly be rendered *afflicted*; then it will convey a ſeparate idea from needy. *Pilkington's Remarks.*

16 *The fathers ſhall not be put to death for the children,* &c.] This is a rule of common equity; and how it is conſiſtent with God's threatning *to viſit the ſins of the fathers upon the children,* ſee note on Exod. xx. 5.

17 *Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs.*] Such perſons had none to ſtand by them and plead their cauſe; therefore the judges were to take the greater care to ſee juſtice done them.

19 *When thou cutteſt down,* &c.] There were many merciful laws relating to the poor: ſee Lev. xix. 9, 10; xxiii. 22; where they are ordered not to be over exact in reaping the fruits of their fields and vineyards, but to leave ſomething to be gathered by their poor neighbours.

Notes on the Twenty-fifth Chapter.

Ver. 1 *If there be a controverſy between men,* &c.] Having affixed puniſhments to the breaches of the moſt capital laws, Moſes now orders, that the ſeveral inferior courts of juſtice ſhould take due cognizance of other criminal matters deſerving only corporal penalties, and be juſt and impartial in their proceedings upon all ſuch complaints.

3 *Forty ſtripes he may give him, and not exceed.*] That ſevere judges might not order delinquents to be laſhed to death, as was often done among the Romans.

Leſt if he ſhould exceed—thy brother ſhould ſeem vile unto thee.] Leſt the judges, by exceeding the bounds of humanity, might be accuſtomed to think deſpicably of their poor brethren, and ſet their lives at nought.

4 *Thou ſhalt not muzzle the ox when he treadeth out the corn.*] It was the cuſtom of thoſe countries to uſe oxen in treading out the corn, either with their feet, or by drawing ſledges, which were a ſort of heavy tables armed with iron nails, to ſeparate the grain from the ſtraw. By this allegorical precept, Moſes inſtructs his people to be kind to their ſervants and labourers, eſpeciallly to thoſe who miniſtered to them in holy things.

5 *If brethren dwell together.*] By *brethren* we are here to underſtand, firſt, brethren properly ſo called; then kinſmen, who ſucceed in the room of brothers, as appears from the hiſtory of Ruth, chap. iii. 4.

6 And it shall be, *that* the first-born which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that* were feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

CHAP. XXVI.

1 *The confession of him that offereth the basket of first-fruits.* 16 *The covenant between God and the people.*

AND it shall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein:

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous.

9 *Loose his shoe.*] This was a mark of infamy for his want of natural affection, importing, that he deserved to be degraded into the condition of slaves, who used to go barefoot. *Patrick.*

Spit in his face.] The Hebrew doctors expound it, shall spit before his face.

18 *How he met thee by the way.*] The Amalekites fell upon the children of Israel in the wilderness, Exod. xvii. 8.

19 *Thou shalt blot out the remembrance of Amalek.*] This command was accordingly fulfilled, 1 Sam. xv.

Notes on the Twenty-sixth Chapter.

Ver. 1 *It shall be when thou art come into the land*, &c.] Every Israelite being obliged by law to offer the first-fruits of his field and vineyard, at the tabernacle, at the proper seasons of the year, Moses now prescribes to them the forms of solemn procession and prayer with which each offerer should present them. *Pyle.*

5 *A Syrian ready to perish was my father.*] Jacob was a Syrian by

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſs, and with ſigns and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, I have brought the firſt-fruits of the land which thou, O LORD, haſt given me. And thou ſhalt ſet it before the LORD thy God, and worſhip before the LORD thy God.

11 And thou ſhalt rejoice in every good *thing* which the LORD thy God hath given unto thee and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

12 When thou haſt made an end of tithing all the tithes of thine increaſe the third year, *which is* the year of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled;

13 Then thou ſhalt ſay before the LORD thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou haſt commanded me.

15 Look down from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgements: thou ſhalt therefore keep and do them with all thine heart and with all thy ſoul.

17 Thou haſt avouched the LORD this day to be thy God, and to walk in his ways, and to keep his ſtatutes and his commandments and his judgements, and to hearken unto his voice.

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments;

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

1 *The people are to write the law upon ſtones;* 5 *and to build an altar of whole ſtones.* 14 *The curſes from mount Ebal.*

AND Moſes with the elders of Iſrael commanded the people ſaying, Keep all the commandments which I command you this day.

2 And it ſhall be on the day when ye ſhall paſs over Jordan unto the land which the LORD

by deſcent, Abraham being a native of that country, and he himſelf lived twenty years with Laban the Syrian, and thence he was called a Syrian. And at the time he went down into Egypt, he was ready to periſh by famine.

13 *Before the Lord thy God.*] Theſe words ſignify, that every man ſhould make this declaration before the moſt holy place at the ſanctuary; for the words *before the Lord* are generally ſo uſed in theſe books. And unleſs they had been obliged to this, their covetous diſpoſition might have inclined them to defraud the poor. *Jameſon.*

14 *I have not eaten thereof in my mourning.*] Nothing was more unſuitable to the worſhip of God, than melancholy and dejection of mind; therefore the children of Iſrael were not allowed to eat of holy things when they were in a ſtate of mourning.

Nor given ought thereof for the dead.] I have not offered any of my fruits to idols, which were only dead men deified. From hence, and other paſſages in this book, it appears how very careful Moſes was to guard the Jews againſt being infected with the then prevailing idolatry of worſhipping the dead.

15 *Look down from thy holy habitation,* &c.] Though God was pleaſed to dwell among them by a glorious ſymbol of his preſence, yet Moſes teaches the Iſraelites to acknowledge, that he dwelt in a more tranſcendent glory in the heavens.

17 *Thou haſt avouched,* &c.] i. e. Solemnly profeſſed.

18 *The Lord hath avouched thee,* &c.] God was pleaſed to aſſure the Iſraelites, that they ſhould be his people in an eſpecial manner, provided they kept his commandments.

Notes on the Twenty-ſeventh Chapter.

Ver. 2 *Plaiſter them with plaiſter.*] Houbigant thinks, that

thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter:

3 And thou ſhalt write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 ¶ And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: thou ſhalt not lift up *any* iron *tool* upon them.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoice before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly.

9 And Moſes and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael; this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments and his ſtatutes which I command thee this day.

11 And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizim to bleſs the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal to curſe; Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice.

15 Curſed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in *a* ſecret *place*. And all the people ſhall anſwer and ſay, Amen.

16 Curſed *be* he that ſetteth light by his father or his mother. And all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbour's land-mark. And all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the blind to wander out of the way. And all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgement of the ſtranger, fatherleſs, and widow. And all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his father's wife; becauſe he uncovereth his father's ſkirt. And all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt. And all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother. And all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his mother in law. And all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour ſecretly. And all the people ſhall ſay, Amen.

25 Curſed *be* he that taketh reward to ſlay an innocent perſon. And all the people ſhall ſay, Amen.

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the words do not mean plaiſter for the ſurfaces, bnt *cement for the ſides* of theſe ſtones, by which they were to be joined firmly together.

3 *All the words of this law.*] *The law* here meant was moſt probably the ten commandments only: for this book of Deuteronomy, if not the whole Pentateuch, was evidently compoſed after Moſes had in four ſpeeches repeated the laws of God to the people, the laſt ſpeech ends with the 30th chapter: after which we are told, *Moſes wrote this law and delivered it to the prieſts*, &c. chap. xxxi. 9.

4 *In mount Ebal*] The learned Mr. Kennicott contends, that the Jews have moſt abominably corrupted this paſſage, and likewiſe Joſhua viii. 30. Inſtead of *Ebal*, he reads *Gerizim*, and produces the authority of three very antient verſions of the Samaritan Pentateuch to corroborate his aſſertion. See his ingenious Diſſertation, vol. II. See alſo Maundrell's Travels, p. 60.

12 *Theſe ſhall ſtand upon mount Gerizim to bleſs.*] *Gerizim* and *Ebal* (ſays Maundrell) are ſeparated by a narrow valley, not above a furlong broad; and Naploſa, the antient Sychem, is built at the foot of mount Gerizim, from whence the bleſſings were pronounced; and from Ebal were pronounced thoſe particular curſes, to which the people were to ſay *Amen*, and then repeated by the Levites in the valley: for the 14th verſe ſhould be rendered agreeably to the Hebrew and all the antient verſions--- *The Levites ſhall anſwer and ſay unto all the men*, &c. See *Kennicott*.

25 *Curſed be he that taketh reward.*] It ſhould be rendered, *Curſed be he that taketh a bribe*, &c. as it probably relates to judges or witneſſes.

26 Curſed *be* he that confirmeth not *all* the words of this law to do them. And all the people ſhall ſay, Amen.

CHAP. XXVIII.

1 *The bleſſings for obedience.* 15 *The curſes for diſobedience.*

AND it ſhall come to paſs, if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day: that the LORD thy God will ſet thee on high above all nations of the earth:

2 And all theſe bleſſings ſhall come on thee and overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

3 Bleſſed *ſhalt* thou *be* in the city, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy baſket and thy ſtore.

6 Bleſſed *ſhalt* thou *be* when thou comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee ſeven ways.

8 The LORD ſhall command the bleſſing upon thee in thy ſtore-houſes, and in all that thou ſetteſt thine hand unto: and he ſhall bleſs thee in the land which the LORD thy God giveth thee.

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth ſhall ſee that thou art called by the name of the LORD; and they ſhall be afraid of thee.

11 And the LORD ſhall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee.

12 The LORD ſhall open unto thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: and thou ſhalt lend unto many nations, and thou ſhalt not borrow.

13 And the LORD ſhall make thee the head, and not the tail; and thou ſhalt be above only, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to obſerve and to do *them*;

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſs, if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee:

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy baſket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing,

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26 *Curſed be he that confirmeth not all the words*, &c.] The verb which we render *confirmeth*, properly ſignifies *performeth*, and ſhould have been ſo tranſlated, as it is, 1 Sam. xv. 11.

Notes on the Twenty-eighth Chapter.

Ver. 5 *Bleſſed ſhall be thy baſket and thy ſtore.*] Thy baſkets ſhall be full of fruits, and thy barns or ſtorehouſes full of corn.

12 *The Lord ſhall open unto thee his good treaſure*, &c.] The Lord ſhall cauſe the rain of heaven to fall upon thy land; thoſe magazines of water which are ſuſpended in the clouds, for the purpoſes of watering and fertilizing the ground, being called *God's good treaſure*, becauſe rain is ſo beneficial to the earth; and it ſpeaks his goodneſs to ſhower down his bleſſings in ſuch quantities as he thinks proper for the ſuſtenance of man and beaſt. *Jamieſon.*

14 *And thou ſhalt not go aſide.*] Remember that all this extenſive and delightful proſpect depends entirely upon thy religious conformity to the laws that are enjoined thee; eſpecially to thoſe calculated on purpoſe to keep thee from the ſuperſtitious and abominable idolatries of the heathen world.

15, 16, 17, 18, 19 *But---if thou wilt not hearken*, &c.] If thou wilt not obſerve the commandments of the Lord, eſpecially that great commandment, *Not to go after other gods to ſerve them*; all the former bleſſings ſhall be reverſed, and thou ſhalt feel the woeful effects of thy folly, wickedneſs, and ingratitude.

vexation, and rebuke, in all that thou ſetteſt thine hand unto for to do, until thou be deſtroyed, and until thou periſh quickly; becauſe of the wickedneſs of thy doings whereby thou haſt forſaken me.

21 The LORD ſhall make the peſtilence cleave unto thee, until he have conſumed thee from off the land whither thou goeſt to poſſeſs it.

22 The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extream burning, and with the ſword, and with blaſting, and with mildew; and they ſhall purſue thee until thou periſh.

23 And thy heaven that *is* over thy head ſhall be braſs, and the earth that *is* under thee *ſhall be* iron.

24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, until thou be deſtroyed.

25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven ways before them; and ſhalt be removed into all the kingdoms of the earth.

26 And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth, and no man ſhall fray *them* away.

27 The LORD ſhall ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſs, and blindneſs, and aſtoniſhment of heart.

29 And thou ſhalt grope at noon-day, as the blind gropeth in darkneſs, and thou ſhalt not proſper in thy ways: and thou ſhalt be only oppreſſed and ſpoiled evermore; and no man ſhall ſave *thee*.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her; thou ſhalt build an houſe, and thou ſhalt not dwell therein: thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof.

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſs *ſhall be* violently taken away from before thy face, and ſhall not be reſtored to thee: thy ſheep *ſhall be* given uuto thine enemies, and thou ſhalt have none to reſcue *them*.

32 Thy ſons and thy daughters *ſhall be* given unto another people, and thine eyes ſhall look and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not eat up; and thou ſhalt be only oppreſſed and cruſhed alway:

34 So that thou ſhalt be mad for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhall ſmite thee in the knees and in the legs with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

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21 *The Lord ſhall make the peſtilence cleave unto thee.*] Will ſcourge thee with peſtilence, with fevers, and a thouſand other diſtempers, that will cut off the people in great numbers.

22 *With an extreme burning, and with the ſword.*] Both theſe words ſeem to relate to the bad diſpoſition of the air, by extreme heat and drought; for what we render the ſword, may, with equal propriety, be tranſlated *dryneſs*.

23 *Thy heaven---braſs, and the earth---iron.*] See Levit. xxvi. 19.

24 *The Lord ſhall make the rain of thy land powder and duſt.*] By reaſon of the long drought, duſt blown up into the air by the wind, ſhall fall down in ſhowers inſtead of rain. Theſe dry ſhowers, ſays the author of a voyage to the Eaſt-Indies, moſt grievouſly annoy all thoſe among whom they fall, enough to ſmite them with preſent blindneſs, filling their eyes, ears, noſtrils, &c.

25 *The Lord ſhall cauſe thee to be ſmitten.*] If theſe judgments prove ineffectual to reclaim you, God will deliver you over to ſlavery and captivity under foreign powers.

Shall be removed into all the kingdoms of the earth.] Which has been fully verified ſince their diſperſion by the Romans. But what renders the completion of this prophecy moſt amazingly remarkable, is, that the Jews are the only people that ever ſubſiſted in ſuch a wandering ſtate, after the diſſolution of their laws and government.

26 *Thy carcaſe ſhall be meat unto all fowls of the air.*] Nothing was accounted a greater calamity among the ancients, than to have their bodies lie expoſed to be devoured by birds and beaſts. This is what Jeremiah calls *being buried with the burial of an aſs*, xxii. 19. And the Pſalmiſt bewails it as one of the ſoreſt judgments that had befallen his nation, Pſal. lxxix. 2, 3. How far this terrible threatening was fulfilled in the Babyloniſh captivity, will appear by conſulting thoſe pathetic deſcriptions of that calamity in the book of Lamentations, where it is often declared, that thoſe judgments inflicted upon them was a conſequence of the breach of God's covenant.

27 *The botch of Egypt.*] The leproſy, a diſeaſe common in Egypt; or as others think, *the boil breaking out in blains*, Exod.

The emerods.] Thoſe painful tumors in the fundament, which often degenerate into ulcers.

35 *The Lord ſhall ſmite thee in the knees, and in the legs,* &c.] A terrible breaking-out, which ſpread from the ſole of the foot to the crown of the head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 Thou shalt plant vineyards and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*: for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thy self* with the oil: for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among

36 *The Lord shall bring thee, and thy king, unto a nation which neither thou nor thy fathers have known.*] This was fully accomplished in the last dispersion of the Jews by the Romans, *a people which neither they nor their fathers knew.*

37 *Thou shalt become an astonishment, and a proverb.*] Your misery shall excite the wonder and scorn of other nations, and your very name shall become a proverb of reproach.

48 *A yoke of iron.*] Cruel masters shall rule over you. It is but just, that they who refuse the reasonable service of God should groan under the yoke of tyranny and oppression.

49 *The Lord shall bring a nation against thee from far,* &c.] When you shall have filled up the measure of your iniquity by crucifying your Great Messiah, God will bring upon you the arms of a still more warlike and invincible people, namely, the Romans. Julius Severus was called by the emperor Adrian, to their destruction, out of the island of Britain.

As swift as the eagle flieth.] This metaphor is frequently used in scripture, but here with remarkable propriety, as it alludes to the Roman eagles, or ensigns.

A nation whose tongue thou shalt not understand.] The Jews were absolute strangers to the variety of dialects spoken by the many nations of which the Roman army was composed.

50 *Shall not regard the person of the old, nor shew favour to the young.*] The Romans in their wars with the Jews spared no body, their rage and fury extinguishing all reverence to grey hairs, and all tenderness to innocent babes.

52 *Until thy high and fenced walls come down.*] This was literally fulfilled by the army of Titus, when all the fenced cities of Judah were taken and destroyed, and the very walls of Jerusalem, together with the temple, razed to the ground.

53 *Thou shalt eat the fruit of thine own body.*] This dreadful prediction was fulfilled when Samaria was besieged by Benhadad king of Syria; and more fully when the Romans reduced Jerusalem.

you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſom, and toward the remnant of his children which he ſhall leave;

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſs and tenderneſs, her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter,

57 And towards her young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall eat them for want of all *things* ſecretly in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates.

58 If thou wilt not obſerve to do all the words of this law *that* are written in this book, that thou mayeſt fear this glorious and fearful name, THE LORD THY GOD.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy ſeed, *even* great plagues and of long continuance, and ſore ſickneſſes and of long continuance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of; and they ſhall cleave unto thee.

61 Alſo every ſickneſs and every plague which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were as the ſtars of heaven for multitude; becauſe thou wouldeſt not obey the voice of the LORD thy God.

63 And it ſhall come to paſs, *that* as the LORD rejoiced over you to do you good, and to multiply you; ſo the LORD will rejoice over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it.

64 And the LORD ſhall ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt: but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of mind.

66 And thy life ſhall hang in doubt before thee: and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even; and at even thou ſhalt ſay, Would God it were morning; for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the LORD ſhall bring thee into Egypt again with ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you*.

CHAP. XXIX.

2 *An exhortation to obedience.* 10 *The people enter into covenant before the Lord.*

56 *The tender and delicate woman that would not adventure to ſet the ſole of her foot upon the ground.*] A deſcription of the greateſt ſoftneſs and delicacy: it ſerves as a fine contraſt, to ſet the miſery to which they were reduced in the ſtrongeſt light.

57 *And towards her young one that cometh out from between her feet.*] This paſſage has puzzled all the commentators, *Her eye ſhall be evil*, i. e. ſhe ſhall grudge every morſel eaten *by her huſband, her ſon, her daughter, and her after-birth*, or *ſecundine*, as the word (if there be ſuch a word) is allowed to ſignify---than which nothing can be more abſurd---the laſt article, *her children*, which had been before particularly ſpecified in *her ſon* and *daughter*, ſeems to be totally redundant. A learned critic by correcting two corrupted words makes it ſenſe, and very happily his conjecture is confirmed by the teſtimony of the oldeſt MS. in the Bodleian library; and this is the tranſlation of the 57th verſe, according to his correction. 56---*towards her ſon, and towards her daughter.* 57 *And* ſhe ſhall boil *that which cometh out from between her feet*, even her children *which ſhe ſhall bear*; *for ſhe ſhall eat them*, &c. This prophecy was literally fulfilled, 2 Kings, vi. 29. See *Kennicott*.

66 *Thy life ſhall hang in doubt.*] Be at the pleaſure of thy enemies: the expreſſion denotes the perplexity of that mind which is ever haunted with the fear of death.

68 *Ye ſhall be ſold and no man ſhall buy you.*] Who does not ſee the abſurdity of this verſion? it ſhould be rendered, *Ye ſhall offer yourſelves to ſale*, &c. This prophecy, dreadful as it is, was literally fulfilled; when after the deſtruction of Jeruſalem by Titus, though ſome Jews were ſent as ſlaves into Egypt, multitudes were reſerved for the *ſword* and *wild beaſts*, in the public theatres. *Kennicott*, vol. II. p. 87.

THeſe *are* the words of the covenant which the LORD commanded Moſes to make with the children of Iſrael in the land of Moab, beſide the covenant which he made with them in Horeb.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his ſervants, and unto all his land;

3 The great temptations which thine eyes have ſeen, the ſigns and thoſe great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

5 And I have led you forty years in the wilderneſs: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or ſtrong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan came out againſt us unto battle, and we ſmote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh.

9 Keep therefore the words of this covenant, and do them, that ye may proſper in all that you do.

10 ¶ Ye ſtand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou ſhouldeſt enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not here with us this day:

16 For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye paſſed by;

17 And ye have ſeen their abominations and their idols, wood and ſtone, ſilver and gold, which *were* among them:

18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations: leſt there ſhould be among you a root that beareth gall and wormwood:

19 And it come to paſs, when he heareth the words of this curſe, that he bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of mine heart to add drunkenneſs to thirſt;

20 The LORD will not ſpare him, but then the anger of the LORD and his jealouſy ſhall ſmoke againſt that man, and all the curſes *that are* written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

21 And the LORD ſhall ſeparate him unto evil out of all the tribes of Iſrael, according to all the curſes of the covenant *that are* written in this book of the law:

Notes on the Twenty-ninth Chapter.

Ver. 1 *These are the words*, &c.] This firſt verſe with great propriety concludes the 28th chapter in the celebrated editions, printed by Michaelis and Houbigant. *Kennicott.*

4 *The Lord hath not given you an heart to perceive.*] Le Clerc reads theſe words interrogatively; *Hath not God given you an heart to perceive?*

6 *Ye have not eaten bread*, &c.] Ye were not nouriſhed by the ordinary means of ſuſtenance, but were conſtantly ſupported by a miraculous ſupply from God.

18 *A root that beareth gall and wormwood.*] In the Hebrew it ſignifies *a poiſonous herb:* that is, a wicked and ſinful perſon, who might diffuſe his fatal practices, like the venom of an infectious plant.

19 *To add drunkenneſs to thirſt.*] A metaphorical expreſſion, to denote a preſumptuous continuance in ſin: an habitual courſe of wickedneſs does but beget a greater inclination to do wickedly ſtill; as drunkenneſs does not ſlake but increaſe the thirſt.

23 *Brim-*

22 So that the generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a far land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone and ſalt *and* burning, *that* it is not ſown, nor beareth, nor any graſs groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations ſhall ſay, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and *whom* he had not given unto them.

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes *that* are written in this book:

28 And the LORD rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day.

29 The ſecret *things belong* unto the LORD our God: but thoſe *things which are* revealed *belong* unto us and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1 *Great mercies promiſed unto the penitent.* 11 *The commandment is manifeſt.* 15 *Death and life are ſet before them.*

AND it ſhall come to paſs when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy ſoul;

3 That then the LORD thy God will turn thy captivity, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

4 If *any* of thine be driven out unto the outmoſt *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it: and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumciſe thine heart, and the heart of thy ſeed, to love the LORD thy God with all thine heart and with all thy ſoul, that thou mayeſt live.

7 And the LORD thy God will put all theſe curſes upon thine enemies and on them that hate thee, which perſecuted thee.

8 And thou ſhalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou ſhalt hearken unto the voice of the LORD thy God to keep his commandments and his ſtatutes *which are* written in this book

23 *Brimſtone and ſalt.*] When your land is quite deſolated, alluding to the deſtruction of Sodom by fire and brimſtone; and *ſalt*, i. e. parched and dried up.

29 *The ſecret things belong unto the Lord.*] Man ſhould not ſearch into thoſe myſteries which God has, in his great wiſdom, thought proper to conceal from the ſons of men.

Notes on the Thirtieth Chapter.

Ver. 1 *And it ſhall come to paſs*, &c.] Moſes, as he approached the period of his diſſolution, encreaſed in his zeal; his laſt moments were employed in teaching thoughtleſs mortals how they might gain the favour of the Almighty, and live ſecurely under the ſhadow of his wings; even by true repentance, and a ſincere reformation of life, which would reſtore them to the poſſeſſion of their country, and the bleſſings of their religion.

6 *The Lord will circumciſe thine heart.*] The circumciſion, which upon their reſtoration, will take place, and be required of them, is the circumciſion of the heart, i. e. the Chriſtian circumciſion; and the covenant that will then be eſtabliſhed with them ſhall be the Chriſtian covenant. *Worthington.*

15 *The*

of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off:

12 It *is* not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do *it*?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt do it.

15 ¶ See, I have ſet before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his ſtatutes and his judgements, that thou mayeſt live and multiply: and the LORD thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it.

17 But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods and ſerve them;

18 I denounce unto you this day that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* days upon the land whither thou paſſeſt over Jordan to go to poſſeſs it.

19 I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing; therefore chooſe life, that both thou and thy ſeed may live:

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him: for he *is* thy life, and the length of thy days: that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moſes encourageth the people and Joſhua.* 9 *He delivereth the law unto the prieſts, to read it the ſeventh year to the people.* 14 *God giveth a charge to Joſhua,* 19 *and a ſong to teſtify againſt the people.*

AND Moſes went, and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: alſo the LORD hath ſaid unto me, Thou ſhalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſs them: *and* Joſhua, he ſhall go over before thee, as the LORD hath ſaid.

4 And the LORD ſhall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

5 And the LORD ſhall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be ſtrong and of a good courage, fear not, nor be afraid of them; for the LORD thy God, he *it is* that doth go with thee, he will not fail thee nor forſake thee.

7 And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

8 And the LORD, he *it is* that doth go before thee, he will be with thee, he will not fail thee neither forſake thee: fear not, neither be diſmayed.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſons of Levi, which

15 *I have ſet before thee this day life and good, and death and evil.*] I have fully informed thee of the many bleſſings that will follow from thy obedience, and the tremendous puniſhments which God will inflict upon thee, if thou neglect to hearken to his voice. The life and death here ſet before them are certainly eternal. See *Peters on Job*, p. 277.

Notes on the Thirty-firſt Chapter.

Ver. 2 *I can no more go out and come in.*] I can no longer diſcharge the office of governor and leader.

Alſo the Lord hath ſaid unto me.] It might have been better tranſlated, *for the Lord hath ſaid*, and then the ſenſe is eaſy.

3 *The Lord thy God, he will go over before thee.*] By means of the ark, the ſymbol of his preſence and protection.

9 *Moſes wrote this law.*] By the *law* here is meant either the whole Pentateuch, or this book of Deuteronomy.

bare the ark of the covenant of the LORD, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven years, in the ſolemnity of the year of releaſe, in the feaſt of tabernacles,

11 When all Iſrael is come to appear before the LORD thy God in the place which he ſhall chooſe: thou ſhalt read this law before all Iſrael, in their hearing.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law;

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſs it.

14 ¶ And the LORD ſaid unto Moſes, Behold, thy days approach that thou muſt die: call Joſhua, and preſent your ſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud ſtood over the door of the tabernacle.

16 And the LORD ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers: and this people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them:

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall befall them; ſo that they will ſay in that day, Are not theſe evils come upon us becauſe our God *is* not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 ¶ Now therefore write ye this ſong for you, and teach it the children of Iſrael: put it in their mouths, that this ſong may be a witneſs for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; then will they turn unto other gods, and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſs, when many evils and troubles are befallen them, that this ſong ſhall teſtify againſt them as a witneſs: for it ſhall not be forgotten out of the mouths of their ſeed: for I know their imagination, which they go about, even now before I have brought them into the land which I ſware.

22 Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſon of Nun a charge, and ſaid, Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 And it came to paſs when Moſes had made an end of writing the words of this law in a book, until they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the LORD, ſaying,

26 Take this book of the law, and put it

10, 11 *In the feaſt of tabernacles*, &c.] The moſt proper ſeaſon that could be choſen for that purpoſe, when they had gathered in the fruits of the earth, and ſo had leiſure to attend to the reading of the law; and being likewiſe, at the end of every ſeventh year, free from cares by the releaſe of their debts, the law was likely to make the greater impreſſion on them. *Patrick.*

16 *Thou ſhalt ſleep with thy fathers.*] The word *ſleep* is commonly uſed in ſcripture to ſignify *death*; and at the ſame time implies, that death ſhall not have dominion over them for ever, but that in the morning of the reſurrection they ſhall awake as certainly as they fall aſleep. *Patrick.*

20 *And waxen fat.*] Signifies when they ſhall have indulged the appetites of the fleſh, and diſregarded the duties of religion. *Pilkington.*

23 *He gave Joſhua a charge, and ſaid.*] Here is an ellipſis, which may be thus ſupplied, *He gave Joſhua a charge*, in the name of the Lord, *and ſaid.*

26 *Take this book of the law, and put it in the ſide of the ark.*] It ſhould have been tranſlated *by the ſide of the ark*; for the intention of placing this original volume of the law in the ſanctuary, was, that it might be reſerved there as the authentic copy, by which all others were to be examined and corrected; and, conſe-

in the ſide of the ark of the covenant of the LORD your God, that it may be there for a witneſs againſt thee.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may ſpeak theſe words in their ears, and call heaven and earth to record againſt them.

29 For I know that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you: and evil will befall you in the latter days; becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the work of your hands.

30 And Moſes ſpake in the ears of all the congregation of Iſrael the words of this ſong, until they were ended.

CHAP. XXXII.

1 *Moſes' ſong, which ſetteth forth God's mercy and vengeance.* 46 *He exhorteth them to ſet their hearts upon it.*

GIVE ear, O ye heavens, and I will ſpeak; and hear, O earth, the words of my mouth:

2 My doctrine ſhall drop as the rain: my ſpeech ſhall diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs.

3 Becauſe I will publiſh the name of the LORD; aſcribe ye greatneſs unto our God.

4 *He is* the Rock, his work *is* perfect; for all his ways *are* judgement: a God of truth, and without iniquity, juſt and right *is* he.

5 They have corrupted themſelves, their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not made thee, and eſtabliſhed thee?

7 Remember the days of old, conſider the years of many generations; aſk thy father, and he will ſhew thee, thy elders, and they will tell thee.

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſons of Adam, he ſet the bounds of the people according to the number of the children of Iſrael.

9 For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance.

10 He found him in a deſert land, and in the waſte howling wilderneſs; he led him about,

conſequently, muſt be placed ſo that acceſs might be had to it upon all occaſions, which could not have been done, had it been ſhut up in the ark, the cover of which was not to be removed.

Notes on the Thirty-ſecond Chapter.

Ver. 1 *Give ear, O ye heavens,* &c.] Moſes begins this inimitable piece of poetry, by calling to the heaven and earth to attend to what he is going to deliver; ſuch figurative and animated modes of ſpeech have a great tendency to awaken the attention.

2 *My doctrine ſhall drop,* &c.] Or, *let my doctrine drop,* &c.] For it is a prayer that his words might ſink into their hearts, to ſoften them, as the drops of rain and dew do the earth, and produce the fruits of obedience.

5 *Their ſpot is not the ſpot of his children.*] Or, as Le Clerc renders it, *the ſons of pollution are not his.* The true characteriſtic of the ſons of God is to imitate and reſemble God himſelf, 1 John iii. 10. It is true they have their ſpots, through infirmity, to which all are ſubject; but the crimes of the Iſraelites were of ſo high a nature, as to ſpeak them degenerate from their profeſſion of being God's peculiar people: they were the ſpots of a crooked and perverſe generation, who refuſed to be reclaimed.

6 *Is not he thy father that hath bought thee?*] Has not he redeemed thee from the bondage of Egypt? To this purchaſe the Pſalmiſt alludes: *Remember the congregation which thou haſt purchaſed of old,* Pſal. lxxiv. 2. God was the father of the Iſraelites, not only by creation, but in reſpect of the Hebrew conſtitution, whereof he was the father and founder, having firſt delivered them from Egypt, as a ſlave ranſomed from ſlavery. *Le Clerc.*

Hath he not made thee, and eſtabliſhed thee?] Hath he not made thee a people, and given thee the moſt wiſe and righteous laws?

7 *Remember the days of old,* &c.] Look over the hiſtory of time, and the undoubted records of your own nation in particular; ſearch the accounts of your fathers that are dead, or aſk the wiſeſt of them that are alive, and learn what wonderous mercies God hath wrought in your behalf.

8 *When the moſt High divided to the nations their inheritance---he ſet the bounds of the people according to the number of the children of Iſrael.*] Bochart gives the words this plain and ſimple meaning: *God ſo diſtributed the bounds and ſettlements of the ſeveral people and nations, as to reſerve in his counſel ſuch a part of the earth for the Iſraelites, as he knew would be a commodious habitation for ſo numerous a race.* Which ſenſe cannot be better expreſſed than in the words of St. Paul; *And* [God] *hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations,* Acts xvii. 26.

9 *Jacob is the lot of his inheritance.*] Or, *the cord of his inheritance*; i. e. his heritage by a line or meaſure allotted to him.

10 *He found him in a deſert land.*] The Iſraelites were in the wilder-

he inſtructed him, he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the high places of the earth, that he might eat the increaſe of the fields; and he made him ſuck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of ſheep, with fat of lambs, and rams of the breed of Baſhan, and goats, with the fat of kidneys of wheat; and thou didſt drink the pure blood of the grape.

15 But Jeſhurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatneſs:* then he forſook God *which* made him, and lightly eſteemed the Rock of his ſalvation.

16 They provoked him to jealouſy with ſtrange *gods*, with abominations provoked they him to anger.

17 They ſacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and haſt forgotten God that formed thee.

19 And when the LORD ſaw *it*, he abhorred *them*, becauſe of the provoking of his ſons, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealouſy with *thoſe which are* not a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in mine anger and

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wilderneſs of Arabia when they firſt made a covenant with God. The word, which we render *found*, ſignifies alſo to *ſuffice*, or *provide for:* the meaning therefore of it here will be, that he ſuſtained and provided for them in the wilderneſs.

In the waſte howling wilderneſs.] Where nothing was to be heard but the howlings of wild beaſts.

He led him about.] Rather, as in the margin, *he compaſſed him about*, he encircled them with his divine protection.

11 *As an eagle ſtirreth up her neſt*, &c.] The eagle is remarkably careful of her young, which ſhe provokes to fly, or *ſtirs up*, by *fluttering over them* with her *wings ſtretched out*. The care, therefore, of Providence over the Iſraelites could not be expreſſed more emphatically than by this compariſon. See note on Exod. xix. 4.

12 *So the Lord alone did lead him.*] God ſollicited his people, by Moſes and Aaron, to aſpire after their liberty when they were oppreſſed in Egypt; juſt as an eagle excites her young ones to try the uſe of their wings.

There was a ſtrange God with him.] They were protected and preſerved by the almighty power of Jehovah alone.

13 *He made him ride on the high places of the earth.*] The moſt probable meaning is, he made Iſrael to conquer and triumph, as *riding* is often uſed, Pſal. xlv. 5. *Ride on becauſe of the word of truth*, &c. Pſal. lxvi. 12

Honey out of the rock.] He brought them to a country where honey *and oil flowed from the rocks*. A proverbial expreſſion, denoting a land remarkable for its fruitfulneſs.

14 *Rams of the breed of Baſhan.*] Of the faireſt and beſt kind, Baſhan being a country famous for excellent paſture.

With the fat of kidneys of wheat.] This expreſſion ſounds oddly in our language; but it muſt be remembered, that the Hebrews call the beſt of every thing by the name of *fat*. And by the *kidneys of wheat* we are to underſtand large and plump corn, affording plenty of flour; it might have been more properly tranſlated, *the fineſt and plumpeſt of wheat*.

15 *Jeſhurun waxed fat, and kicked.*] Moſes here ſpeaks in the prophetic ſtyle, which often repreſents future events as actually preſent, or already paſt, to denote the certainty of the thing foretold: the meaning is; Iſrael, in the days of their proſperity, ſhall make a very bad uſe of the bleſſings of Providence; ſee note on chap. xxxi. 20; they ſhall ſpurn at God's laws, and become wanton and inſolent as a pampered horſe. The word *Jeſhurun*, by which the people of Iſrael are often meant in ſcripture, may be derived from *jaſher*, righteouſneſs, becauſe they were a people profeſſing righteouſneſs, or governed by righteous laws.

17 *They ſacrificed to devils, not to God.*] Not that they actually conſidered their gods as devils; the meaning is, that whatever pretence they might have for their idolatry when they ſacrificed, they did it unto devils, the waſters and deſtroyers of mankind.

New gods—whom your fathers feared not.] They were ſo prone to idolatry, that every new object of heathen ſuperſtition caught their giddy fancy, and drew them away from their allegiance to God.

19 *Becauſe of the provoking of his ſons, and of his daughters.*] The women were notoriouſly guilty of provoking God by their idolatry. *The women ſat weeping for Tammuz*, Ezek. viii. 14.

21 *I will move them to jealouſy with thoſe which are not a people.*] God threatens to repay their frequent revolts from him in their own kind, by cauſing the very Gentiles, whom they ſo much deſpiſed, not only to become their conquerors, but alſo to be taken into his covenant, while they themſelves were excluded from it. See Mat. xxi. 43, 44. They are called *not a people*, becauſe they were either not in being, or ſo obſcure and ignoble, that they were not worthy the name of a nation.

22 *For a fire is kindled in my anger.*] This verſe emphatically paints the dreadful evils which Providence would inflict upon the land of Judea, waſting calamities being here compared to fire. The ingenious Mr. Peters thinks this verſe is no obſcure intimation of the diſſolution of the world by fire. See his Diſſert. on Job, p. 406.

ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burned with hunger, and devoured with burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt.

25 The ſword without, and terror within ſhall deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men;

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould ſay, Our hand *is* high, and the LORD hath not done all this.

28 For they *are* a nation void of counſel, neither *is there any* underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would conſider their latter end!

30 How ſhould one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter:

33 Their wine *is* the poiſon of dragons, and the cruel venom of aſps.

34 *Is* not this laid up in ſtore with me, and ſealed up among my treaſures?

35 To me *belongeth* vengeance, and recompenſe; their foot ſhall ſlide in *due* time: for the day of their calamity *is* at hand, and the things that ſhall come upon them make haſte.

36 For the LORD ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that *their* power is gone, and *there is* none ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, *and* drank the wine of their drink-offerings? let them riſe up and help you, *and* be your protection.

39 See now that I, *even* I *am* he, and *there is* no God with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my ſword ſhall devour fleſh; *and that* with the blood of the ſlain and of the captives, from the beginning of revenges upon the enemy.

43 Rejoice, O ye nations, *with* his people: for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful unto his land *and* to his people.

44 And Moſes came and ſpake all the words

26, 27 *I would make the remembrance of them to ceaſe—were it not that I feared the wrath of the enemy.*] This is ſpoken in the language of men; the meaning is, that God would totally exterminate them, but that ſuch a ſudden and final deſtruction of his choſen people, would occaſion the heathens to inſult againſt God himſelf, by aſcribing the deſtruction of the Iſraelites to their own valour, or to the power of their idols, and not to his righteous judgments.

29 *Their latter end.*] Their future ſtate; ſee note on Numb. xxiii. 10. and Deut. viii. 16.

30 *How ſhould one chaſe a thouſand.*] How ſhould a handful of men defeat a mighty army!

32 *For their vine is of the vine of Sodom,* &c.] The ſoil about Sodom produced nothing but blaſted fruits, of a black hue, and without ſubſtance.

33 *Their wine is the poiſon of dragons.*] Their works are ſo pernicious, that they reſemble the poiſon of dragons. *Patrick.*

36 *For the Lord ſhall judge his people.*] Heb. *Nevertheleſs the Lord,* &c. i. e. upon their repentance, he will ſhew compaſſion towards Iſrael, and turn his vengeance againſt their cruel oppreſſors.

40 *I lift up my hand to heaven.*] i. e. I ſwear ſolemnly; it was uſual to ſtretch out the hand in ſwearing.

43 *Rejoice, O ye nations, with his people.*] This is a prediction of the bringing in of the Gentiles to ſhare with the Jews the privileges of the goſpel, and become one church and people of God.

of this ſong in the ears of the people, he, and Hoſhea the ſon of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael:

46 ¶ And he ſaid unto them, Set your hearts unto all the words which I teſtify among you this day, which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a vain thing for you: becauſe it *is* your life; and through this thing ye ſhall prolong *your* days in the land whither ye go over Jordan to poſſeſs it.

48 And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Becauſe ye treſpaſſed againſt me among the children of Iſrael at the waters of Meribah-kadeſh, in the wilderneſs of Zin; becauſe ye ſanctified me not in the midſt of the children of Iſrael.

52 Yet thou ſhalt ſee the land before *thee*; but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

1 *The majeſty of God.* 6 *The bleſſings of the twelve tribes.* 26 *The excellency of Iſrael.*

AND this *is* the bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death:

2 And he ſaid, The LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with ten thouſands of ſaints: from his right-hand *went* a fiery law for them.

3 Yea, he loved the people: all his ſaints *are* in thy hand: and they ſat down at thy feet: *every* one ſhall receive of thy words.

4 Moſes commanded us a law; *even* the inheritance of the congregation of Jacob.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 And this *is the bleſſing* of Judah: and he ſaid, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be ſufficient for him; and be thou an help *to him* from his enemies.

46, 47 *And he ſaid unto them, Set your hearts unto all the words,* &c.] Moſes concludes his prophetic hymn, with a pathetic exhortation, that they would ſeriouſly improve it in a careful obſervance of the laws he had given them, by training up their children in a habit of the ſame obedience; aſſuring them, that this was the only way to become a great and happy people.

Notes on the Thirty-third Chapter.

It has been conjectured, that this 33d chapter, as well as the 34th, may have been the addition of ſome writer later than Moſes. *Kennicott*, vol. II. p. 92. Mr. Kennicott has given us a correction and tranſlation of the five firſt verſes, which the learned reader will find in his Diſſert. vol. I. p. 422.

Ver. 2 *Roſe up from Seir unto them; he ſhined,* &c.] The ſame Divine Preſence which appeared to them on mount Sinai, accompanied them through all their journeys; he roſe upon them as the ſun from Seir, and ſpread abroad his beams upon them from mount Paran.

With ten thouſand of his ſaints.] This is a circumſtance no where mentioned in ſcripture: Mr. Kennicott has beautifully illuſtrated this paſſage, by proving that it ſhould be tranſlated, *he came from Meribah-Kadeſh*; as Moſes is referring the Iſraelites back to the remarkable event recorded, Exod. xvii. 7.

3 *All his ſaints are in thy hand.*] Kennicott renders it, *He bleſſed all his ſaints. They ſat down at thy feet,* &c.] They fell down at his feet, and they received of his words. *Kennicott.*

4 *Moſes commanded.*] It ſhould be, *He commanded,* &c. that is, *Jehovah*, ibid.

6 *Let not his men be few.*] As the word *not* is wanting in the Hebrew, the verſe may be tranſlated, *Let Reuben live and not die, though his men be few*; which ſeems to agree better with Jacob's prophecy, *that he ſhould not excel.* As there is no mention of Simeon, it is generally thought that his tribe is included in the bleſſing of Judah, with whom his poſſeſſions were mixed. What renders this the more probable is, that he was joined with Judah in thoſe wars againſt the Canaanites, in which the Divine Aid is here implored for Judah.

7 *Hear, Lord, the voice of Judah, and bring him unto his people.*] Dr. Sherlock, in his learned diſſertation on the bleſſing of Judah, obſerves, that this benediction cannot relate to the time when it was given; but to the time of the return of the Iſraelites from Babylon, when Judah, with Benjamin, the Levites, and the remnant of Iſrael, made only 42,360, Ezra ii. 64. Now Moſes, in the ſpirit of prophecy, ſeeing the deſolation of all the tribes; ſeeing the tribes of the kingdom of Iſrael carried away by the Aſſyrians, the people of Judah by the Babylonians; ſeeing that Judah ſhould again return, weak, harraſſed, and hardly able to maintain himſelf in his own country; puts up for them this prophetic prayer: *Hear, Lord, the voice of Judah, and bring him*

8 And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy Holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father, and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgements, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and for the good-will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and Issachar, in thy tents.

19 They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there *in* a portion of the lawgiver *was he* seated: and he came with the heads of the people, he executed the justice of the LORD, and his judgements with Israel.

22 And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

23 And of Naphtali he said, O Naphtali satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

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him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies.

8 *Let thy Thummim and thy Urim be with thy holy one.*] Let the tribe of Judah perpetually enjoy the priesthood, and be endued with that uprightness in the discharge of their duty, and that light and knowledge of divine things that are signified by the Urim and Thummim.

9 *Who said unto his father and to his mother, I have not seen him,* &c.] This respects the tribe of Levi, who, fired with a holy zeal for God and the public interest, put the idolatrous worshippers of the golden calf to the sword, without respect of persons, not even sparing those of their nearest relations who had been concerned in that wickedness.

12 *The beloved of the Lord shall dwell in safety by him.*] Benjamin shall be established about the dwelling of Jehovah, which was accordingly accomplished, the temple of Jerusalem, (the place where the Divine Majesty especially resided) being in the tribe of Benjamin.

He shall dwell between his shoulders.] Rather, as the same word is translated, Numb. xxxiv. 11, *he shall dwell on his sides or borders*; for the temple of Jehovah stood on the borders of Benjamin.

13, 14 *For the precious things of heaven.*] For the fruitful showers from heaven: *For the dew*, the evening and morning dews are equally refreshing to the earth as rain; *And for the deep that coucheth beneath*, for springs of water that burst out of the earth, for the use of man and beast: *For the precious fruits brought forth by the sun*, as corn, &c. by the influence of the sun; *And for the precious things put forth by the moon*, such productions of the earth as are gathered oftener than once a year, even within the course of a few moons.

17 *Like the horns of unicorns.*] It should be rendered, *Like the horns of the rhinoceros.*

18 *Of Zebulun he said, Rejoice, Zebulun, at thy going out.*] The chief pleasure of Zebulun, he pronounces should lie in merchandize, and *going out* to traffick with the neighbouring nations, which they exercised by their convenient situation near the ports of the Mediterranean.

Issachar, in thy tents.] The people of Issachar are to rejoice in the pleasures of a country life, in husbandry or agriculture: Dr. Shaw observes, that their portion was the most fertile of all the land of Canaan, so that they might well be supposed to *rejoice in their tents.*

22 *Dan is a lion's whelp.*] It should be *as a lion's whelp.*

23 *O Naphtali, satisfied with favour.*] This refers to the country

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy ſhoes *ſhall be* iron and braſs; and as thy days, *ſo ſhall* thy ſtrength *be*.

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellency on the ſky.

27 The eternal God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

28 Iſrael then ſhall dwell in ſafety alone; the fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

29 Happy *art* thou, O Iſrael! who *is* like unto thee, O people ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellency! and thine enemies ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

1 *Moſes from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days mourning for him.* 9 *Joſhua ſucceedeth him.* 10 *The praiſe of Moſes.*

AND Moſes went up from the plains of Moab unto the mountain of Nebo, to the top of Piſgah, that *is* over againſt Jericho. And the LORD ſhewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah unto the utmoſt ſea,

3 And the ſouth, and the plain of the valley of Jericho the city of palm-trees, unto Zoar.

4 And the LORD ſaid unto him, This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

5 ¶ So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And he buried him in a valley in the land of Moab, over againſt Bethpeor: but no man knoweth of his ſepulchre unto this day.

7 ¶ And Moſes *was* an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 And the children of Iſrael wept for Moſes in the plains of Moab thirty days: ſo the days of weeping *and* mourning for Moſes were ended.

9 ¶ And Joſhua the ſon of Nun was full of the ſpirit of wiſdom: for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew face to face:

11 In all the ſigns and the wonders which the LORD ſet him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.

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country poſſeſſed by this tribe, which was celebrated for its pleaſant and fruitful ſoil.

25 *Thy ſhoes ſhall be iron and braſs.*] They ſhall have many mines of theſe metals.

Notes on the Thirty-fourth Chapter.

Ver. 1 *And Moſes went up*, &c.] Moſes, having given his prophetic bleſſing to all the tribes, obeyed the commands of his God he had ſo long and ſo faithfully ſerved. And, from the top of Piſgah, God, in a miraculous manner, gave him a ſight of the whole land of Canaan.

6 *No man knoweth of his ſepulchre*, &c.] The reaſon why this great prophet was ſo ſecretly buried, was to prevent the people from paying idolatrous worſhip to his remains.

10 *There aroſe not a prophet ſince in Iſrael*, &c.] The author of the book of Eccleſiaſticus gives Moſes the following commendation: "Moſes was beloved of God and man, and his "memory is bleſſed. The Lord made him like to the glorious "ſaints, and magnified him ſo, that his enemies ſtood in fear "of him. By his words he cauſed the wonders to ceaſe, and he "made him glorious in the ſight of kings, and gave him a com"mandment for his people, and ſhewed him part of his glory. "He ſanctified him in his faithfulneſs and meakneſs, and choſe "him out of all men. He made him to hear his voice, and "brought him into the dark cloud, and gave him command"ments before his face, even the law of life and knowledge, "that he might teach Jacob his covenant and Iſrael his judg"ments." Chap. xlv. 1—5. Thus, with the death of this eminent prophet and lawgiver, endeth the PENTATEUCH; containing the ſacred hiſtory of the world in general, and of the family of Abraham in particular, for the firſt two thouſand five hundred and fifty-three years, viz. from the creation to the arrival of the Iſraelites in the land of Canaan.

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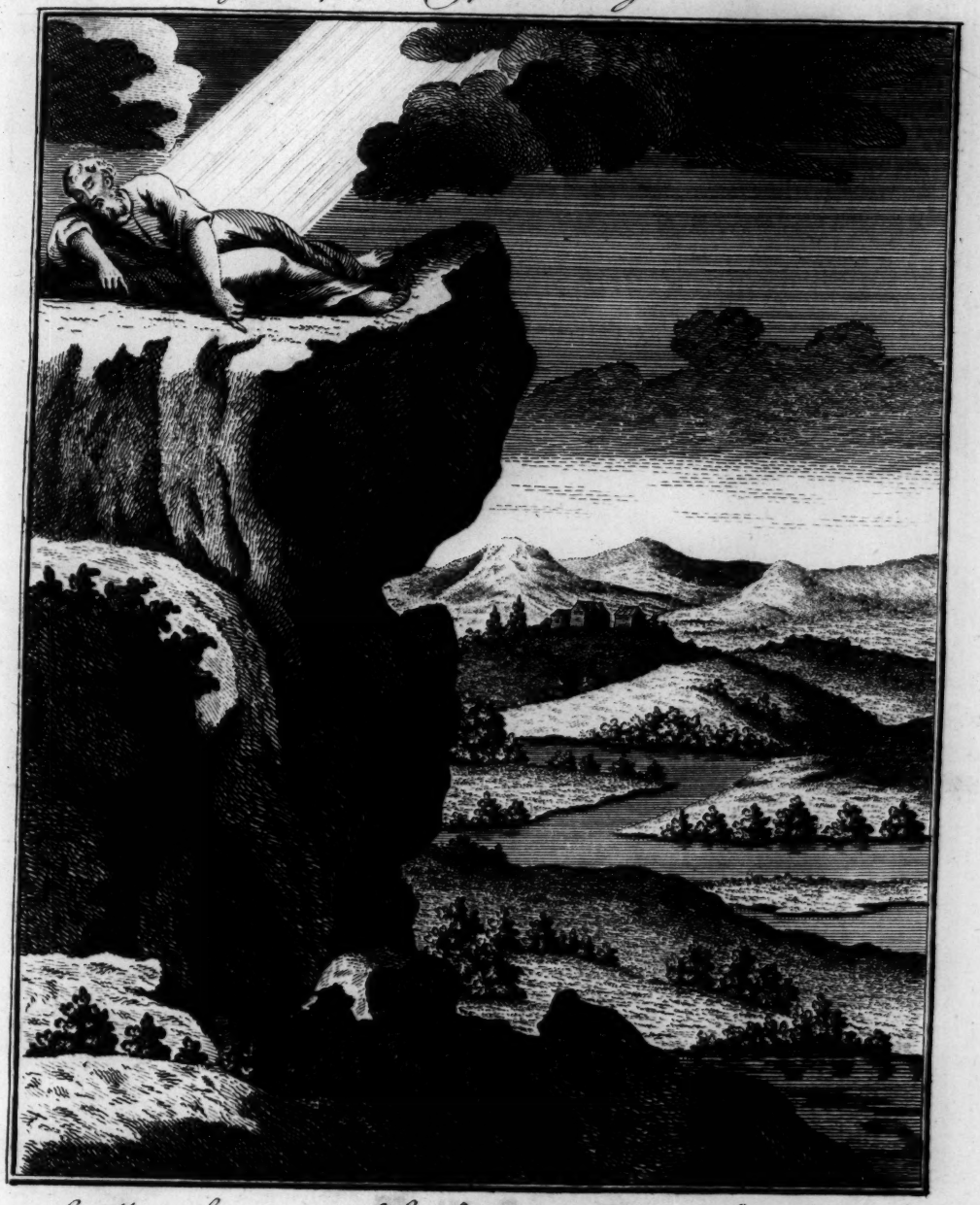

So Moses the servant of the Lord died there in the Land of Moab according to the word of the Lord. — Deut. Chap. XXXIV. Ve. 5.

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THE BOOK OF JOSHUA.

THE ARGUMENT.

This Book contains the history of the Israelites *from the death of* Moses *to the death of* Joshua: *it is chiefly historical, and gives an account of the many signal victories obtained by* Joshua *over the inhabitants of* Canaan, *the division of the land among the several tribes, and the strict charge of* Joshua *to the* Israelites, *with an account of the death of that great general, and of* Eleazar *the high-priest.*

CHAP. I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The borders of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instruction.*

NOW after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon, even unto the great river the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

5 ¶ There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Only be thou strong and very couragious, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right-hand or to the left, that thou mayest prosper whithersoever thou goest.

8 ¶ This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all *that* is written therein:

Notes on the First Chapter.

Ver. 1 *Now after the death of Moses.*] Joshua, on the death of Moses, undertook, by the positive command of God, the conduct of the children of Israel. He had been trained up under Moses during the greatest part of the time the Israelites wandered in the wilderness; had seen the wonderful works of God wrought by Moses; well understood the nature and disposition of the people; had been one of the twelve spies sent to search out the promised land, and one of the two who gave a faithful account of it; and consequently every way qualified for this important office.

4 *From the wilderness, and this Lebanon,* &c.] The sense is, from the wilderness, south, to Lebanon, north; and from Euphrates, east, to the Great sea, west.

5 *As I was with Moses, so I will be with thee.*] God now promises Joshua to be with him as he was before with Moses, and make Canaan an easy conquest to him, provided he took care to obey his laws as Moses had done. This encouragement removed his fears; for before he was very anxious how he should execute it. He saw himself indeed at the head of six hundred thousand fighting men; but the nations he was to subdue were a military and gigantic people, had long since taken the alarm, and consequently made all the preparations in their power to oppose his designs. *Universal History.*

for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs.

9 ¶ Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the LORD thy God *is* with thee whitherſoever thou goeſt.

10 Then Joſhua commanded the officers of the people, ſaying,

11 Paſs through the hoſt, and command the people, ſaying, Prepare ye victuals: for within three days ye ſhall paſs over this Jordan, to go in to poſſeſs the land which the LORD your God giveth you to poſſeſs it.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh ſpake Joſhua, ſaying,

13 Remember the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this land.

14 Your wives, your little ones, and your cattle ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſs before your brethren armed, all the mighty men of valour, and help them:

15 Until the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your God giveth them; then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the Lord's ſervant gave you on this ſide Jordan toward the ſun-riſing.

16 And they anſwered Joſhua, ſaying, All that thou commandeſt us we will do, and whitherſoever thou ſendeſt us we will go.

17 According as we hearkened unto Moſes in all things, ſo will we hearken unto thee: only the LORD thy God be with thee, as he was with Moſes.

18 Whoſoever *he be* that doth rebel againſt thy commandment, and will not hearken unto thy words in all that thou commandeſt him, he ſhall be put to death: only be ſtrong and of a good courage.

CHAP. II.

1 *Rahab receiveth and concealeth the two ſpies ſent from Shittim.* 8 *The covenant between her and them.* 23 *Their return.*

AND Joſhua the ſon of Nun ſent out of Shittim two men to ſpy ſecretly, ſaying, Go view the land, even Jericho: and they went, and came into an harlot's houſe, named Rahab, and lodged there.

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night of the children of Iſrael to ſearch out the country.

3 And the king of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entered into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were:*

5 And it came to paſs *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly; for ye ſhall overtake them.

6 But ſhe had brought them up to the roof of the houſe, and hid them with ſtalks of flax, which ſhe had laid in order upon the roof.

7 And men purſued after them the way to

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11 *Prepare you victuals.*] The Iſraelites were now in the countries of Sihon and Og, which they had lately conquered, and the victuals they were commanded to provide themſelves with, were ſuch as their new conqueſt afforded: for, being after three days to remove very early in the morning, they might not perhaps have had time to gather a ſufficient quantity of manna, which had not yet failed them, and to bake it before they were obliged to march.

18 *Only be ſtrong*, &c.] It ſhould be rendered, *therefore be ſtrong*. Patrick.

Notes on the Second Chapter.

Ver. 1 *Go view the land, even Jericho.*] Jericho was a city of Canaan, which afterwards fell to the lot of the tribe of Benjamin, about ſeven leagues diſtant from Jeruſalem, and two from Jordan. It is called *the city of the palm-trees;* Deut. xxxiv. 3. becauſe there were great numbers of them in the plains of Jericho.

They---came into an harlot's houſe.] The original word, which we render *harlot*, properly ſignifies an *hoſteſs*; nor does it appear, from the context, that ſhe was really an harlot, but rather the contrary. The faith that ſhe expreſſed in God, and her behaviour to the two Iſraelites, ſurely deſerves to have the moſt favourable conſtruction put upon her profeſſion. To which I may add, that it is not likely Salmon would have married her afterwards, had ſhe been ſuch a public woman; for he was a prince of the houſe of Judah, and one of the anceſtors of the Meſſiah. *Univerſal Hiſtory.*

5 MA 56

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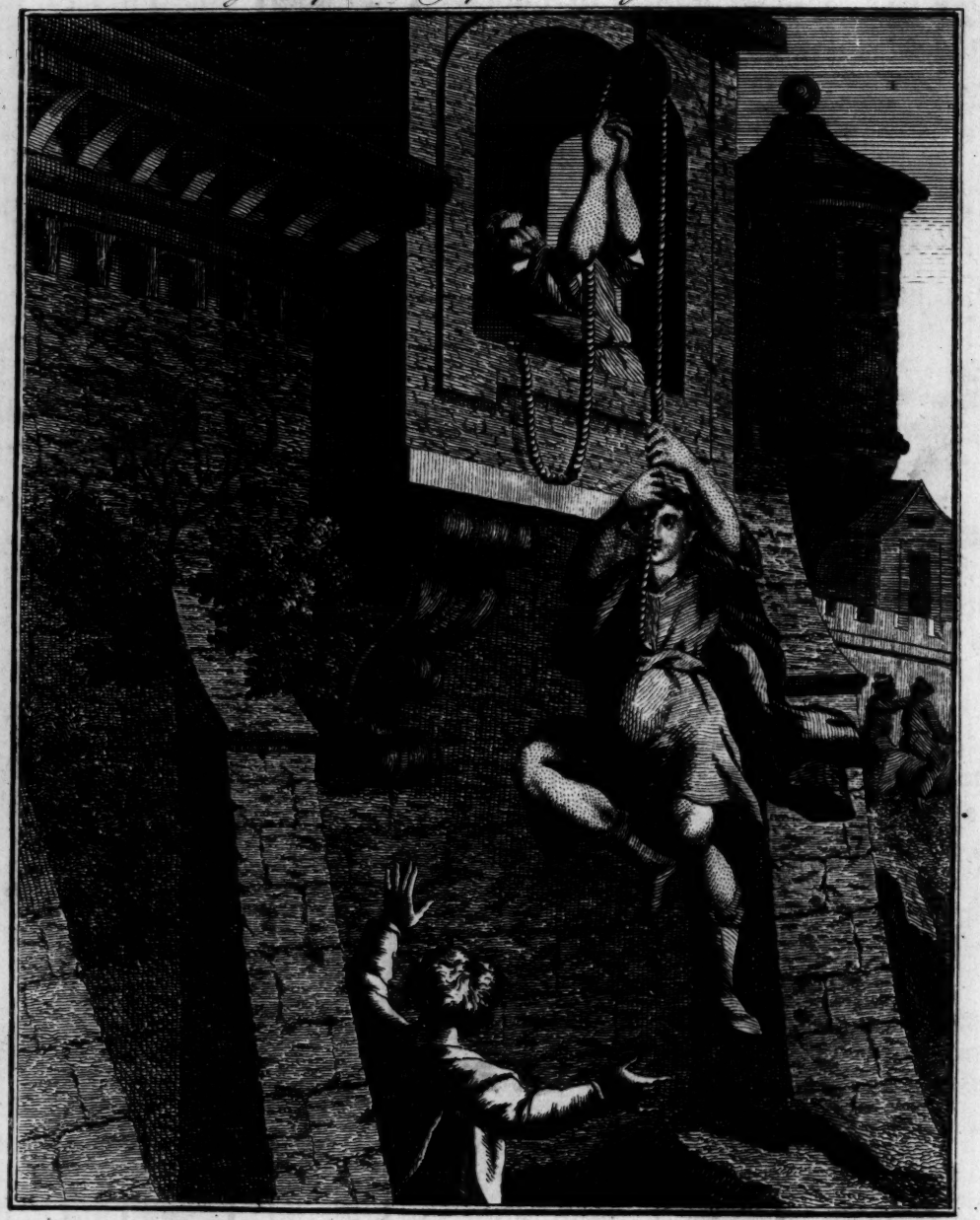

Then she let them down by a Cord through the Window: for her house was upon the town-wall, & she dwelt upon the wall. - Joshua Chap. II. Ve. 15.

Jordan, unto the fords: and as ſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For we have heard how the LORD dried up the water of the Red-ſea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other ſide Jordan, Sihon and Og, whom ye utterly deſtroyed.

11 And as ſoon as we had heard *theſe things* our hearts did melt, neither did there remain any more courage in any man, becauſe of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto my father's houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, Our life for your's, if ye utter not this our buſineſs. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get ye to the mountain, leſt the purſuers meet you; and hide your ſelves there three days, until the purſuers be returned: and afterward may ye go your way.

17 And the men ſaid unto her, We *will be* blameleſs of this thine oath which thou haſt made us ſwear.

18 Behold, *when* we come into the land, thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by: and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy father's houſhold home unto thee.

19 And it ſhall be *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head, and *we will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* on our head, if *any* hand be upon him.

20 And if thou utter this our buſineſs, then we will be quit of thine oath which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be* it. And ſhe ſent them away, and they departed. And ſhe bound the ſcarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed over, and came to Joſhua the ſon of Nun, and told him all *things* that befell them.

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do faint becauſe of us.

CHAP. III.

1 *Joſhua cometh to Jordan.* 7 *The Lord encourageth Joſhua.* 9 *Joſhua encourageth the people.* 14 *The waters divided.*

8 *She came up unto them upon the roof.*] It was the cuſtom among the inhabitants of theſe countries to make the roofs of their houſes flat, having battlements round them; and here the inhabitants uſed to walk, and lay up ſome ſorts of goods.

15 *She let them down by a cord through the window.*] Rahab's houſe was fortunately ſituated on the town-wall, from whence, as ſoon as it was dark, ſhe let them down by a ſcarlet cord from one of her windows which faced the country: for the gates of Jericho had been ſhut by the king's orders.

18 *This line of ſcarlet thread.*] It was called a cord before, ver. 15, and probably conſiſted of ſo many threads twiſted together, as would make a line ſtrong enough to bear the weight of a man.

24 *Truly the Lord hath delivered into our hands*, &c.] They found the people of the land under ſuch a general conſternation, that they were fully perſuaded God would deliver them into their hands, and crown the armies of Iſrael with ſucceſs.

Notes

AND Joſhua roſe early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſs after three days that the officers went through the hoſt;

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure; come not near unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way heretofore.

5 And Joſhua ſaid unto the people, Sanctify your ſelves: for to-morrow the LORD will do wonders among you.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſs over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD ſaid unto Joſhua, This day will I begin to magnify thee in the ſight of all Iſrael, that they may know that as I was with Moſes, *ſo* I will be with thee.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall ſtand ſtill in Jordan.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the LORD your God.

10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

11 Behold, the ark of the covenant of the LORD of all the earth paſſeth over before you into Jordan.

12 Now therefore take ye twelve men out of the tribes of Iſrael, out of every tribe a man.

13 And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above; and they ſhall ſtand upon an heap.

14 ¶ And it came to paſs when the people removed from their tents to paſs over Jordan, and the prieſts bearing the ark of the covenant before the people;

15 And as they that bear the ark were come unto Jordan, and the feet of the prieſts that bear the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harveſt,)

16 That the waters which came down from above ſtood *and* roſe up upon an heap very far from the city Adam, that *is* beſide Zaretan; and thoſe that came down toward the ſea of the plain, *even* the ſalt-ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the prieſts that bare the ark of the covenant of the LORD ſtood firm on dry ground in the midſt of Jordan; and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

Notes on the Third Chapter.

Ver. 1 *Joſhua roſe early in the morning*, &c.] Pleaſed with the report given by the ſpies, Joſhua gave orders for the Iſraelites to decamp, and march in regular order to the banks of Jordan.

6 *Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant*, &c.] As the paſſage of Jordan was to be miraculous, the prieſts were ordered to take up the ark, that the preſent generation of the Iſraelites might be convinced that the waters of Jordan were ſubject to the Almighty Power, as their fathers had ſeen the waters of the Red-ſea divided, and a paſſage made for the whole army to paſs over.

15 *Jordan overfloweth all his banks all the time of harveſt.*] The time of harveſt in thoſe hot countries happens early in the ſpring, when, by reaſon of haſty rains, and the melting of the ſnow upon mount Lebanon, and other neighbouring mountains, the river of Jordan is always full of water, and generally overflows all its banks. *Stackhouſe.*

16 *The city of Adam.*] Adam or Adom was ſituated on the banks of the river Jordan, ſouth of the ſea of Galilee.

The people paſſed over right againſt Jericho.] No ſooner did the ſoles of the feet of the prieſts who bare the ark of the living God, touch the waters of Jordan, but they divided, and the rapid ſtream ſtopped its courſe, and roſe up in heaps like a mountain; ſo that a paſſage of above ſixteen miles broad was opened for the Iſraelites; nor could the waters reſume their uſual courſe, till the prieſts were come up out of Jordan.

Notes

CHAP. IV.

1 *Twelve ſtones taken for a memorial out of Jordan.* 9 *Twelve other ſtones are ſet up in the midſt thereof.* 10, 19 *The people paſs over.* 14 *God magnifieth Joſhua.*

AND it came to paſs when all the people were clean paſſed over Jordan, and the LORD ſpake unto Joſhua, ſaying,

2 Take ye twelve men out of the people, out of every tribe a man;

3 And command ye them, ſaying, Take ye hence out of the midſt of Jordan, out of the place where the prieſts feet ſtood firm, twelve ſtones, and ye ſhall carry them over with you, and leave them in the lodging-place, where ye ſhall lodge this night.

4 Then Joſhua called the twelve men, whom he had prepared of the children of Iſrael, out of every tribe a man:

5 And Joſhua ſaid unto them, Paſs over before the ark of the LORD your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſign among you, *that* when your children ask *their fathers* in time to come, ſaying, What *mean* ye by theſe ſtones?

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joſhua ſet up twelve ſtones in the midſt of Jordan, in the place where the feet of the prieſts which bare the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bare the ark ſtood in the midſt of Jordan, until every thing was finiſhed that the LORD commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

11 And it came to paſs when all the people were clean paſſed over, that the ark of the LORD paſſed over, and the prieſts in the preſence of the people.

12 And the children of Reuben and the children of Gad and half the tribe of Manaſſeth paſſed over armed before the children of Iſrael, as Moſes ſpake unto them;

13 About forty thouſand prepared for war paſſed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joſhua in the ſight of all Iſrael; and they feared him, as they feared Moſes, all the days of his life.

15 And the LORD ſpake unto Joſhua, ſaying,

16 Command the prieſts that bear the ark of the teſtimony, that they come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſs when the prieſts that bear the ark of the covenant of the LORD were come up out of the midſt of Jordan, *and* the ſoles of the prieſts feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the firſt month, and encamped in Gilgal, in the eaſt-border of Jericho.

Notes on the Fourth Chapter.

Ver. 3 *Take you hence out of the midſt of Jordan---twelve ſtones*, &c.] The river continued dry for ſome time after they were all gone over, i. e. till the prieſts removed from thence. It has been a cuſtom, among all nations, to erect monuments of ſtone, to preſerve the memory of covenants, victories, and other great tranſactions; and though there was no inſcription on theſe ſtones, yet their number, and the ſpot on which they were erected, was ſufficient to ſignify ſome memorable thing, which poſterity would not fail to hand down from one generation to another.

9 *They are there unto this day.*] That is, till the time when the book of Joſhua was written.

19 *On the tenth day of the firſt month.*] They came out of Egypt on the 15th day of the firſt month; ſo that there wanted juſt five days of forty years, ſince their coming from thence.

In Gilgal.] This place had its name from the rite of circumciſion, which was there renewed. It lay about two miles eaſtward

20 ¶ And thoſe twelve ſtones which they took out of Jordan did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall ask their fathers in time to come, ſaying, What *mean* theſe ſtones?

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were paſſed over, as the LORD your God did to the Red-ſea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

CHAP. V.

1 *The Canaanites are afraid.* 2 *Circumciſion renewed.* 10 *The paſs-over is kept at Gilgal.* 13 *An Angel appeareth to Joſhua.*

AND it came to paſs when all the kings of the Amorites, which *were* on the ſide of Jordan weſt-ward, and all the kings of the Canaanites, which *were* by the ſea, heard that the LORD had dried up the waters of Jordan from before the children of Iſrael until we were paſſed over, that their heart melted: neither was there ſpirit in them any more, becauſe of the children of Iſrael.

2 ¶ At that time the LORD ſaid unto Joſhua, Make thee ſharp knives, and circumciſe again the children of Iſrael the ſecond time.

3 And Joſhua made him ſharp knives, and circumciſed the children of Iſrael at the hill of the fore-ſkins.

4 And this *is* the cauſe why Joſhua did circumciſe: all the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderneſs by the way, after they came out of Egypt.

5 Now all the people that came out were circumciſed; but all the people *that were* born in the wilderneſs by the way, as they came forth out of Egypt, *them* they had not circumciſed.

6 For the children of Iſrael walked forty years in the wilderneſs, till all the people *that were* men of war, which came out of Egypt were conſumed, becauſe they obeyed not the voice of the LORD: unto whom the LORD ſware, that he would not ſhew them the land which the LORD ſware unto their fathers, that he would give us, a land that floweth with milk and honey.

7 And their children *whom* he raiſed up in their ſtead, them Joſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſs when they had done circumciſing all the people, that they abode in their places in the camp till they were whole.

9 And the LORD ſaid unto Joſhua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſover on the fourteenth day of the month at even, in the plains of Jericho.

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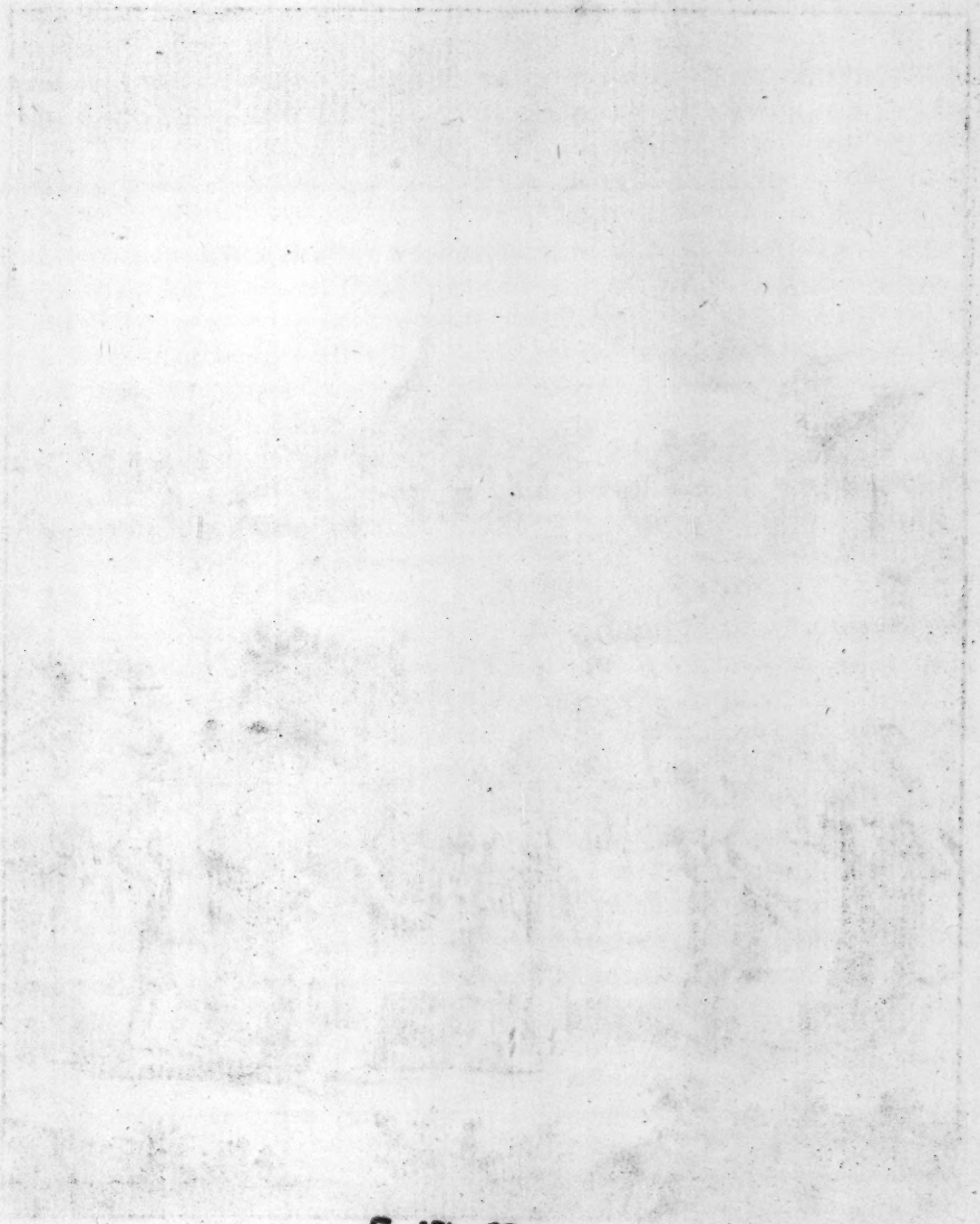
ward of Jericho; St. Jerom tells us, that it was, in his time, held in great veneration by the inhabitants of the country. Here the ſtones, taken out of Jordan, were pitched; and the people commanded to inform their children of the reaſon for their being placed there, that they might not be ignorant of the amazing miracle that God was pleaſed to work there for his people.

Notes on the Fifth Chapter.

Ver. 1 *It came to paſs, when all the kings of the Amorites,* &c.] The kings in the neighbourhood ſeem to have been under no manner of apprehenſion from an invaſion from the other ſide of Jordan. The depth of the river, eſpecially at the time of its overflowing, was, they thought, a ſufficient barrier, againſt all their enemies. They were therefore ſtruck with terror and aſtoniſhment at hearing that the Iſraelites had paſſed the river; eſpecially when they underſtood that this paſſage was performed in a miraculous manner: for if the very waters of Jordan fled from the face of Jehovah, much more might they expect, that all human oppoſition would be vain.

2 *Make thee ſharp knives, and circumciſe again the children of Iſrael.*] Theſe knives were *knives of flints*, as the marginal notes call them. While the Iſraelites ſojourned in the wilderneſs, there are ſeveral reaſons that might oblige them to omit circumciſion, until they arrived in the Promiſed Land, when they came to renew the ordinance of the paſſover, and, previous to that were all to be circumciſed. *Patrick.*

9 *This day have I rolled away the reproach of Egypt from off you.*] By the reproach of Egypt, is meant uncircumciſion, with which the Iſraelites were wont to upbraid other people, and particularly the Egyptians.



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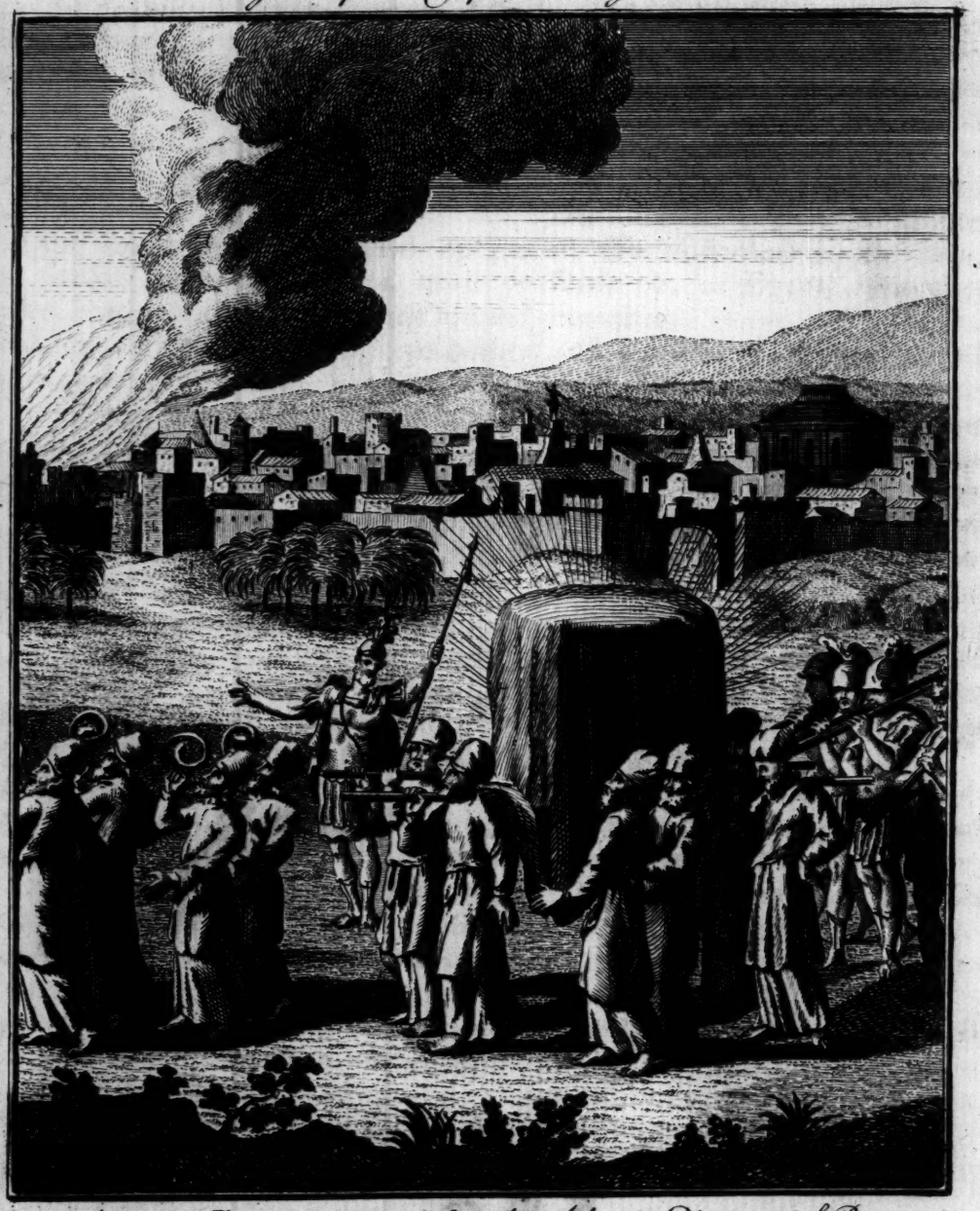

And seven Priests shall bear before the Ark seven Trumpets of Rams-horns: and the seventh day ye shall compass the City seven times, and the Priests shall blow with the Trumpets. — Joshua Chap. VI. Ve. 4.

11 And they did eat of the old corn of the land on the morrow after the paſſover, unleavened cakes, and parched *corn* in the ſelf-ſame day.

12 And the manna ceaſed on the morrow after they had eaten of the old corn of the land; neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to paſs when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood a man over againſt him with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

14 And he ſaid, Nay; but *as* captain of the hoſt of the LORD am I now come. And Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

15 And the captain of the LORD's hoſt ſaid unto Joſhua, Looſe thy ſhoe from off thy foot: for the place whereon thou ſtandeſt *is* holy. And Joſhua did ſo.

CHAP. VI.

1 *Jericho is ſhut up.* 20 *The walls fall down.* 22 *Rahab is ſaved.* 26 *The builder of Jericho is curſed.*

NOW Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael: none went out, and none came in.

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſs the city, all ye men of war, *and* go round about the city once. Thus ſhalt thou do ſix days.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns: and the ſeventh day ye ſhall compaſs the city ſeven times, and the prieſts ſhall blow with the trumpets.

5 And it ſhall come to paſs that when they make a long *blaſt* with the ram's horn, *and* when ye hear the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down flat, and the people ſhall aſcend up every man ſtraight before him.

6 And Joſhua the ſon of Nun called the prieſts, and ſaid unto them, Take up the ark of the covenant, and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD.

7 And he ſaid unto the people, Paſs on, and compaſs the city, and let him that is armed paſs on before the ark of the LORD.

8 And it came to paſs when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rams horns paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before the prieſts that blew with the trumpets, and the rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

10 And Joſhua had commanded the people,

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11 *They did eat of the old corn of the land.*] Which the people of the country had left in their barns, when they fled into Jericho, and other ſtrong holds.

13 *There ſtood a man over againſt him, with his ſword drawn in his hand.*] Who this perſon was that appeared to Joſhua is not agreed among commentators: though there are ſeveral reaſons to think he was a divine, and not a created being. For, firſt, he calls himſelf *the captain of the Lord's hoſt*, an appellation by which God himſelf is frequently called in ſcripture. Secondly, Joſhua's calling him Jehovah or Lord, a name which neither Joſhua ſhould have given, nor he accepted, had he been only an angel. Thirdly, his falling down and worſhipping him, which he durſt not have done, ſince God alone is to be adored, nor would the other have permitted, but rather reproved him, as we find the angel did St. John, Rev. xxii. 9. Theſe reaſons ſeem to evidence the divinity of his perſon: for, inſtead of reproving him for doing him too much honour, we find him commanding him to *looſe his ſhoes from his feet*, inſiſting on the high acknowledgment of a Divine Preſence, then in uſe among the nations of the Eaſt. Hence the Rabbins acknowledge, that this was no other than that Being whom all the angels of heaven worſhip. *Joh. à Coch.* vol. III. diſſert. 2.

Notes on the Sixth Chapter.

Ver. 1 *Now Jericho was ſtraitly ſhut up, becauſe of the children of Iſrael.*] God, intending to ſhew the Iſraelites that the conqueſt of Canaan was to be aſcribed to him, and not to human power, ordered Joſhua not to attack the city, but compaſs it about ſeven days, when the walls ſhould fall down flat, and open a paſſage for the Iſraelites to enter the city.

4 *Trumpets of rams horns.*] *Trumpets of Jobel*, i. e. ſuch as they uſed to blow withal in the year of jubilee. By the miraculous fall of the walls of Jericho on the ſeventh day, God taught the Iſraelites, whoſe manna had failed but a few days before, what regard they ought to pay to the ſabbath, now that they were come into a land, where they could be ſupported every day of the week, without any miraculous aſſiſtance from heaven. *Wotton's Miſc. Diſt.*

17 *The*

saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp. So they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be accursed, *even* it and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

18 And ye in any wise keep *your selves* from the accursed thing, lest ye make *your selves* accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver and gold and vessels of brass and iron *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 ¶ So the people shouted when *the priests* blew with the trumpets. And it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her kindred, and left them without the camp of Israel.

24 And they burned the city with fire, and all that *was* therein: only the silver and the gold, and the vessels of brass and of iron they put into the treasury of the house of the Lord.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel, *even* unto this day: because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua abjured *them* at that time, saying, Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.

CHAP. VII.

1 *The Israelites smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.*

17 *The city shall be accursed.*] The margin and Septuagint have it, *The city shall be devoted*, &c.---And so ver. 18. Sept.---*Keep yourselves from what is devoted, lest you being greedy to take of the devoted thing, do make the camp of Israel a curse, and undo yourselves.*

26 *Cursed be the man before the Lord*, &c.] Notwithstanding this anathema, Hiel, in the reign of Ahab, on account of the beauty of its situation, rebuilt Jericho, 1 Kings, xvi. 34. and afterwards no scruple was made of inhabiting it; for it afterwards became famous upon many accounts. Here the prophet Elisha sweetened the waters of the spring that supplied it and the neighbouring country: here Herod built a sumptuous palace; and here the Great Redeemer of mankind wrought several mirales. *Universal History.*

He shall lay the foundation in his first-born, &c.] When he lays the foundation he shall lose his first-born, and his youngest son when he sets up the gates of it, 1 Kings, xvi. 34.

Notes

16 *Achan is taken by lot.* 19 *His confeſſion.* 22 *He and all he hath are deſtroyed in the valley of Achor.*

BUT the children of Iſrael committed a treſpaſs in the accurſed thing. For Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to Ai, which *is* beſide Beth-aven, on the eaſt ſide of Bethel, and ſpake unto them, ſaying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him, Let not all the people go up; but let about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men: and they fled before the men of Ai.

5 And the men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate *even* unto Shebarim, and ſmote them in the going down. Wherefore the hearts of the people melted and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O LORD God, wherefore haſt thou at all brought this people over Jordan to deliver us into the hand of the Amorites, to deſtroy us? would to God we had been content, and dwelt on the other ſide Jordan.

8 O Lord, what ſhall I ſay, when Iſrael turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land ſhall hear *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD ſaid unto Joſhua, Get thee up; wherefore lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put *it* even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, except ye deſtroy the accurſed from amongſt you.

13 Up, ſanctify the people, and ſay, Sanctify your ſelves againſt to-morrow: for thus ſaith the LORD God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, until ye take away the acurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be *that* the tribe which the LORD taketh ſhall come according to the families *thereof*; and the family which the LORD ſhall take, ſhall come by houſholds; and the houſhold which the LORD ſhall take ſhall come man by man:

15 And it ſhall be, *that* he that is taken with the accurſed thing ſhall be burnt with fire, he and all that he hath; becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes; and the tribe of Judah was taken:

Notes on the Seventh Chapter.

Ver. 1 *The children of Iſrael committed a treſpaſs in the accurſed thing*, &c.] Before the taking of Jericho, Joſhua had cautioned the people not to ſpare any thing that was in it; but notwithſtanding this ſtrict charge againſt reſerving whatſoever was either *devoted* to general deſtruction, or conſecrated to the Lord, Achan took ſome of the rich plunder, and hid it in his tent. *Stackhouſe.*

5 *The men of Ai ſmote of them about thirty and ſix men.*] Ai was a ſmall city about twelve miles diſtant from Jericho, neither populous nor well defended, and therefore a ſmall detachment was thought ſufficient to reduce it; but, contrary to their expectation, the inhabitants of the place ſallied out upon them, and having ſlain ſome few, put the reſt to flight, and purſued them as far as their own camp. This defeat, how ſmall ſoever, ſtruck ſuch a damp on the ſpirits of the people, that they almoſt abandoned themſelves to deſpair. *Stackhouſe.*

16 *Joſhua roſe up early in the morning, and brought Iſrael by their tribes*, &c.] Commentators are not agreed with regard to the

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houſhold man by man; and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the LORD God of Iſrael, and make confeſſion to him; and tell me now what thou haſt done; hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the LORD God of Iſrael, and thus and thus I have done.

21 When I ſaw among the ſpoils a goodly Babyloniſh garment, and two hundred ſhekels of ſilver, and a wedge of gold of fifty ſhekels weight, then I coveted them, and took them; and behold, they *are* hid in the earth in the midſt of my tent, and the ſilver under it.

22 ¶ So Joſhua ſent meſſengers, and they ran unto the tent; and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and laid them out before the LORD.

24 And Joſhua and all Iſrael with him took Achan the ſon of Zerah, and the ſilver, and the garment, and the wedge of gold, and his ſons, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall trouble thee this day. And all Iſrael ſtoned them with ſtones, and burned them with fire, after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day. So the LORD turned from the fierceneſs of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

CHAP. VIII.

1 *God encourageth Joſhua.* 3 *The ſtratagem whereby Ai was taken.* 30 *Joſhua buildeth an altar,* 32 *writeth the law on ſtones,* 33 *propoundeth bleſſings and curſings.*

AND the LORD ſaid unto Joſhua, Fear not, neither be thou diſmayed: take all the people of war with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ſhalt do to Ai and her king, as thou didſt unto Jericho and her king: only the ſpoil thereof and the cattle thereof ſhall ye take for a prey unto your ſelves. Lay thee an ambuſh for the city behind it.

3 ¶ So Joſhua aroſe and all the people of war, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them ſaying, Behold, ye ſhall lie in wait againſt the city, *even* behind the city: go not very far from the city, but be ye all ready.

5 And I, and all the people that *are* with me, will approach into the city: and it ſhall come to paſs when they come out againſt us, as at the firſt, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city: for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

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the manner taken by Joſhua for diſcovering the guilty perſon: the Jews tell us, that in the caſe of Achan, the people of every tribe were made to paſs before the ark, and that the high-prieſt was directed by the Urim to pitch upon the right tribe, family, &c. *Univerſal Hiſt.*

21 *A goodly Babyloniſh garment.*] In the original, this robe is called *a garment of Shinar*, i. e. of Babylon. The richneſs and beauty of it is thought to have conſiſted more in the colour than in the ſtuff; and is ſuppoſed to have been of ſcarlet, a colour highly eſteemed among the ancients. *Stackhouſe.*

24 *The valley of Achor.*] That is, the valley of trouble.

25 *And all Iſrael ſtoned him with ſtones,* &c.] The puniſhment appointed for thoſe who were guilty of ſacrilege, was to be burnt with fire; but as the text ſays, they were previouſly ſtoned.

26 *They raiſed over him a great heap of ſtones.*] Dr. Shaw ſays, that it is cuſtomary, at this day, for the Arabs to throw ſtones over thoſe that are murdered, whenever they paſs by them.

Notes on the Eighth Chapter.

Ver. 1 *The Lord ſaid unto Joſhua, Fear not,* &c.] God would not deſtroy Ai by a miracle, as he had done Jericho, becauſe the people were now to appear formidable to other nations, both on account of their courage and policy.

17 *There*

7 Then ye ſhall raiſe up from the ambuſh, and ſeize upon the city: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the city, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 Joſhua therefore ſent them forth: and they were to lie in ambuſh, and abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night among the people.

10 And Joſhua roſe up early in the morning, and numbered the people, and went up, he and the elders of Iſrael, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide of the city.

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and their liers in wait on the weſt of the city, Joſhua went that night into the midſt of the valley.

14 And it came to paſs when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people, at a time appointed, before the plain: but he wiſt not that *there were* liers in ambuſh againſt him behind the city.

15 And Joſhua and all Iſrael made as if they were beaten before them, and fled by the way of the wilderneſs.

16 And all the people that *were* in Ai were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, Stretch out the ſpear that *is* in thy hand towards Ai, for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand toward the city.

19 And the ambuſh aroſe quickly out of their place, and they ran as ſoon as he had ſtretched out his hand: and they entered into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai looked behind them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderneſs turned back upon the purſuers.

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the other iſſued out of the city againſt them: ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they let none of them remain or eſcape.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſs, when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſs wherein they chaſed them, and when they were all fallen on the edge of the ſword, until they were conſumed, that all the Iſraelites returned unto Ai, and ſmote it with the edge of the ſword.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back wherewith he ſtretched out the ſpear, until he had utterly deſtroyed all the inhabitants of Ai.

27 Only the cattle and the ſpoil of that city Iſrael took for a prey unto themſelves, according unto the word of the LORD which he commanded Joſhua.

17 *There was not a man left in Beth-el.*] *Beth-el* is not mentioned in the Greek verſion, nor can we reaſonably think it was in the original Hebrew: for had the men of Beth-el purſued, as well as the men of Ai, it would have been ſaid, that they left the cities, and not the city, open. *Pilkington's Remarks.*

28 And Joſhua burnt Ai, and made it an heap for ever, *even* a deſolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide. And as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree, and caſt it at the entring of the gate of the city, and raiſe thereon a great heap of ſtones, *that remaineth* unto this day.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the book of the law of Moſes, an altar of whole ſtones, over which no man had lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

32 ¶ And he wrote there upon the ſtones a copy of the law of Moſes, which he wrote in the preſence of the children of Iſrael.

33 ¶ And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger as he that was born among them; half of them over againſt mount Gerizim, and half of them over againſt mount Ebal; as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſs the people of Iſrael.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moſes commanded which Joſhua read not before all the congregation of Iſrael, with the women, and the little ones, and the ſtrangers that were converſant among them.

CHAP. IX.

1 *The kings combine againſt Iſrael.* 3 *The Gibeonites obtaining a league by craft,* 16 *are condemned to perpetual bondage.*

AND it came to paſs, when all the kings which *were* on this ſide Jordan, in the hills, and in the valleys, and in all the coaſts of the great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite, heard *thereof*;

2 That they gathered themſelves together to fight with Joſhua and with Iſrael, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambaſſadors, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and bound up,

5 And old ſhoes and clouted upon their feet, and old garments upon them; and all the bread of their proviſion was dry *and* mouldy.

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30 *Then Joſhua built an altar—in mount Ebal.*] Mr. Kennicott ſuppoſes this paſſage, as well as Deut. xxvii. 4. to have been corrupted by the Jews: the Samaritan Chronicon, inſtead of *Ebal* reads *Gerizim*. See note on Deut. xxviii. 4. and Kennicott's Diſſert. vol. II. p. 72, &c.

34 *Joſhua read all the words of the law.*] i. e. The ten commandments. See note on Deut. xxvii. 3.

Notes on the Ninth Chapter.

Ver. 1 *It came to paſs, when all the kings,* &c.] The great ſucceſs of Joſhua againſt the two towns of Jericho and Ai, and the terrible ſlaughter he had made among their inhabitants, had ſo alarmed the kings on that ſide Jordan, that they entered into a league for their mutual defence, and determined to fight the Iſraelites with their united forces. But the Gibeonites foreſeeing the impending deſtruction, had recourſe to a ſtratagem to make peace with Iſrael; whereby they ſaved their lives, and delivered their country from the miſeries of war. *Stackhouſe.*

Over againſt Lebanon.] Dr. Wall obſerves, that there are at leaſt an hundred texts where the adverb which is tranſlated in the Bible *over againſt*, ſhould be rendered, *nigh to.*

3, &c. *And when the inhabitants of Gibeon heard,* &c.] It is a queſtion among caſuiſts, whether the Gibeonites could, with a good conſcience, pretend that they were foreigners, and tell a lie to ſave their lives? Puffendorff thinks them not blameable; but his opinion ſeems erroneous. Had the Iſraelites indeed been only a company of banditti, who were carying blood and deſolation into countries where they had no right; or had the Gibeonites been ignorant, that a miraculous Providence conducted thoſe conquerors; the fraud, which they here practiſed, might have been deemed innocent: for there is no law that obliges us, under the pretence of ſincerity, to ſubmit to ſuch incendiaries, as are for ſetting fire to our cities, and putting us and our families to the ſword. But the caſe of the Gibeonites was particular: the idea which they had conceived of the God of Iſrael, ſhould have put them upon ſome other expedient, than that of lying and deceit. They ſhould have enquired (as far as the obſcure circumſtances they were under would permit them) into the cauſe of God's ſeverity againſt them: they ſhould have acknowledged that it was their grievous ſins, which drew down his heavy judgments upon their nation; and after they had repented thereof, they ſhould have left the reſt to Providence, not doubting but that he, who had changed the very courſe of nature to puniſh the guilty, would alſo find out ſome means to ſave the penitent. *Saurin's Diſſert.*

13 *Theſe*

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a far country: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the Hivites, Peradventure ye dwell among us; and how ſhall we make a league with you?

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very far country thy ſervants are come, becauſe of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

10 And all that he did to the two kings of the Amorites that *were* beyond Jordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *dwelt* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our country ſpake to us, ſaying, Take victuals with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

12 This our bread we took hot *for* our proviſion out of our houſes on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy:

13 And theſe bottles of wine which we filled *were* new; and behold they be rent: and theſe our garments and our ſhoes are become old by reaſon of the very long journey.

14 And the men took of their victuals, and aſked not *counſel* at the mouth of the LORD.

15 And Joſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 ¶ And it came to paſs at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael. And all the congregation murmured againſt the princes.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the oath which we ſware unto them.

21 And the princes ſaid unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation: as the princes had promiſed them.

22 And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall none of you be freed from being bondmen, and hewers of wood, and drawers of water for the houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood and drawers of water for the congre-

13 *Theſe bottles of wine,---behold, they be rent.*] Theſe bottles were made of leather, in which they then kept their wine: leather bottles, or ſkins, are ſtill uſed in many countries.

15 *Joſhua made peace with them, and made a league with them, to let them live.*] Is has been debated whether this league was lawful and obligatory, becauſe it was contrary to a poſitive law of God, by which the Iſraelites were enjoined to make no peace with the inhabitants of Canaan. But this law ſeems to admit of ſome exception, the true intention of it being to preſerve the children of Iſrael from being tainted with idolatry, and other abominations, by cohabiting with them; therefore, when that objection was removed, if they were willing to relinquiſh their idolatry, and other crimes, and embrace the true religion, they might be ſpared.

25 *Now ye are curſed.*] Devoted to a ſervile ſtate of life.

gation, and for the altar of the LORD, even unto this day, in the place which he ſhould chooſe.

CHAP. X.

1 Five kings war againſt Gibeon. 6 Joſhua reſcueth it. 12 The ſun and moon ſtand ſtill at the word of Joſhua.

NOW it came to paſs, when Adoni-zedeck king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it: as he had done to Jericho and her king, ſo he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great city, as one of the royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedeck king of Jeruſalem ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp of Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 And the LORD ſaid unto Joſhua, Fear them not; for I have delivered them into thine hands; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they* were more which died with hailſtones than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, Sun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed, until the people had avenged themſelves upon their enemies. *Is* not this written in the book of Jaſher? ſo the ſun ſtood ſtill in the

Notes on the Tenth Chapter.

Ver. 1 *When Adoni-zedek king of Jeruſalem heard how Joſhua had taken Ai,* &c.] This king ſeems to have been the moſt potent prince in Canaan, and, if we were to judge from his name, famous for juſtice and virtue, Adoni-zedek literally ſignifying *prince of righteouſneſs.* This city, in the time of Abraham, was called Salem, and ſeems to have held the ſame name till the Iſraelites came into the land of Canaan, when they called it Jeruſalem. *Patrick.*

2 *Gibeon was a great city, as one of the royal cities.*] Gibeon had ſeveral cities depending on it, as the royal cities had; but was governed by elders. therefore not a royal city. *Patrick.*

All the men thereof were mighty.] Were eſteemed for their valour.

10 *The Lord diſcomfited them.*] The ſuddenneſs of the attack doubtleſs put them into great confuſion: beſides, God ſtruck them with ſuch terror, that made them ſeek ſafety by flight. *Patrick.*

Beth-horon.] This city was not in being when the event happened; but was built a little before this book was written. It ſeems to have taken it name from the miraculous ſtorm mentioned ver. 11. the word ſignifying *the houſe* or *place of fury.* Patrick.

Azekah, and Makkedah.] Afterwards two cities in the tribe of Judah, ſouth of Gibeon, whereas Beth-horon lay to the north of it, xv. 35, 41. *Patrick.*

11 *The Lord caſt down great ſtones from heaven upon them.*] i. e. A ſhower of hail, the ſtones of which were of an enormous ſize; as is plain from what follows, *They were more which died with hail-ſtones, than they whom the children of Iſrael ſlew with the ſword.*

12 *Sun, ſtand thou ſtill upon Gibeon.*] That the Almighty ſhould ſtop the courſe of nature, and ſuſpend the revolution of the earth about its axis in order to give the people an opportunity of obtaining a complete victory over their enemies, is very amazing. But it ſhould be remembered, that it was the work of that Omnipotent Being who firſt created the beautiful ſyſtem of the univerſe, and that all nature is under his immediate direction.

The

Engraved for the Complete Family Bible.

And the Sun stood still, and the Moon stayed, untill the People had avenged themselves upon their Enemies.

Jos. x. 13.

5 MA 56

midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that, before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Iſrael.

15 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them:

19 And ſtay ye not, *but* purſue after your enemies, and ſmite the hindmoſt of them; ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſs when they had brought out thoſe five kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees; and they were hanging upon the trees until the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the cave's mouth, *which remain* until this very day.

28 And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah; and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael; and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein; he let none remain in it: but did unto the king thereof as he did unto the king of Jericho.

31 And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh; and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had done to Libnah.

33 Then Horam king of Gezer came up to

The book of Joſhua?] It is doubted whether there ever was ſuch a book: in the marginal tranſlation it is, *the book of the upright.*

The ſun ſtood ſtill in the midſt of heaven.] The ſun appeared fixed in the ſame point of the heavens, as it did when Joſhua ſpake the foregoing words. *Patrick.*

Haſted not to go down about a whole day.] It may be better tranſlated, *and haſted not to go down a whole day.* Patrick.

14 *For the Lord fought for Iſrael.*] He attacked them with the artillery of heaven, ſtopped the ſun's courſe that the Iſraelites might have light ſufficient to finiſh the conqueſt, and defend them from the ſtorm which fell upon their enemies.

16 *In a cave at Makkedah.*] It ſhould have been rendered, *in a cave near Makkedah*; for that city was not yet taken.

help Lachiſh; and Joſhua ſmote him and his people, until he had left him none remaining.

34 And from Lachiſh Joſhua paſſed unto Eglon, and all Iſrael with him; and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron; and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein; he left none remaining, according to all that he had done to Eglon: but deſtroyed it utterly, and all the ſouls that *were* therein.

38 And Joſhua returned, and all Iſrael with him, to Debir; and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof; and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein; he left none remaining as he had done to Hebron, ſo he did to Debir, and to the king thereof; as he had done alſo to Libnah, and her king.

40 So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael commanded.

41 And Joſhua ſmote them from Kadeſh-barnea even unto Gaza, and all the country of Goſhen, even unto Gibeon.

42 And all theſe kings and their land did Joſhua take at one time; becauſe the LORD God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken, and burned.* 21 *The Anakims cut off.*

AND it came to paſs, when Jabin king of Hazor had heard *theſe things*, that he ſent to Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

2 And to the kings that *were* on the north of the mountains, and of the plains ſouth of Cinneroth, and in the valley, and in the borders of Dor on the weſt;

3 *And to* the Canaanite on the eaſt and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

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40 *Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings.*] He ſubdued the whole country in thoſe parts.

41 *Kadeſh-barnea, unto Gaza.*] Kadeſh-barnea lay in the ſouth of Canaan, and Gaza was a city of the Philiſtines.

The country of Goſhen.] Was ſituated on the ſouth of Canaan, and called Goſhen from its excellent paſtures. See note on Gen. xlvi. 34.

Notes on the Eleventh Chapter.

Ver. 1 *It came to paſs when Jabin king of Hazor*—] Hazor was the metropolis of the northern parts of Canaan, it fell to the ſhare of the tribe of Naphtali. Jabin was the name of the king of the Canaanites in that part of the country in latter times, and reigned in this very city, Judg. iv. 2.

King of Madon.] This place is mentioned no where elſe in ſcripture, but doubtleſs was ſubject to Hazor.

Shimron.] A place afterwards in the tribe of Zebulun.

Achſhaph.] A place of the tribe of Aſher.

2 *The kings that were on the north of the mountain.*] Who dwelt in the mountainous country near Lebanon.

The plains ſouth of Cinneroth.] In the flat country, which lay ſouth of the lake, afterwards called Geneſareth.

In the valley.] The pleaſant country betweeen mount Hermon and Gilboa, called the valley of Jezreel.

3 *Amorite, Hittite, Perizzite.*] There were other Amorites ſcattered up and down the country, beſides thoſe above-mentioned, who were now aſſembled together by Jabin, in order to compoſe a very powerful army.

The Jebuſite in the mountains.] About Jeruſalem, where they kept a ſtrong hold till the days of David.

Hermon.] A famous mountain in the north-eaſt part of Canaan.

Mizpeh.] There were ſeveral cities of this name; but that in or near the tribe of Manaſſeh ſeems to be here intended.

4 *They and all their hoſts*, &c.] Their whole army, according to Joſephus, amounted to near three hundred thouſand foot, ten thouſand horſe, and two thouſand chariots; and to oppoſe theſe, the Iſraelites had only foot, God having forbid the uſes of horſes, leſt a traffick into Egypt for them ſhould prove a ſnare to them in idolatry. *Stackhouſe.*

With chariots very many.] Theſe chariots made a terrible ſlaughter

5 And when all these kings were met together, they came and pitched together at the waters of Merom to fight against Israel.

6 And the LORD said unto Joshua, Be not afraid because of them; for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burned their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not any left to breathe: and he burned Hazor with fire.

12 And all the cities of those kings and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor, only; *that* did Joshua burn.

14 And all the spoil of these cities and the cattle the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south-country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the

slaughter among an army of foot: this was the form of them. "The beam to which the horses were fastened was armed with iron points, which projected forwards: the yokes of the horses had two sharp falchions of three cubits in length. The axle-trees had fixed to them two iron spits, with scythes at their extremities; the spokes of the wheels were armed with javelins, and the very fellows with scythes, which tore every thing they met with to pieces. The axle-tree was of a greater length, and the wheels stronger than ordinary, that they might be the more able to resist a shock, and the chariot less liable to be overturned." The charioteer, who was wholly covered with armour, sat in a kind of tower made of very solid wood, about breast high; and sometimes men well armed were put into the chariot, and fought from thence with darts and arrows. So that these machines must have made a dreadful slaughter among the enemies troops. See note in *Stackhouse*.

5 *The waters of Merom.*] These waters are supposed to be the lake of *Semechon*, which lies between the head of the river Jordan, and the lake Genesareth; for it is agreed on all hands, that Hazor, where Jabin reigned, was situated on that lake.

6 *Hough their horses.*] Cut their hamstrings, and render them useless.

8 *Unto great Zidon.*] A large and famous city in those days, built by the eldest son of Canaan, from whom it had its name. It lay on the sea-coast in the north-west part of Canaan. *Pat.*

16 *The mountain of Israel.*] Most probably was Beth-el, where God appeared to Jacob when he went to Padan-aram, and promised to give him this land, Gen. xxviii. 12, 13. Here he dwelt by God's direction, after he returned from serving Laban; and God again appeared to him there, renewed his promise, and changed his name from Jacob to Israel, Gen. xxxv.

21 *Cut off the Anakims from the mountains.*] The Anakims were

mountains of Iſrael: Joſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: only in Gaza, in Gath, and in Aſhdod there remained.

23 So Joſhua took the whole land, according to all that the LORD ſaid unto Moſes; and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes. And the land reſted from war.

CHAP. XII.

1 *The two kings whoſe countries Moſes took and diſpoſed of.* 7 *The one and thirty kings on the other ſide Jordan which Joſhua ſmote.*

NOW theſe *are* the kings of the land which the children of Iſrael ſmote, and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun; from the river Arnon unto mount Hermon, and all the plain on the eaſt.

2 Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth; and from the ſouth, under Aſhdoth-piſgah:

4 And on the coaſt of Og king of Baſhan, *which was* of the remnant of the giants, that dwelt at Aſhtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

6 Them did Moſes the ſervant of the LORD and the children of Iſrael ſmite: and Moſes the ſervant of the LORD gave it *for* a poſſeſſion unto the Reubenites, and the Gadites, and the half-tribe of Manaſſeh.

7 ¶ And theſe *are* the kings of the country which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir: which Joſhua gave unto the tribes of Iſrael *for* a poſſeſſion according to their diviſions;

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth-country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebuſites:

9 The king of Jericho, one; the king of Ai, which *is* beſide Beth-el, one;

10 The king of Jeruſalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachiſh, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuah, one; the king of Hepher, one;

18 The king of Aphek, one; the king of Laſharon, one;

were a gigantic people, fierce, cruel, and tyrannical. They had fixed their habitations in the mountains, and fortified themſelves there, which probably was the reaſon why Joſhua did not attack them before he had finiſhed his other conqueſts. *Patrick.*

The mountanis of Judah.] The mountainous country, which fell to the tribe of Judah, together with the three laſt-mentioned cities.

The mountains of Iſrael.] The mountainous country in the reſt of the tribes of Iſrael, whither theſe people fled for ſhelter.

22 *Gaza, Gath, and Aſhdod.*] Belonged to the Philiſtines.

Notes on the Twelfth Chapter.

Ver. 12, 14 *The king of Gezer—Hormah---Arad.*] We find no mention made of theſe kings before; theſe cities lay in the tribe of Judah.

16 *Beth-el.*] A town depending upon Ai, viii. 17.

17 *Tappuah.*] A city in the tribe of Ephraim..

Hepher.] Hepher was in the tribe of Zebulun: the land of Hepher is mentioned, 1 Kings, iv. 10.

18 *Aphek.*] There were two cities of this name, one in the tribe of Judah, the other in the tribe of Aſher; but which of them is here intended, is not determined.

Laſharon.]

19 The king of Madon, one; the king of Hazor, one;
20 The king of Shimron-meron, one; the king of Achshaph, one;
21 The king of Taanach, one; the king of Megiddo, one;
22 The king of Kedesh, one; the king of Jokneam of Carmel, one;
23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

The bounds of the land not yet conquered. 14, 33 *The Lord's sacrifices are the Levites inheritance.* 22 *Balaam is slain.*

NOW Joshua was old, *and* stricken in years; *and* the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.

2 ¶ This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,
3 From Sihor, which *is* before Egypt, even unto the borders of Ekron north-ward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:
4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:
5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon, unto the entring into Hamath.
6 All the inhabitants of the hill-*country* from Lebanon unto Misrephothmaim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

Lasharon.] This place seems to be the Sharon, so famous for its pleasant and fruitful country, Isaiah xxxiii. 9; xxxv. 2. It was situated near Lidda, Acts ix. 35.

21 *Taanach.*] This city stood in the tribe of Manasseh, on the borders of Zebulun. It belonged to the Levites; but the ancient inhabitants were not driven out of it, Judg. i. 27.

Megiddo.] This city also fell to the tribe of Manasseh, and was situated near the river Kishon; but the Canaanites were not expelled from it, Judg. i. 27.

22 *Kedesh.*] Was a city in the tribe of Naphtali.

Jokneam of Carmel.] Jokneam was situated in the tribe of Benjamin, at the foot of mount Carmel, near the river Belus, and was one of the Levitical cities. *Patrick.*

23 *Dor, in the coast of Dor.*] This city stood in the tribe of Manasseh, and had a large territory belonging to it, called by the same name. It was a royal city, one of the oldest in Phœnicia; and so strong, that the Israelites could not take it, or at least keep possession of it, when it fell to the portion of Manasseh. *Patrick.*

The king of the nations of Gilgal.] This is not that Gilgal where Joshua encamped when he came over Jordan, there being no city in that place, nor any king, except the king of Jericho: St. Jerom tells us, that in his time there was a place called Gilgal, about six miles from Antipatris, situated near the sea, and not far from Joppa. Hither, in all probability, the merchants resorted from several countries, and thence the ruler was called *the king of the nations of Gilgal.*

24 *Tirzah.*] This place seems to have been in the tribe of Ephraim, for Jeroboam, who was of that tribe, made it the royal seat, till the city of Samaria was built.

All the kings thirty and one.] It is surprizing that there should be so many kings in so small a country; but it should be remembered, that these kings were only petty princes, or lords of cities, having a few villages depending upon them, the inhabitants of which were, properly speaking, their tenants: for kingdoms were, in those early ages, very small: we find that when Cæsar invaded England, there were four kings in the county of Kent only. *Patrick.*

Notes on the Thirteenth Chapter.

Ver. 1 *Joshua was old and stricken in years.*] It is generally imagined he was near an hundred years old.

2 *Geshuri.*] A city and country in the north-east, not far from Hermon; it fell to the lot of the tribe of Manasseh.

3 *Sihor, which is before Egypt.*] Dr. Shaw says, Sihor is the same with the Nile, and may properly be said to be *before Egypt*, or *before thou enterest into it.*

Ekron north-ward.] Ekron was a famous city of the Philistines, where Beelzebub was worshipped.

The Avites.] These were a people mixed with the Philistines, being a remnant of the ancient inhabitants of this country. Some have confounded them with the Hivites; but their name is very different in the Hebrew. They also inhabited different parts of the country; for the Hivites dwelt in Hermon in the north, and the Avites in the west. *Patrick.*

4 *Mearah.*] Some translate it a *cave*, as the word signifies in the Hebrew, and do not understand it as the name of a country.

5 *Giblites.*] A people inhabiting a city called Gebal, and the country round it, which lay in the neighbourhood of Tyre and Sidon. They are mentioned as stone-cutters sent by Hiram king of Tyre to king Solomon, 1 Kings, v. 18. *Patrick.*

6 *Then will I drive out from before the children of Israel.*] This promise was conditional, and depended on the Israelites observing the laws given them by Moses; but as they did not persist in the true worship of God, great part of these places were never conquered. The Sidonians were never subdued by the Israelites; and the people of Lebanon were only tributaries in the days of David.

Divide thou it by lot unto the Israelites for an inheritance.] The inhabitants are not yet driven out; yet, since I have promised to expel them, assign all the forementioned countries to the children of Israel by lot, as the inheritance I have bestowed upon them. *Patrick.*

7 Now therefore divide this land for an inheritance unto the nine tribes and the half-tribe of Manaſſeh:

8 With whom the Reubenites and the Gadites have received their inheritance, which Moſes gave them, beyond Jordan eaſtward, *even* as Moſes the ſervant of the LORD gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah;

12 All the kingdom of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of the remnant of the giants. For theſe did Moſes ſmite, and caſt them out.

13 Nevertheleſs, the children of Iſrael expelled not the Geſhurites, nor the Maachathites; but the Geſhurites and the Maachathites dwell among the Iſraelites until this day.

14 ¶ Only unto the tribe of Levi he gave none inheritance: the ſacrifices of the LORD God of Iſrael made by fire *are* their inheritance, as he ſaid unto them.

15 And Moſes gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midſt of the river, and all the plain by Medeba;

17 Heſhbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-ſhahar in the mount of the valley,

20 And Beth-peor, and Aſhdoth-piſgah, and Beth-jeſhimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam alſo the ſon of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword, among them that were ſlain by them.

23 And the border of the children of Reuben was Jordan and the border *thereof*. This was the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heſhbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan, eaſt-ward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 And Moſes gave *inheritance* unto the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of the children of Manaſſeh by their families:

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the towns of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the children of Machir by their families.

9 *In the midſt of the river.*] The Septuagint and Vulgate read, *in the midſt of the valley*; and ſo ver. 18.

19 *In the mount of the valley.*] The Vulgate reads, *in the midſt of the valley.*

Notes

32 These *are the countries* which Moſes did diſtribute for inheritance in the plains of Moab, on the other ſide Jordan by Jericho eaſt-ward.

33 ¶ But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, as he ſaid unto them.

CHAP. XIV.

1 *The nine tribes and an half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND theſe *are the countries* which the children of Iſrael inherited in the land of Canaan, which Eleazar the prieſt and Joſhua the ſon of Nun and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

2 By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes and *for* the half-tribe.

3 For Moſes had given the inheritance of two tribes and an half-tribe on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes, Manaſſeh, and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattle and for their ſubſtance.

5 As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſon of Jephunneh the Kenezite ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes the man of God concerning me and thee in Kadeſh-barnea.

7 Forty years old *was* I when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea to eſpy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheleſs, my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have troden ſhall be thine inheritance, and thy children's for ever; becauſe thou haſt wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he ſaid, theſe forty and five years, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael wandered in the wilderneſs: and now lo, I *am* this day fourſcore and five years old.

11 As yet I *am as* ſtrong this day as I *was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for war, both to go out and to come in.

12 Now therefore give me this mountain, whereof the LORD ſpake in that day; for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if ſo be the LORD *will be* with me, then I ſhall be able to drive them out, as the LORD ſaid.

13 And Joſhua bleſſed him, and gave to Caleb the ſon of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite unto this day: becauſe that he wholly followed the LORD God of Iſrael.

15 And the name of Hebron before *was* Kirjath-arba, *which* *Arba was* a great man among the Anakims. And the land had reſt from war.

Notes on the Fourteenth Chapter.

Ver. 6 *Caleb the ſon of Jephunneh the Kenezite.*] Why he is called the Kenezite is not eaſy to ſay: perhaps becauſe ſeveral of his anceſtors were called Kenez, chap. xv. 17; Judg. i. 13.

7 *Forty years old was I when Moſes ſent me from Kadeſh-barnea,* &c.] He mentions this partly to ſhew, that Moſes took care to ſend perſons of ſome experience, capable of making pertinent obſervations on the country; and at the ſame time in their full ſtrength of body, and able to encounter with the difficulties and hardſhips they were like to meet with in their journey. *Patrick.*

I brought him word again, as it was in mine heart.] I delivered my true opinion, without fear or flattery.

11 *I am as ſtrong this day, as I was,* &c.] An evident proof that God had preſerved him, as he promiſed.

12 *Give me this mountain, whereof the Lord ſpake.*] The mountainous country where Hebron lay; which was promiſed him when he returned from ſpying the land, Numb. xiv. 24.

13 *Joſhua bleſſed him.*] He beſeeched God to proſper him in his undertaking, and gave his conſent to his enjoying the country. *Patrick.*

14 *Hebron became the inheritance of Caleb.*] God rewarded his fidelity by this ſingular gift, which he beſtowed upon him before the land was divided by lot.

CHAP. XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel's valour and reward.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the lot of the tribe of the children of Judah, by their families; *even* to the border of Edom, the wilderness of Zin south-ward *was* the uttermost part of the south-coast.

2 And their south-border was from the shore of the salt-sea, from the bay that looketh south-ward.

3 And it went out to the south-side to Maaleh-acrabbim, and passed along to Zin, and ascended up on the south-side unto Kadesh-barnea; and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

4 *From thence* it passed towards Azmon, and went out unto the river of Egypt; and the goings-out of that coast were at the sea. This shall be your south-coast.

5 And the east-border *was* the salt-sea, *even* unto the end of Jordan. And *their* border in the north-quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben.

7 And the border went up toward Debir from the valley of Achor, and so north-ward looking toward Gilgal, that *is* before the going-up to Adummim, which *is* on the south-side of the river: and the border passed toward the waters of Enshemesh, and the goings-out thereof were at En-rogel.

8 And the border went up by the valley of the son of Hinnom unto the south-side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom west-ward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron: and the border was drawn to Baalah, which *is* Kirjath jearim.

10 And the border compassed from Baalah west-ward unto mount Seir, and passed along unto the side of mount Jearim which *is* Chesalon, on the north-side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron north-ward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings-out of the border were at the sea.

12 And the west border *was* to the great sea and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

Notes on the Fifteenth Chapter.

Ver. 1 *This was the lot of the tribe of the children of Judah.*] The first lot that came up was for the tribe of Judah, that the prophecy of Jacob, with regard to the pre-eminence of that tribe among his brethren, might be kept up. *Patrick.*

By their families.] The lot was only a quantity of land for the whole tribe; unto every family of which a portion was assigned by Joshua, and those who were appointed to see that none were neglected, and that they had every one a just proportion. *Pat.*

To the border of Edom, the wilderness of Zin southward.] Edom was situated in the wilderness of Zin, and the lot of Judah extended thither.

3 *Hezron.*] This city was situated between Kadesh-barnea and Adar.

Karkaa.] This place was situated beyond Adar.

6 *Went up to the stone of Bohan the son of Reuben.*] This stone is again mentioned chap. xviii. 17. in describing the bounds of the tribe of Benjamin. It was laid here since the Israelites came into this country; but by whom, or for what reason, is not known. Probably Bohan performed some famous exploit in this place, or was buried here, being one of those that came over Jordan to assist their brethren in the conquest of Canaan.

8 *The valley of the son of Hinnom.*] A valley on the east-side of Jerusalem, so delightfully shaded, that it invited them to perform their idolatrous worship there, for which it became infamous, 2 Kings, xxiii. 10; Jer. vii. 32. Hinnom, the owner of this valley, was, in all probability, some eminent person in ancient times; for it is sometimes called *the valley of the children of Hinnom*, and consequently was enjoyed by his posterity. *Pat.*

The south-side of the Jebusite.] i. e. the city of the Jebusite.

The same is Jerusalem.] This city is sometimes called Jebus, and sometimes Jebus; especially that part of it which was fortified by the Jebusites, and called mount Sion, lying on the south of Jerusalem. *Patrick.*

12 *This is the coast of the children of Judah round about, according to their families.*] i. e. Their lot was thus bounded on all sides, in the first draught of it; which being afterwards found too large, was contracted into a narrower compass, that more room might be made for the tribe of Simeon, who had part of this lot given them: some places were also taken out of it, and given to the tribes of Benjamin and Dan. *Patrick.*

13 ¶ And unto Caleb the ſon of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three ſons of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir. And the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſon of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſs, as ſhe came *unto him*, that ſhe moved him to aſk of her father a field. And ſhe lighted off *her* aſs; and Caleb ſaid unto her, What wouldeſt thou?

19 Who anſwered, Give me a bleſſing: for thou haſt given me a ſouth-land; give me alſo ſprings of water. And he gave her the upper ſprings, and the nether ſprings.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 ¶ And the uttermoſt cities of the tribe of the children of Judah toward the coaſt of Edom ſouth-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah.

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor.

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and Hormah,

31 And Ziglag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; fourteen cities with their villages;

37 Zenan, and Hadaſhah, and Migdalgad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; ſixteen cities with their villages:

42 Libnah, and Ether, and Aſhan,

43 And Jiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah; nine cities with their villages:

45 Ekron with her towns and her villages:

46 From Ekron even unto the ſea, all that *lay* near Aſhdod, with their villages:

47 Aſhdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great ſea, and the border *thereof:*

48 And in the mountains, Shamir, and Jattir, and Socoh,

14 *Caleb drove thence the three ſons of Anak.*] He drove this gigantic race from Hebron, by the aſſiſtance of the armies of Judah and Simeon, in which probably he had a chief command. *Patrick.*

19 *Thou haſt given me a ſouth land.*] That is, a dry country lying in the ſouth, being mountainous, and expoſed to the ſcorching winds that blow from the deſerts of Arabia.

Give me alſo ſprings of water.] An adjacent field, wherein were ſprings of water.

The upper ſprings, and the nether ſprings.] He generouſly gave her both the ſprings in the mountain, and thoſe in the plain; ſo that neither the eminences nor valleys might want water.

32 *All the cities are twenty and nine with their villages.*] We were before told, that the cities which fell to the lot of Judah amounted to thirty-eight; but it muſt be remembered, that nine of theſe cities, namely, Beerſheba, Moladah, Hazar-ſhual, Balah, Azem, Hormah, Ziklag, Ain, and Rimmon, were taken from Judah, and given to the tribe of Simeon; ſee xix. which nine, with the twenty-nine mentioned in the preceding verſes, make the ſum of thirty-eight. *Patrick.*

36 *Fourteen cities,* &c.] There are fifteen in all; but the two laſt ſeem to be only two diviſions of the ſame city.

49 And Dannah, and Kirjath-ſannah, which *is* Debir,

50 And Anab, and Eſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eſhean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah; ten cities with their villages:

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon; ſix cities with their villages:

60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:

61 In the wilderneſs, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the city of Salt, and En-gedi; ſix cities with their villages.

63 ¶ As for the Jebuſites the inhabitants of Jeruſalem, the children of Judah could not drive them out: but the Jebuſites dwell with the children of Judah at Jeruſalem unto this day,

CHAP. XVI.

1 *The general borders of the ſons of Joſeph.*
5 *The border of the inheritance of Ephraim.*
10 *The Canaanites not conquered.*

AND the lot of the children of Joſeph fell from Jordan by Jericho, unto the water of Jericho on the eaſt, to the wilderneſs that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and paſſeth along unto the borders of Archi to Ataroth,

3 And goeth down weſt-ward to the coaſt of Japhleti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings-out thereof are at the ſea.

4 So the children of Joſeph, Manaſſeh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the eaſt-ſide was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethath on the north-ſide; and the border went about eaſtward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah to Ataroth and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah weſtward unto the river Kanah: and the goings-out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

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55 *Maon, Carmel,* &c.] Here we have an account of ten cities and their villages, two of which lay near together, namely, Maon and Carmel; for Nabal dwelt in the former, and had large poſſeſſions in the latter, 1 Sam. xxv. 2. There was another Maon in the deſerts of Jeſhimon, and another Carmel; for this is not the place where Elijah ſlew the prophets of Baal, 1 Kings, xviii.

60 *Kirjath-baal,* &c.] Here the Septuagint has eleven cities which are entirely omitted in the Hebrew, viz. Theco, and Ephrata (this is Bethlehem) and Phagor, and Etan, and Kulon, and Tatam, and Thobes, and Carem, and Galem, and Thetre, and Manocho: *eleven cities with their villages:* and Kirjath-baal, &c. Dr. Wall obſerves, theſe cities were doubtleſs in the Hebrew copy of the LXX. and St. Jerom thinks, they may have been omitted by the antient Jews, out of malice to Chriſtianity; becauſe Bethlehem-Ephratah (the place of Chriſt's nativity) is one of theſe cities. *Kennicott.*

62 *The city of Salt.*] Some take this to be Zoar, the little city into which Lot eſcaped, at the deſtruction of Sodom; called the city of Salt, either becauſe it ſtood near the Salt-ſea, or becauſe Lot's wife was, in its neighbourhood, turned into a pillar of ſalt. *Patrick.*

Notes on the Sixteenth Chapter.

Ver. 1 *The lot of the children of Joſeph.*] That is, of the tribe of Ephraim, and that half of the tribe of Manaſſeh which had as yet received no inheritance. The Divine Providence is here very remarkable in ordering their lot to fall next to that of Judah; for as he had the prerogative of being made the chief of all Jacob's children, ſo his deſcendants are conſidered before any other tribe, Judah excepted, from whom the Great Meſſiah was to deſcend. *Patrick.*

2 *From Beth-el to Luz.*] Beth-el was the place where Jacob had the divine viſion, mentioned Gen. xxviii. It was ſo very near Luz, that afterwards they became one city. *Patrick.*

3 *Japhleti.*] This country lay near the Mediterranean-ſea, but the particular ſpot is unknown.

Gezer.] This was one of the Levitical cities in the tribe of Ephraim, and probably the ſame with that called by Joſephus Gazara.

Notes

9 And the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 ¶ And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

1 *The lot of Manaſſeh.* 7 *His coaſt.* 12 *The Canaanites not driven out.* 14 *The children of Joſeph obtain another lot.*

THere was alſo a lot for the tribe of Manaſſeh; for he *was* the firſt-born of Joſeph; *to wit*, for Machir the firſt-born of Manaſſeh the father of Gilead. Becauſe he was a man of war, therefore he had Gilead and Baſhan.

2 There was alſo *a lot* for the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

3 But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſeh's ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethath, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the river Kanah, ſouth-ward of the river. Theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the ſea.

10 South-ward *it was* Ephraim's, and north-ward *it was* Manaſſeh's, and the ſea is his border: and they met together in Aſher on the north, and in Iſſachar on the eaſt.

11 And Manaſſeh had in Iſſachar and in Aſher Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet the children of Manaſſeh could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath bleſſed me hitherto?

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thy ſelf there in the

Notes on the Seventeenth Chapter.

Ver. 1 *There was alſo a lot for the tribe of Manaſſeh.*] That is, for the half tribe of it, which had yet received no inheritance.

For he was the firſt-born of Joſeph.] The particle we here render *for*, ſhould have been tranſlated *though*, and then the ſenſe will be, that the lot of Manaſſeh did not come up till after that of Ephraim, though he was the firſt-born. Hence we ſee that the words of Jacob were literally fulfilled, that Ephraim ſhould be before Manaſſeh, Gen. xlviii. 19, 20. *Patrick.*

15 *If mount Ephraim be too narrow for thee.*] If that mount, which was given thee for thy poſſeſſion, be too narrow, enlarge thy borders by taking in thoſe wood-lands inhabited by the Jebuſites.

land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Bethshean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*.

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the out-goings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAP. XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described,* 10 *and divided by lots.* 21 *The cities of Benjamin.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess the land which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts. Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you: for the priesthood of the LORD *is* their inheritance. And Gad and Reuben and half the tribe of Manasseh have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 And the lot of the tribe of the children

16 *Chariots of iron.*] That is, armed with scythes, and other cutting instruments of iron. See note on chap. xi. 4.

18 *For it is a wood, and thou shalt cut it down.*] Or, *though* it be a wood, thou shalt cut down the trees, and clear the land, that it may afford thee a commodious habitation.

Notes on the Eighteenth Chapter.

Ver. 1 *Shiloh.*] A place in the tribe of Ephraim, near Jerusalem.

2 *Seven tribes, which had not yet received their inheritance.*] No lot had been drawn for them in Gilgal. The reason perhaps was, because the tribes of the house of Joseph were not satisfied with the division begun there, which induced Joshua to stop his proceedings, till he had made a more accurate survey of the whole country: in order to which God removed him to Shiloh, which being situated near the middle of the country, the task might be more easily performed. *Patrick.*

5 *Judah shall abide in their coast, and Joseph,* &c.] Notwithstanding this new survey, the tribes were still to remain undisturbed in their possessions, unless it should be found that they had more or less land than was necessary.

10 *Joshua cast lots for them,* &c.] Masius in his Comment on Joshua observes, that as Jacob and Moses foretold the very soil and situation of every particular country, that should fall to each tribe; so on this division by lot, it accordingly came to pass. To Judah fell a country abounding with vines and pasture-grounds, Gen. xlix. 11. To Asher, one plenteous in oil, iron, and brass, Deut. xxxiii. 24. To Naphtali, one extending from the west to the south of Judea, ibid. To Benjamin, one, in which the temple was afterwards built. Zebulun and Issachar had plenty of sea-ports. Ephraim and Manasseh had a land stored with precious fruits. Simeon and Levi had no particular countries; the former having a portion with Judah, and the other being interspersed among the several tribes. Hence we cannot but acknowledge the divine inspiration in these predictions, and the divine direction in these lots.

11 *The lot of the children of Benjamin came up.*] God was pleased to order it so, that Benjamin should have the first lot of these

of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah and the children of Joſeph.

12 And their border on the north-ſide was from Jordan: and the border went up to the ſide of Jericho on the north-ſide, and went up through the mountains weſt-ward; and the goings-out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz, which *is* Beth-el, ſouth-ward; and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward; and the goings-out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah. This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going-up of Adummim, and deſcended to the ſtone of Bohan the ſon of Reuben,

18 And paſſed along toward the ſide over againſt Arabah north-ward, and went down unto Arabah:

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the out-goings of the border were at the north-bay of the ſalt-ſea at the ſouth-end of Jordan. This *was* the ſouth-coaſt.

20 And Jordan was the border of it on the eaſt-ſide. This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, which *is* Jeruſalem, Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Iſſachar,* 24 *of Aſher,* 32 *of Naphtali,* 40 *and of Dan.* 49 *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

theſe ſeven, next to the tribe of Joſeph; they two being the only ſons of Rachel, Jacob's beloved wife. *Patrick.*

24 *Gaba.*] This city was the birth-place of Saul, and thence called *Gibeah of Saul*, 1 Sam. x. 26.

Notes on the Nineteenth Chapter.

Ver. 1 *The ſecond lot came forth to Simeon, even for the tribe of the children of Simeon.*] This repetition ſeems to indicate, that though their inheritance was included in that of Judah, yet thoſe cities were not the whole that were given to this tribe, but they had another ſhare by lot. Hence one would think, that the tribe of Simeon ſhould partake of the fate of Judah and Benjamin, and be carried away captive with them: but the tribes that revolted are always called the ten tribes. *Wall.*

2 *Beer-ſheba, and Sheba.*] Rather, Beer-ſheba, which is Sheba; for they were only two names for the ſame place.

15 *Beth-*

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Aſhan; four cities and their villages:

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid eaſt-ward toward the ſun-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence paſſeth on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah;

14 And the border compaſſeth it on the north-ſide to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el:

15 And Kittah, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was *toward* Jezreel, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shihon, and Anaharath,

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez:

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh: and the out-goings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſtward, and to Shihor-libnath;

27 And turneth toward the ſun-riſing to Beth-dagon; and reacheth to Zebulun, and to the valley of Jiphthah-el, toward the north-ſide of Beth-emek, and Neiel; and goeth out to Cabul on the left hand;

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong city Tyre; and the coaſt turneth to Hoſah: and the out-goings thereof are at the ſea from the coaſt to Achzib:

30 Ummah alſo, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coaſt was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan:

34 And *then* the coaſt turneth weſt-ward to

15 *Beth-lehem.*] Was not *that* in the tribe of Judah.

29 *The ſtrong city Tyre.*] This was not the Tyre ſo famous afterwards, that city not being then built, but another not far from Sidon.

34 *Judah upon Jordan toward the ſun-riſing.*] It was not near Judah, there being ſeveral tribes between them. The meaning is, that this tribe had a communication with that of Judah, by means of the river Jordan.

Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan toward the ſun-riſing:

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and Enhazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſh-taol, and Ir-ſhemeſh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families, theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts, the children of Iſrael gave an inheritance to Joſhua the ſon of Nun among them:

50 According to the word of the LORD, they gave him the city which he aſked, *even* Timnath-ſerah in mount Ephraim: and he built the city and dwelt therein.

51 Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAP. XX.

1 *God commandeth,* 7 *and the Iſraelites appoint ſix cities of refuge.*

THE LORD alſo ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

3 That the ſlayer that killeth *any* perſon unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of thoſe cities ſhall ſtand at the entering of the gate of the city, and ſhall declare his cauſe in the ears of the elders of that city; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the avenger of blood purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.

6 And he ſhall dwell in that city until he

47 *The coaſt of the children of Dan went out too little for them.*] The Hebrew runs thus: *The coaſt of the children of Dan went out from them:* i. e. they were diſpoſſeſſed of great part of it by the Amorites, who forced them to abandon the valley, and retire to the mountains, Judg. i. 34. *Patrick.*

49 *The children of Iſrael gave an inheritance,* &c.] How conſpicuous is the modeſty of this great man! He was content to ſtay for his inheritance till all the land was divided, and to receive his portion as a gift from thoſe he had before ſettled in the promiſed land. *Patrick.*

51 *So they made an end of dividing the country.*] That is, the diviſion of the land was completed, and every tribe had their ſettlement appointed to their ſatisfaction.

Notes on the Twentieth Chapter.

Ver. 1 *The Lord ſpake unto Joſhua, ſaying.*] From the tabernacle; at the door of which he, Eleazar, and the princes, had been making a diviſion of the land. *Patrick.*

2 *Appoint out for you cities of refuge.*] It was now a proper time for putting in execution this command of Moſes, as they were now all met together to receive their reſpective portions of land.

ſtand before the congregation for judgement, *and* until the death of the high-prieſt that ſhall be in thoſe days: then ſhall the ſlayer return and come unto his own city, and unto his own houſe, unto the city from whence he fled.

7 ¶ And they appointed Kedeſh in Galilee in mount Naphtali, and Schechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.

8 And on the other ſide Jordan by Jericho eaſt-ward, they aſſigned Bezer in the wilderneſs upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth *any* perſon at unawares might flee thither, and not die by the hand of the avenger of blood, until he ſtood before the congregation.

CHAP. XXI.

1 *Eight and forty cities given by lot out of the other tribes unto the Levites.* 43 *God gave the land and reſt to the Iſraelites.*

THEN came near the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſon of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael;

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, The LORD commanded by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattle.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the LORD theſe cities and their ſuburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the reſt of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the firſt lot.

11 And they gave them the city of Arba the father of Anak, which *city is* Hebron, in the hill-*country* of Judah, with the ſuburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the ſon of Jephunneh for his poſſeſſion.

13 Thus they gave to the children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a city of refuge for the ſlayer; and Libnah with her ſuburbs,

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

7 *Kadeſh in Galilee, Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.*] Theſe three cities were all ſituated on eminences, ſo that they might be ſeen at a great diſtance; and being diſperſed in ſeveral parts of the country, every one might enjoy the benefit of one or other of them: for Kadeſh was in the north, Hebron in the ſouth, and Shechem between both. *Patrick.*

8 *Bezer in the wilderneſs—Ramoth in Gilead—and Golan in Baſhan.*] Theſe cities were aſſigned by Moſes before he died, Deut. iv. 43, but had not their privileges till now. *Patrick.*

Notes on the Twenty-firſt Chapter.

Ver. 4 *The lot came out for the families of the Kohathites.*] After the cities were appointed for the Prieſts and Levites, they were divided by lot among the ſeveral families: and the firſt lot came out for the nobleſt family of the tribe of Levi; for Moſes and Aaron were deſcended from Kohath. *Patrick.*

25 *Gath-*

15 And Holon with her ſuburbs, and Debir with her ſuburbs,
16 And Ain with her ſuburbs, and Juttah with her ſuburbs, *and* Beth-ſhemeſh with her ſuburbs; nine cities out of thoſe two tribes.
17 And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs,
18 Anathoth with her ſuburbs, and Almon with her ſuburbs; four cities.
19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.
20 And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.
21 For they gave them Shechem with her ſuburbs in mount Ephraim, *to be* a city of refuge for the ſlayer; and Gezer with her ſuburbs,
22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs; four cities.
23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,
24 Aijalon with her ſuburbs, Gathrimmon with her ſuburbs; four cities,
25 And out of the half-tribe of Manaſſeh, Taanach with her ſuburbs, and Gathrimmon with her ſuburbs; two cities.
26 All the cities *were* ten with their ſuburbs for the families of the children of Kohath that remained.
27 And unto the children of Gerſhon of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* Golan in Baſhan with her ſuburbs, *to be* a city of refuge for the ſlayer, and Beeſhterah with her ſuburbs; two cities.
28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,
29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs; four cities.
30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,
31 Helkath with her ſuburbs, and Rehob with her ſuburbs; four cities.
32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a city of refuge for the ſlayer, and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.
33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.
34 And unto the families of the children of Merari, the reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,
35 Dimnah with her ſuburbs, Nahalal with her ſuburbs; four cities.
36 And out of the tribe of Reuben, Bezer with her ſuburbs, and Jahazah with her ſuburbs.
37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs; four cities.
38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer, and Mahanaim with her ſuburbs,
39 Heſhbon with her ſuburbs, Jazer with her ſuburbs; four cities in all.
40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.
41 All the cities of the Levites within the poſſeſſion of the children of Iſrael *were* forty and eight cities with their ſuburbs.
42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.
43 ¶ And the LORD gave unto Iſrael all the

25 *Gathrimmon.*] The Hebrew ſcribe has erroneouſly ſet down two Gathrimmons: inſtead of that word here, it ſhould probably be Jebatha, as in the Septuagint.

36, 37 *Out of the tribe*, &c.] Theſe two verſes were originally entirely omitted in the Maſora; though, without them, neither the twelve cities of the Merarites in particular, nor the forty-eight Levitical cities in general, nor the ſix cities of refuge can be made up. The Jews in their late editions have inſerted theſe two verſes; and it is probable they would in more places fill up the ſenſe of ſome more texts out of the Septuagint, if that could be done without acknowledging the imperfection of the Maſora. *Wall.*

43 *The Lord gave unto Iſrael all the land which he ſware to give unto their fathers.*] He gave them a right to the whole country, which was accordingly divided among them by lot, and he put them into the actual poſſeſſion of the greateſt part of it. This was exactly conformable to his promiſe; for they not being numerous enough to people the whole country at their firſt coming into it, he never intended to expel the old inhabitants at once, but by degrees. Exod. xxiii. 29. *Patrick.*

Notes

land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them: the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſs.

CHAP. XXII.

1 *The two tribes and half ſent home.* 10 *They build an altar of teſtimony in their journey.* 11 *Contention thereupon.*

THEN Joſhua called the Reubenites, and the Gadites, and the half-tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, which Moſes the ſervant of the LORD gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law which Moſes the ſervant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul.

6 So Joſhua bleſſed them, and ſent them away: and they went unto their tents.

7 Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattle, with ſilver and with gold, and with braſs and with iron, and with very much raiment: divide the ſpoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half-tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manaſſeh built there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben and the children of Gad and the half-tribe of Manaſſeh have built an altar over againſt the land of Canaan in the borders of Jordan, at the paſſage of the children of Iſrael.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *Joſhua called the Reubenites, and the Gadites, and the half-tribe of Manaſſeh.*] The war being ended, Joſhua called the two tribes and a half, who had accompanied their brethren as auxiliaries from their poſſeſſions on the other ſide Jordan, and gave them an honourable diſmiſſion. *Patrick.*

4 *Return—unto your tents.*] He calls their houſes tents, being a common word uſed for a long time in the wilderneſs to ſignify their habitations.

8 *Return with much riches,* &c.] Take a friendly leave of your brethren; and, laden with the ſpoils you have gotten in Canaan, return to the land of your inheritance, and let thoſe who ſtayed on the other ſide Jordan, to defend your wives, your children, and your cattle, ſhare with you in the ſpoil you have taken. *Patrick.*

Joſephus, in the ſpeech which he introduces Joſhua making to the Reubenites, &c. at their parting, concludes thus: — "I "pray you, let no diſtance of place ſet limits to our friendſhip. "The interpoſition of rivers muſt never divide our affections; "for, on which bank ſoever we reſide, we are all Hebrews "ſtill. Abraham was the common father of us all, let our "abode be where it will. It was from one and the ſame God "that all our forefathers received their being, and that God we "are all to worſhip, according to the ordinances and inſtitu- "tions left us by Moſes. So long as we ſtand firm to that re- "ligion, we may be ſure of the favour and protection of that "God for our comfort: but whenever you follow after ſtrange "gods, the God of your fathers will cut you off." *Jewiſh Antiquit.* lib. 5.

10 *A great altar to ſee to.*] A large and lofty altar, that might be ſeen at a great diſtance.

12 *When*

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to war againſt them.

13 And the children of Iſrael ſent unto the children of Reuben and to the children of Gad and to the half-tribe of Manaſſeh into the land of Gilead Phinehas the ſon of Eleazar the prieſt,

14 And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael; and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben and to the children of Gad and to the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the whole congregation of the LORD, What treſpaſs *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day againſt the LORD?

17 *Is* the iniquity of Peor too little for us, from which we are not cleanſed until this day, although there was a plague in the congregation of the LORD;

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebel to day againſt the LORD, that tomorrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding if the land of your poſſeſſion *be* unclean, *then* paſs ye over unto the land of the poſſeſſion of the LORD, wherein the LORD's tabernacle dwelleth, and take poſſeſſion among us: but rebel not againſt the LORD, nor rebel againſt us, in building you an altar, beſide the altar of the LORD our God.

20 Did not Achan the ſon of Zerah commit a treſpaſs in the accurſed thing, and wrath fell on all the congregation of Iſrael? and that man periſhed not alone in his iniquity.

21 Then the children of Reuben and the children of Gad and the half-tribe of Manaſſeh anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the LORD, (ſave us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, let the LORD himſelf require *it*;

24 And if we have not *rather* done it for fear of *this* thing, ſaying, In time to come your children might ſpeak unto our children, ſaying, What have ye to do with the LORD God of Iſrael?

25 For the LORD hath made Jordan a border between us and you: ye children of Reuben, and children of Gad, ye have no part in the LORD. So ſhall your children make our children ceaſe from fearing the LORD.

26 Therefore we ſaid, Let us now prepare to build us an altar; not for burnt offering, nor for ſacrifice:

27 But *that* it *may be* a witneſs between us

12 *When the children of Iſrael heard of it*, &c.] They conſidered it as intended for ſacrifice, and conſequently that they were going to abandon the true religion, which required them to worſhip the Lord alone, and in no other place than that which he himſelf had choſen. *Patrick.*

13 *The children of Iſrael ſent unto the children of Reuben*, &c.] Their zeal did not tranſport them ſo far as to fall upon their brethren before they were convinced of the truth of their apoſtacy, and therefore they previouſly ſent a deputation to know the reaſon for their building ſuch an altar.

16 *Thus ſaith the whole congregation*, &c.] The repreſentatives of the whole people of Iſrael, in whoſe name this embaſſy was ſent.

17 *Although there was a plague in the congregation of the Lord.*] Which cut off 24,000, Numb. xxv. 9.

19 *If the land of your poſſeſſion be unclean.*] They imagined the Reubenites, &c. might think their land leſs holy for want of an altar, and ſuch a token of the Divine Preſence as there was in the tabernacle; for an opinion univerſally prevailed among the ancients, that thoſe countries wherein no place was ſet apart for the worſhip of God were unhallowed and unclean. *Pat.*

Then paſs ye over unto the land of the poſſeſſion of the Lord.] Out of zeal for God's ſervice they were deſirous rather to give up ſome of their own poſſeſſions, than have their brethren fall from their religion. *Patrick.*

22 *The Lord God of gods, the Lord God of gods.*] This repetition is intended to ſignify, that they owned no other God but him whom their forefathers worſhipped, by what name ſoever he was called.

27 *That they might do the ſervice of the Lord before him.*] Have the privilege to come and worſhip God at the tabernacle, and offer ſacrifices.

and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings and with our ſacrifices and with our peace-offerings; that your children may not ſay to our children in time to come, Ye have no part in the LORD.

28 Therefore ſaid we, that it ſhall be, when they ſhould *ſo* ſay to us, or to our generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices; but it *is* a witneſs between us and you.

29 God forbid that we ſhould rebel againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael, which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, it pleaſed them.

31 And Phinehas the ſon of Eleazar the prieſt ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* among us, becauſe ye have not committed this treſpaſs againſt the LORD: now ye have delivered the children of Iſrael out of the hand of the LORD.

32 And Phinehas the ſon of Eleazar the prieſt, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael; and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battle, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar *Ed:* for it *ſhall be* a witneſs between us that the LORD *is* God.

CHAP. XXIII.

1 *Joſhua's exhortation before his death,* 3 *by former benefits,* 5 *by promiſes,* 11 *and by threatnings.*

AND it came to paſs a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* ſtricken in age.

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age.

3 ¶ And ye have ſeen all that the LORD your God hath done unto all theſe nations becauſe of you: for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great ſea weſt-ward.

5 ¶ And the LORD your God, he ſhall expel them from before you, and drive them, from out of your ſight; and ye ſhall poſſeſs their land as the LORD your God hath promiſed unto you.

6 Be ye therefore very couragious to keep and to do all that is written in the book of the

31 *This day we perceive that the Lord is among us,* &c.] He was overjoyed when he found that the children of Reuben, &c. had not forſaken the God of their fathers.

34 *The children of Reuben, and the children of Gad, called the altar Ed.*] Inſtead of *Ed*, it ſhould be thus rendered, *called the altar, the altar of witneſs,* &c. Several MSS ſupply a word at the end of the verſe anſwering to *he*, which makes the ſenſe more emphatical, and ſhould be thus tranſlated, *The Lord* HE *is God.* Kennicott.

Notes on the Twenty-third Chapter.

Ver. 2 *Joſhua called for all Iſrael.*] Joſhua, finding the time of his death approaching, called a general aſſembly of the princes and magiſtrates, and as many of the common people as could be got together on this occaſion, and, in a very tender and affectionate manner, exhorted them, in gratitude to the Great Diſpoſer of all things, to a faithful obſervance of his laws; promiſing them all the happineſs they could wiſh, in caſe they obeyed the Lord, and denouncing the greateſt evils, if they turned their backs to his precepts. *Stackhouſe.*

I am old and ſtricken in age.] He inſinuates to them, that this, in all probability, would be the laſt time he ſhould be able to ſpeak to them, in order to engage their attention more perfectly to what he was going to ſay. He was now in the hundred and tenth year of his age. *Patrick.*

Notes

law of Moſes, that ye turn not aſide therefrom to the right hand or to the left;

7 That ye come not among theſe nations, theſe that remain amongſt you; neither make mention of the name of their gods, nor cauſe to ſwear *by them*, neither ſerve them, nor bow your ſelves unto them:

8 But cleave unto the LORD your God as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and ſtrong: but *as for* you, no man hath been able to ſtand before you unto this day.

10 One man of you ſhall chaſe a thouſand: for the LORD your God, he *it is* that fighteth for you, as he hath promiſed you.

11 ¶ Take good heed therefore unto your ſelves, that ye love the LORD your God.

12 Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* theſe nations from before you; but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your eyes, until ye periſh from off this good land which the LORD your God hath given you.

14 And behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your ſouls, that not one thing hath failed of all the good things which the LORD your God ſpake concerning you; all are come to paſs unto you, *and* not one thing hath failed thereof.

15 Therefore it ſhall come to paſs, *that* as all good things are come upon you which the LORD your God promiſed you; ſo ſhall the LORD bring upon you all evil things, until he have deſtroyed you from off this good land which the LORD your God hath given you.

16 When ye have tranſgreſſed the covenant of the LORD your God which he commanded you, and have gone and ſerved other gods, and bowed your ſelves to them; then ſhall the anger of the LORD be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 *Joſhua aſſembling the tribes,* 2 *relateth God's benefits.* 14 *He reneweth a covenant between them and God.* 29 *His death.*

AND Joſhua gathered all the tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers; and they preſented themſelves before God.

2 ¶ And Joſhua ſaid unto all the people, Thus ſaith the LORD God of Iſrael, Your fathers dwelt on the other ſide of the flood in old time, *even* Terah the father of Abraham and the father of Nachor: and they ſerved other gods.

3 And I took your father Abraham from the other ſide of the flood, and led him throughout all the land of Canaan, and multiplied his ſeed, and gave him Iſaac.

Notes on the Twenty-fourth Chapter.

Ver. 1 *And Joſhua gathered all the tribes of Iſrael,* &c.] It is likely that Joſhua, living longer than he expected when he made the foregoing ſpeech to them, called the people together once more, to give them ſome farther advice before he died. The meaning of the words ſeems clearly to be---that when the men of all the tribes were aſſembled in and around Shechem, to receive the laſt commands of their victorious leader; he called the chiefs of all the tribes to him upon Gerizim; where *they preſented themſelves before the Lord,* and offered ſacrifices on that mountain, which had been before conſecrated by the law and the altar, which Joſhua himſelf had erected there between twenty and thirty years before. *Kennicott.*

To Shechem.] Or *Sychem* (called in the New Teſtament *Sychar*) it ſtood in the narrow valley between mount Gerizim on the ſouth, and Ebal on the north; being built at the foot of the former, and is now called Naploſa. *Maundrell,* p. 59.

2 *On the other ſide of the flood.*] It ſhould be rendered, *the river,* as in the Septuagint, i. e. the river Euphrates.

In old time.] Long before they came from Ur of the Chaldees, Gen. xi. 31.

They ſerved other gods.] It is agreed on all hands, that Terah was an idolater, and lived in the country where the worſhip of images is ſuppoſed to have had its origin; even Abraham himſelf is thought to have been bred up in the ſame way of worſhip. *Patrick.*

3 *I took your father Abraham from the other ſide of the flood.*] From that idolatrous country where he was born and educated. This is mentioned as a ſingular obligation on the Iſraelites to adhere unto God, who ſingled out the father of their families, ſo many ages ſince, to be his worſhipper.

Throughout all the land of Canaan.] That is, from Charran to Shechem, (where the Iſraelites were now aſſembled) thence to Beth-el, and afterwards to the ſouth of the land of Canaan.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red-sea.

7 And when they cried unto the LORD he put darkness between you and the Egyptians, and brought the sea upon them, and covered them: and your eyes have seen what I have done in Egypt. And ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

9 Then Balak the son of Zippor king of Moab arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD; choose ye this day whom ye will serve, whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites in whose land ye dwell: but as for me and my house we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD: for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God: he *is* a jealous God; he will not forgive your transgressions, nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and

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4 *Jacob and his children went down into Egypt.*] They were forced to go down into Egypt, where they suffered a long and cruel bondage.

7 *Your eyes have seen what I have done in Egypt.*] Their elders, to whom he now speaks, were all of them present, and saw with their own eyes this great and astonishing miracle. *Patrick.*

9 *Balak the son of Zippor king of Moab, arose and warred against Israel.*] He did not actually draw out his forces to attack them, but he prepared them, with an intention to drive them from his coasts, if Balaam could have given him any hopes of success, by cursing the people. *Patrick.*

12 *I sent the hornet before you.*] See notes on Exod. xxiii. 27, 28. and Deut. vii. 20.

14 *Therefore fear the Lord.*] i. e. Worship and serve him.

15 *If it seem evil unto you to serve the Lord,* &c.] He could not conceive that it was possible for them to turn atheists, and have no God at all; and he was unwilling to suppose they would prefer any God to him, who had not only so miraculously supported and defended them, but had now given them a land *flowing with milk and honey.* Patrick.

19 *And Joshua said unto the people, Ye cannot serve the Lord.*] What can be more absurd than first to find Joshua exhorting and pressing the people *to serve the Lord,* and afterwards to find him telling them, *Ye cannot serve God?* The improper insertion of one small letter in the Hebrew makes all this contradiction. The genuine reading gives this translation; *Ye shall not cease,* or *cease not to* serve the Lord; and then the reason is most forcible and conclusive:—*Cease not to serve the Lord*; FOR *he is an holy God,* &c. *Kennicott.*

consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against your selves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us: for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to Phinehas his son which was given him in mount Ephraim.

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23 *Now therefore put away---the strange gods which are among you.*] This is a sufficient evidence that Joshua was divinely inspired; for he saw the secret affection they had to idols. There was no idol worshipped publickly; but he knew that they had gods which they worshipped secretly in their closets. *Patrick.*

25 *Joshua made a covenant with the people.*] He renewed the solemn engagement they had before entered into in the time of Moses.

26 *He took a great stone, and set it up there under an oak, that was by the sanctuary.*] Commentators have been greatly puzzled at the word here rendered *by the sanctuary*. The ark was not present; and if it had, the oak could not grow in the ark: but it might grow in or upon mount Gerizim, in or upon the *holy place* or mountain *(in sanctuario, in loco sancto)*; and there Joshua might, with great propriety, take some large stone and set it up as a witness; at the same time making this striking remark---that *the stone had heard all the words of the Lord*; i. e. all the words of the covenant between God and them; and would remain a witness to declare to all posterity the engagements that lay upon them. *Kennicott.*

29 *Joshua the son of Nun, died.*] Josephus, in his character of this great man, tells us, "That he was a man of political prudence, and endued also with a singular felicity of popular "eloquence in expressing his thoughts; brave and indefatigable "in war, and equally just and dexterous in peace; in short, that "he was qualified for all great purposes."

32 *The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem.*] This, perhaps, was one occasion for gathering this great assembly together, that they might the more solemnly deposit the bones of that eminent person in the portion of land which his father Jacob had given him, Gen. xlviii. 22, and which they thought more proper than the cave of Machpelah. It appears, that the bodies of the rest of the sons of Jacob, from whom the twelve tribes descended, were also brought into Canaan to be interred, as Josephus relates, and St. Stephen confirms, Acts vii. 16.

Joshua is generally supposed to be the author of this book; and it is expressly said, in the 26th verse of this chapter, that *he wrote these words*. It is indeed evident, that he did not write the five last verses, which were added by some sacred penman, probably Samuel; but is no objection against his writing the rest of the book, which has been imputed to him by the united suffrages of all antiquity.

THE BOOK OF JUDGES.

THE ARGUMENT.

The Book of Judges *contains the history of the* Jewish *people in the land of* Canaan, *under the administration of many illustrious persons raised up by God on special occasions, from the death of* Joshua *till the time of making a king, to judge, that is, to rule the children of* Israel, *and to deliver them from their oppressions. It is generally supposed to have been written by* Samuel *and to comprehend about* 300 *years.*

CHAP. I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek justly requited.* 8 *Jerusalem,* 10 *and Hebron taken.*

NOW after the death of Joshua, it came to pass that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first to fight against them?

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites: and I likewise will go with thee into thy lot. So Simeon went with him.

4 ¶ And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

Notes on the First Chapter.

Ver. 1 *Now after the death of Joshua.*] As we read of no person being appointed by Joshua to succeed him in the government, it is probable that every tribe was ruled by their own elders, who were their commanders in the war they made with the Canaanites; which government lasted about thirty years. *Stackhouse.*

Who shall go up for us against the Canaanites first to fight against them?] Several of the Canaanitish kings remaining still unconquered, the Israelites determined to drive them out; and therefore asked of God which of the tribes should begin the war.

Shall go up.] He shall attack the mountainous country, which was in the lot of his inheritance; according to the prophecy of Jacob, who, after comparing Judah to a lion's whelp, adds, *from the prey, my son, thou art gone up,* Gen. xlix. 8. *Patrick.*

I have delivered the land, &c.] All the land belonging to his lot.

4 *Bezek.*] This city is supposed to have been near Bethlehem.

5 *They found Adoni-bezek in Bezek.*] He was king or lord of that place, as his name imports.

6 *Cut off his thumbs and his great toes.*] That he might be rendered incapable of making war for the future; being unable to handle arms from the loss of his thumbs, and to run swiftly from that of his great toes. In those days, to run swiftly was reckoned a notable quality in a warrior.

7 *As I have done, so God hath requited me.*] He acknowledges the justice of his punishment, having inflicted the same on no less than seventy little kings or princes, whom he compelled to gather their meat, like dogs, under his table.

Jerusalem

9 And afterward the children of Judah went down to fight againſt the Canaanites, that dwelt in the mountain, and in the ſouth, and in the valley.

10 ¶ And Judah went againſt the Canaanites that dwelt in Hebron. Now the name of Hebron before *was* Kirjath-arba. And they ſlew Sheſhai, and Ahiman, and Talmai.

11 And from thence he went againſt the inhabitants of Debir. And the name of Debir before *was* Kirjath-ſepher.

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel the ſon of Kenaz, Caleb's younger brother, took it: and he gave him Achſah his daughter to wife.

14 And it came to paſs when ſhe came *to him*, that ſhe moved him to aſk of her father a field: and ſhe lighted from off her aſs; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land; give me alſo ſprings of water. And Caleb gave her the upper ſprings and the nether ſprings.

16 And the children of the Kenite, Moſes' father in law, went up out of the city of palm-trees, with the children of Judah, into the wilderneſs of Judah, which *lieth* in the ſouth of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother: and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it. And the name of the city was called Hormah.

18 Alſo Judah took Gaza with the coaſt thereof, and Aſkelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the LORD was with Judah, and he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſons of Anak.

21 And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem; but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And the houſe of Joſeph ſent to deſcry Beth-el. Now the name of the city before *was* Luz.

24 And the ſpies ſaw a man come forth out of the city, and they ſaid unto him, Shew us, we pray thee, the entrance into the city, and we will ſhew thee mercy.

25 And when he ſhewed them the entrance into the city, they ſmote the city with the edge of the ſword: but they let go the man and all his family.

Jeruſalem.] Jeruſalem appears, from what is ſaid in the next verſe, to have been in the poſſeſſion of the children of Judah. But the ſtrong fortreſs on mount Sion was poſſeſſed by the Jebuſites, who retained it till the days of David.

10 *Judah went up againſt the Canaanites that dwelt in Hebron.*] This ſhews that the old inhabitants were returned to this place, after it had been taken by Joſhua. Joſh. x. 36.

Sheſhai, and Ahiman, and Talmai.] Theſe were the three ſons of Anak, whom Caleb is ſaid, Joſh. ch. xv. 14, to have driven from Hebron. But we hence learn, that he did not conquer it till after the death of Joſhua.

11 *From thence he went againſt the inhabitants of Debir.*] Another city that had before been taken by Joſhua in the beginning of the war; but while his army was employed at a diſtance, in reducing the other parts of the country, the Canaanites returned, and again took poſſeſſion of the city.

12 *Caleb ſaid, He that ſmiteth Kirjah-ſepher,* &c.] See this and the three following verſes in Joſhua, chap. xv. 16, &c.

16 *The children of the Kenite, Moſes' father-in-law.*] It muſt be remembered, that Moſes invited Hobab the ſon of Jethro (Numb. x. 29.) to accompany him into the land of Canaan; and from hence it ſeems very probable, that he accepted the invitation. *Patrick.*

Went up out of the city of palm-trees.] i. e. Jericho. They ſeem to have contracted a particular friendſhip with this tribe, ſince they left one of the moſt fertile and delightful ſpots in all Canaan, to ſettle among the families of their favourite tribe.

19 *But could not drive out,* &c.] The Lord was with Judah in giving him poſſeſſion of the mountainous country, which was what he had promiſed to Moſes, and which promiſe he had afterwards renewed to Joſhua, Joſh. i. 5, 6. But when they were poſſeſſed of their allotted portions, it is probable he ſuſpended his miraculous operations, and let the Canaanites dwell among them, that they might not be too ſecure and inſolent in their proſperity; but be kept in a continual ſtate of care and vigilance, as knowing that if they grew remiſs, their enemies would immediately attempt the recovery of their former poſſeſſions: and that this was God's purpoſe, is plain from the 12th and 13th verſe of the 23d of Joſhua.---Dr. Waterland thinks it ſhould be rendered, *He proceeded not to drive out,* &c. *Scrip. Vind.*

24 *Shew us, we pray thee, the entrance into the city.*] Shew us the weakeſt part of the city, where it may be attacked with the greateſt advantage; they had no reaſon to enquire the way to the gate, that being eaſy enough to be found.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from the going up to Akrabbim, from the rock, and upward.

CHAP. II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14, 20 *Their punishment.*

AND an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you: but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

4 And it came to pass when the angel of the LORD spake these words unto all the children of Israel, that the people lift up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

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26 *The man went into the land of the Hittites.*] Probably a colony of that people settled in Syria or Arabia.

36 *The coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.*] Hence we see, that the Israelites suffered a great number of the old inhabitants to continue in Canaan; and it is remarkable, that some of them remained there till after our Saviour's time; for we find mention of the Gergasens, Mat. viii. 28. *Patrick.*

Notes on the Second Chapter.

Ver. 1 *An angel of the Lord came up from Gilgal.*] The Jews are generally of opinion, that by this *angel* we are to understand a prophet, who was sent by God as a *messenger*, which the word imports: but certainly the person who here reproves the Israelites was something more than a created angel; for who but God can speak in this stile, *I made you to go out of Egypt?* No prophet, nor any created angel, would have ventured to have used so bold an expression: and therefore Christian interpreters have sufficient reason to conclude, that it was the *son of God*, who is frequently stiled in scripture *the angel of the covenant.*

5 *And they called the name of that place Bochim.*] That is, *weepers*, because of the doleful lamentations the people then made; some, probably, from reflecting on their sins, and others from the dangers that threatened them.

6 *And when Joshua had let the people go.*] At the time he dismissed them, after casting lots, and dividing the land among them.

When

7 And the people ſerved the LORD all the days of Joſhua, and all the days of the elders that outlived Joſhua, who had ſeen all the great works of the LORD that he did for Iſrael.

8 And Joſhua the ſon of Nun, the ſervant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north-ſide of the hill Gaaſh.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the LORD, nor yet the works which he had done for Iſrael.

11 And the children of Iſrael did evil in the ſight of the LORD, and ſerved Baalim.

12 And they forſook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the LORD to anger.

13 And they forſook the LORD, and ſerved Baal and Aſhtaroth.

14 ¶ And the anger of the LORD was hot againſt Iſrael, and he delivered them into the hands of the ſpoilers that ſpoiled them, and he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

15 Whitherſoever they went out, the hand of the LORD was againſt them for evil, as the LORD had ſaid, and as the LORD had ſworn unto them: and they were greatly diſtreſſed.

16 Nevertheleſs, the LORD raiſed up judges, which delivered them out of the hand of thoſe that ſpoiled them.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not ſo.

18 And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD becauſe of their groanings, by reaſon of them that oppreſſed them and vexed them.

19 And it came to paſs when the judge was dead, *that* they returned, and corrupted *themſelves* more than their fathers, in following other gods to ſerve them, and to bow down unto them; they ceaſed not from their own doings, nor from their ſtubborn way.

20 ¶ And the anger of the LORD was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I alſo will not henceforth drive out any

9 *Timnath-heres.*] It ſhould be *Timnath-ſerah.* See Joſhua xxiv. 30.

10 *All that generation were gathered unto their fathers.*] He means not only thoſe who had ſeen the mighty works of God in Egypt, the Red-ſea, and the wilderneſs; but alſo thoſe who had ſeen the waters of Jordan dried up, the walls of Jericho fall down, the ſun ſtand ſtill at the word of Joſhua, and their enemies deſtroyed by the miraculous hail-ſtorm: for theſe aſtoniſhing works had made ſo deep an impreſſion on their hearts, that moſt of them continued in the ſervice of God while they lived, and kept others in obedience to him. *Patrick.*

There aroſe another generation after them, which knew not the Lord.] The next generation regarded not the Lord, nor obſerved the precepts of his holy religion: their whole ſtudy was how to ſettle themſelves, on any terms, in their poſſeſſions, by making peace with the Canaanites, whom they ought to have driven out. *Patrick.*

11 *Served Baalim.*] The gods of the nations whoſe lands they poſſeſſed, and who were called by this general name, which ſignifies *lords*; for it muſt be remembered, that the heathens worſhipped a multiplicity of gods. Their gods were great men deified: Baal (in Chaldee Bel) the king of Babel, next after Nimrod, was the firſt that was deified and reputed a god after his death: thence they called all other dæmons by the name of *Baalim*; which being the general name of the gods of Syria, Paleſtine, &c. there were as many Baals as there were nations. There was a Baal of the Amorites, Moabites, Ammonites, &c. *Patrick.*

13 *Served Baal and Aſhtaroth.*] Eſpecially they worſhipped the ſun and moon; ſome by *Aſhtaroth* underſtand Venus, which they ſuppoſe to have been worſhipped in Canaan.

14 *He ſold them.*] i. e. He delivered them up to their enemies, who carried away their perſons, and ſold them for ſlaves. This was a juſt puniſhment upon this perverſe people: God had long ſince declared, that if they ſerved the gods of the people that were round about them, they ſhould be ſlaves to thoſe nations whoſe gods they worſhipped. *Patrick.*

16 *The Lord raiſed up judges,* &c.] Extraordinary rulers and governors, who led their armies to battle againſt their enemies, *and delivered them out of the hands of thoſe that ſpoiled them.* Patrick.

17 *They turned quickly out of the way.*] As ſoon as the judge was dead, who had wrought the deliverance for them, they turned again to their idolatrous courſes.

from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAP. III.

1 *The nations left to prove Israel.* 5 *By communion with them they commit idolatry.* 8 *Of Othniel,* 12 *Ehud,* 31 *Shamgar.*

NOW these *are* the nations which the LORD left to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof;

3 *Namely,* five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering-in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites.

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim, and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

Notes on the Third Chapter.

Ver. 1 *These are the nations which the Lord left to prove Israel.*] These nations were left unsubdued, to prove whether the Israelites would continue to worship the true God, who had done such amazing things for their fathers; or revolt from him, and serve other gods, which *neither they nor their fathers knew.*

Even as many of Israel as had not known all the wars of Canaan.] Such as were born since the war was ended, and therefore had seen none of the wonderful works of God in the conquest of the land. *Patrick.*

2 *That the generations of the children of Israel might know to teach them war.*] Another reason why some of the ancient inhabitants were suffered to remain; for this kept the Israelites from growing sluggish and careless, having powerful enemies surrounding them, to awaken and exercise their courage, and to keep up martial discipline among them; and that they might, at the same time, be induced to have frequent recourse to God for his assistance, by whose power alone their fathers had subdued them. *Patrick.*

6 *They took their daughters to be their wives, and gave their daughters to their sons.*] Which was a direct violation of the law of God, Deut. vii. 3, 4.

7 *Forgat the Lord their God.*] They grew in time so very wicked, that they not only worshipped others gods together with the Lord, but entirely forgot him, and worshipped them alone. *Patrick.*

Served Baalim, and the groves.] By *groves* we are to understand the images of their deities placed in the groves. Mr. Pilkington thinks it should be rendered, instead of *groves, They served Baalim and Ashtaroth: Baalim* being a general name for idols of the male kind, and *Ashtaroth* for those of the female.

8 *King of Mesopotamia.*] This country lay between the river Euphrates and the Tigris.

9 *The children of Israel cried unto the Lord.*] They forsook their idolatrous worship, and returned to the Lord their God, earnestly begging pardon for their transgressions, and imploring his assistance.

10 *The spirit of the Lord came upon him.*] He had an extraordinary motion from God to take upon him the government of the people; which otherwise he durst not have undertaken.

12 *The Lord strengthened Eglon the king of Moab against Israel,* &c.] The next enemy who oppressed the children of Israel were the Moabites; for, since they worshipped the gods of the people *round about them,* it was fit they should be punished by those very people. *Patrick.*

13 *Pos-*

13 And he gathered unto him the children of Ammon and Amalek, and went and ſmote Iſrael, and poſſeſſed the city of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen years.

15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſon of Gera a Benjamite, a man left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab. And Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him went out from him.

20 And Ehud came unto him; and he was ſitting in a ſummer-parlour, which he had for himſelf alone. And Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left-hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gone out, his ſervants came; and when they ſaw that behold, the doors of the parlour *were* locked, they ſaid, Surely he covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried; and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 And they ſlew of Moab at that time about ten thouſand men, all luſty, and all men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the

13 *Poſſeſſed the city of palm-trees.*] Jericho; for though Joſhua had deſtroyed the town, yet, it is probable, fortifications were erected on the ſpot where it ſtood, that they might the better keep that fertile country in ſubjection. *Patrick.*

15 *A man left-handed.*] The word that anſwers this expreſſion in the Septuagint ſignifies, *a man who uſed both his hands as right hands.*

19 *The quarries that were in Gilgal.*] The Septuagint and Vulgate render it *graven images*, which is indeed the meaning of the Hebrew word in ſeveral places of ſcripture. Perhaps the Moabites might erect their idols here rather than in any other place, becauſe it had been famous for the preſence of God; and probably it was this affront offered by the Moabites to Jehovah, that inſpired Ehud with the reſolution of revenging it, and delivering his people from oppreſſion. *Patrick.*

20 *Ehud ſaid, I have a meſſage from God to thee, and he aroſe out of his ſeat.*] He roſe from his ſeat in reverence to God, whoſe words he ſuppoſed he was going to hear.

22 *And the dirt came out.*] The Syriac and Arabic verſions ſay, *And he went out haſtily.* It is not probable that Ehud would have ſtaid ſo long to have ſeen, or that the hiſtorian would have recorded ſuch a circumſtance, as the dung's coming out of the wound. *Pilkington's Remarks.*

23 *Ehud went forth through the porch.*] He eſcaped down the privy ſtairs. *Shaw.*

24 *Surely he covereth his feet.*] The moſt probable ſenſe of this paſſage is, that he had retired to ſleep, as was uſual in thoſe hot countries, 1 Sam. xxiv. 3.

26 *Ehud eſcaped while they tarried.*] They waited ſo long, thinking their lord was fallen aſleep, that Ehud had time ſufficient to eſcape.

28 *The Lord hath delivered your enemies the Moabites into your hand.*] He was aſſured that God, who had aſſiſted him to perform his enterprize, whereby the Moabites were deprived of their chief, would accompliſh what he had begun, and give them a perfect deliverance. *Patrick.*

hand of Iſrael. And the land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtines ſix hundred men with an ox-goad: and he alſo delivered Iſrael.

CHAP. IV.

1 *Deborah and Barah deliver Iſrael from Jabin and Siſera.* 18 *Jael killeth Siſera.*

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Haroſheth of the Gentiles.

3 And the children of Iſrael cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Iſrael.

4 And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came up to her for judgement.

6 And ſhe ſent and called Barak the ſon of Abinoam out of Kedeſh-naptali, and ſaid unto him, Hath not the LORD God of Iſrael commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt ſhall not be for thine honour: for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 And Barak called Zebulun and Naphtali to Kedeſh; and he went up with ten thouſand

31 *Which ſlew of the Philiſtines ſix hundred men with an ox-goad.*] The goads uſed in this country were of an extraordinary ſize. Mr. Maundrel tells us, that he meaſured ſeveral, and found them about eight feet long, and, at the larger end, ſix inches in circumference. "They were, adds he, armed at "the leſſer end with a ſharp prickle for driving the oxen, and "at the other end with a ſmall ſpade or paddle of iron, ſtrong "enough for cleanſing the plough from the clay that encum-"bered it." Hence we ſee the goad uſed by Shamgar was a formidable weapon. The authors of the Univerſal Hiſtory interpret this paſſage differently; they ſuppoſe that Shamgar put himſelf at the head of a tumultuary multitude of country people, who were armed, in their ruſtic way, with the implements of tillage; and that Shamgar happened to have an ox-goad in his hand, when theſe ſix hundred Philiſtines fell; not that he killed them all himſelf with that weapon. Vol. II. p. 231.

Notes on the Fourth Chapter.

Ver. 2 *Jabin king of Canaan, that dwelt in Hazor.*] Jabin was probably a general name of all the kings of this country, like that of Pharaoh among the Egyptians; for the king of Hazor, whom Joſhua ſlew, was called by the ſame name, Joſhua xi.

3 *The children of Iſrael cried unto the Lord; for he had nine hundred chariots of iron.*] His power was ſo great that the Iſraelites had no hopes of recovering their liberty, but by the help of the Lord.

Twenty years he mightily oppreſſed the children of Iſrael.] Their frequent revolts from God had increaſed his anger, and therefore he puniſhed them the more ſeverely. The Canaanites were the old inhabitants of the land, and hated the Iſraelites for the injury they had done their anceſtors; and therefore exerciſed the moſt cruel oppreſſions on them. *Patrick.*

4 *Deborah a propheteſs, the wife of Lapidoth, ſhe judged Iſrael at that time.*] The words prophet and propheteſs in the Old Teſtament ſometimes denote perſons endued with a ſpecial, though not miraculous gifts or graces, for the better underſtanding and explaining the word of God; and of this ſort were the ſons of the prophets, or ſuch as were brought up in the ſchools of the prophets. As therefore we read of no miraculous action that Deborah did, ſhe was, perhaps, only a woman of eminent holineſs, prudence, and knowledge of the holy ſcriptures, by which ſhe was ſingularly qualified to *judge the people*; that is, to determine cauſes and controverſies among them, according to the word of God. *Stackhouſe.*

5 *She dwelt under the palm-tree of Deborah.*] The LXX underſtand it, *ſhe ſat under the palm-tree* when ſhe adminiſtered judgment, and thence the tree was called by her name.

6 *Go, and draw toward mount Tabor.*] This is a very remarkable mountain in Galilee, not far from Kadeſh, in the tribe of Zebulun, and in the confines of Iſſachar and Naphtali. It ſtands in the middle of the valley of Zezreel. Joſephus tells us, that the height of this mountain is thirty ſtadia, or furlongs, and that on the top of it there is a beautiful plain of twenty ſtadia in circumference. Whence it appears, how commodious a place this mountain was to be the rendezvous of Barak's forces, ſince it ſtood upon the confines of ſo many tribes, was inacceſſible to the enemies horſes and chariots, and had on the top of it a ſpacious plain, where he might completely marſhal and diſcipline his army. *Calmet* and *Pool.*

7 *River Kiſhon.*] This river has its ſource in mount Tabor, and paſſing along the valley of Jezreel, now called the plain of Eſdraelon, empties itſelf into the Mediterranean ſea. *Well's Geography.*

5 MA 56

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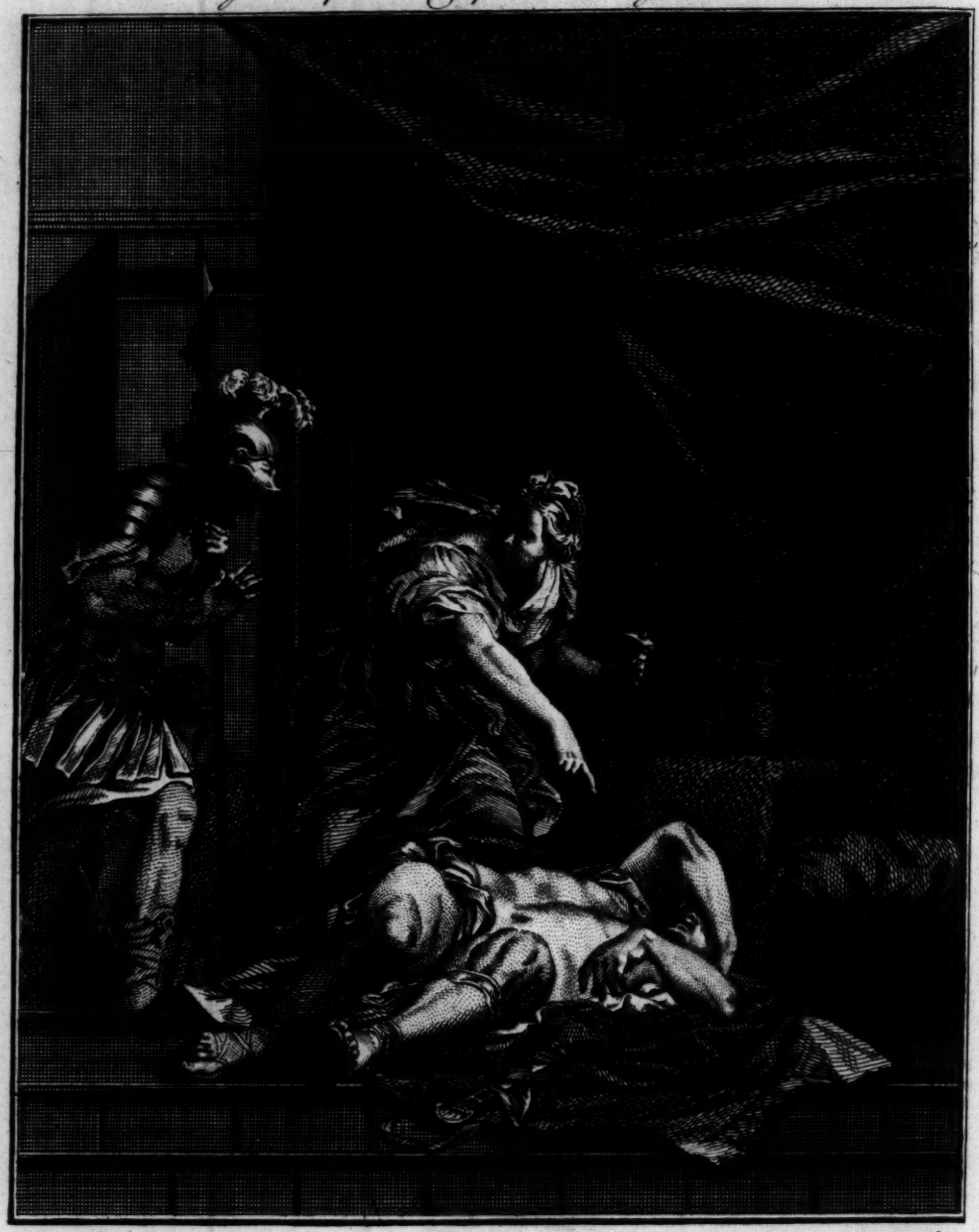

Then Jael Hebers wife, took a nail of the tent & took a hammer in her hand, & went softly unto him, and smote the nail into his temples, and fastned it into the ground (for he was fast asleep and weary) so he died — Judges Chap. IV. Ve. 21.

men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the LORD diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword, before Barak: ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword; *and* there was not a man left.

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the houſe of Heber the Kenite.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me; fear not: and when he had turned in unto her into the tent, ſhe covered him with a mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink; for I am thirſty. And ſhe opened a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee, and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: for he was faſt aſleep and weary. So he died.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

23 So God ſubdued on that day Jabin the king of Canaan before the children of Iſrael.

24 And the hand of the children of Iſrael proſpered and prevailed againſt Jabin the king of Canaan, until they had deſtroyed Jabin king of Canaan.

CHAP. V.

1 *The ſong of Deborah and Barak.*

THEN ſang Deborah, and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Iſrael, when the people willingly offered themſelves.

3 Hear, O ye kings; give ear, O ye princes: I, *even* I will ſing unto the LORD; I will ſing *praiſe* to the LORD God of Iſrael.

4 LORD, when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

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21 *A nail of the tent*, &c.] The Septuagint has it, *a pin of the tent* (ſuch as being driven into the ground held the tent faſt) *and ſmote the pin into his temples, and it went* (through his head) *into the ground; and he ſtarted, and his eyes turned dark, and he died.*

Notes on the Fifth Chapter.

Ver. 1 *Then ſang Deborah and Barak.*] It muſt not be ſuppoſed that they performed it alone, but with all the elders of Iſrael, who were called together to ſing it with them.

2 *Praiſe ye the Lord for the avenging of Iſrael, when the people willingly offered themſelves.*] To revenge the wrongs which Iſrael had ſuffered: the expreſſions of this ſong are ſo lofty and natural, that none of the Greek or Latin poets have equalled them. Deborah begins her ſong with aſcribing the victory to God, acknowledging his wiſdom and power in taking vengeance on their oppreſſors. *Patrick.*

4 *The earth trembled, and the heavens dropped, the clouds alſo dropped water.*] Theſe poetical expreſſions denote the general conſternation of all thoſe countries, when they ſaw Sihon king of the Amorites, and Og the king of Baſhan, ſuddenly overthrown, and their kingdoms taken by the Iſraelites. *Patrick.*

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Iſrael.

6 In the days of Shamgar the ſon of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, until that I Deborah aroſe, that I aroſe a mother in Iſrael.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Iſrael?

9 My heart *is* toward the governors of Iſrael, that offered themſelves willingly among the people. Bleſs ye the LORD.

10 Speak ye that ride on white aſſes, ye that ſit in judgement, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing-water; there ſhall they rehearſe the righteous acts of the LORD, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a ſong: ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them againſt Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Iſſachar *were* with Deborah; even Iſſachar, and alſo Barak: he was ſent on foot into the valley. For the diviſions of Reuben *there were* great thoughts of heart.

16 Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks? for the diviſions of Reuben *there were* great ſearchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea-ſhore, and abode in his breaches.

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5 *The mountains melted.*] i. e. All the inhabitants of thoſe mountains.

6 *In the days of Shamgar---in the days of Jael.*] Or, *from the days of Shamgar*, &c. Jael is here mentioned not as a judge, but as a woman of a valiant ſpirit.

The highways were unoccupied.] Travellers were obliged to ſeek for bye-paths, the highways being rendered unſafe by robbers.

7 *The inhabitants of the villages ceaſed.*] They fled to fortified towns, and other ſtrong holds.

I aroſe a mother in Iſrael.] As men who govern well are ſtiled *fathers* of their country, ſo it was proper for her to call herſelf *a mother in Iſrael.*

8 *They choſe new gods.*] i. e. The Iſraelites ſerved Baalim and Aſhtaroth; which was the fountain of all their calamities.

Was there a ſpear or ſhield ſeen among forty thouſand in Iſrael?] The Canaanites had taken care to diſarm them.

10 *Ye that ride on white aſſes.*] There were no horſes in Judæa, but what was purchaſed in other countries, ſo that every one rode on aſſes; but thoſe of a whitiſh colour being highly eſteemed, were uſed only by honourable perſons.

11 *They that are delivered from the noiſe of archers in the places of drawing water.*] She calls upon the ſhepherds alſo to join in the praiſes of Jehovah every time they came to water their flocks at the wells, where, before this deliverance, the archers, who lurked in the adjacent woods, ſhot their arrows at them. *Patrick.*

Then ſhall the people go down to the gates.] Every man might now ſafely go down to the gate of his own city, where judgment was adminiſtred.

13 *Him that remained to have dominion over the nobles among the people.*] The ſmall remnant of Iſrael, who were not utterly diſpirited by the oppreſſion of Jabin, triumphed with Barak over the nobles of Canaan. *Patrick.*

14 *Out of Ephraim there was a root of them againſt Amalek.*] The Amalekites were coming to join the army of Siſera, but were oppoſed in their paſſage by a ſmall body of Ephraimites, here called a *root*. *After thee Benjamin, among thy people.* Following the example of the tribe of Ephraim, who ſeem all to have followed Barak. *Out of Machir.* An eminent family in Manaſſeh, ſettled on the other ſide Jordan, which rendered their zeal the more remarkable. *Came down governors.* Some of the principal perſons of the country. *Out of Zebulun they that handle the pen of the writer.* Men of letters, who ſtudied and expounded the law; but on this occaſion joined the army under Barak. *Pat.*

15 *Even Iſſachar.*] The people of that tribe followed the example of their princes, and were as forward *as* Barak to march againſt the enemy; for the Hebrew word which we tranſlate *alſo*, ſignifies *as*, or *like unto.*

He was ſent on foot into the valley.] He was ſent down from mount Tabor, by order of Deborah, to fall upon Siſera in the valley.

For the diviſions of Reuben there were great thoughts of heart.] The Reubenites were ſo divided in their counſels, that none of them came to the aſſiſtance of their brethren, which occaſioned great uneaſineſs in the Iſraelitiſh army.

16 *Why abodeſt thou among the ſheep-folds, to hear the bleatings of the flocks?*] They were more concerned for their cattle, than their religion, laws, and liberties. *Patrick.*

17 *Gilead abode beyond Jordan.*] Under the name of Gilead are comprehended the Gadites, who dwelt in that country with the children of Machir.

Why did Dan remain in ſhips?] They regarded nothing but their merchandiſe, while their brethren hazarded their lives in the field.

Aſher continued on the ſea-ſhore.] This tribe alſo bordered on the

18 Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money.

20 They fought from heaven: the ſtars in their courſes fought againſt Siſera.

21 The river of Kiſhon ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength.

22 Then were the horſe-hoofs broken by the means of the pranſings, the pranſings of their mighty ones.

23 Curſe ye Meroz, ſaid the angel of the LORD, curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD, to the help of the LORD againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He aſked water, *and* ſhe gave *him* milk; ſhe brought forth butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer ſhe ſmote Siſera; ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

28 The mother of Siſera looked out at a window, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

29 Her wiſe ladies anſwered her, yea, ſhe returned anſwer to herſelf,

30 Have they not ſped? have they *not* divided the prey, to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for the necks of *them that take* the ſpoil?

31 So let all thine enemies periſh, O LORD: but *let* them that love him *be* as the ſun when he goeth forth in his might. And the land had reſt forty years.

CHAP. VI.

1 *The Iſraelites for their ſin are oppreſſed by Midian.* 7 *A prophet rebuketh them.* 11 *Gideon delivereth them.*

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD deli-

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the Mediterranean, where they continued, in their breaches or creeks, and refuſed to join in the common cauſe of the nation.

18 *Zebulun and Naphtali jeoparded their lives unto the death.*] They were the only people who unanimouſly deſpiſed life, in compariſon with their religion and the liberty of their country. *Patrick.*

In the high places of the field.] On mount Tabor, from whence they went down into the plain, with a reſolution to conquer or die.

19 *The kings came and fought.*] Jabin had ſeveral confederates, who joined their forces with his, to ſubdue the Iſraelites.

They took no gain of money.] i. e. They were ſo enraged againſt the Iſraelites, that they would have ſpared no man's life had they conquered, though ever ſo large a ſum had been offered for his redemption.

20 *They fought from heaven.*] God fought for the Iſraelites, by ſending thunder, lightning, and hail-ſtones from heaven upon the Canaanites.

The ſtars in their courſes fought againſt Siſera.] The angels of heaven, who are called ſtars, Job xxxvii. 7. Or, the ſtars might be ſaid *to fight againſt Siſera*, by bringing an abundance of rain, whereby the Kiſhon was ſo high and rapid, as to ſweep away the hoſt of Siſera in attempting to ford it. *Shaw.*

21 *O my ſoul, thou haſt troden down ſtrength.*] This is an elegant apoſtrophe to herſelf; whoſe happineſs ſhe applauds, in beholding the enemies of her country vanquiſhed by the commiſſion ſhe gave Barak from God, and by her prayers for his ſucceſs. *Patrick.*

23 *Curſe ye Meroz.*] The generality of interpreters underſtand by Meroz, a city near the field of battle, the inhabitants of which refuſed to join Barak againſt the Canaanites. *Patrick.*

Said the angel of the Lord.] She would not have it thought that this curſe proceeded from her anger, but from the authority of God himſelf, who, by his angel, had denounced it againſt Meroz.

26 *She ſmote off his head.*] The LXX have it, *She nailed down his head*; for there is not the leaſt indication of her cutting off his head, but only ſtriking it through.

27 *At her feet he bowed,* &c.] There is a beautiful ſtanza in Spencer's Fairy Queen, b. 1. ch. xi. ſtanza 54. *So down he fell,* &c. which is an imitation of this noble paſſage.

30 *To every man a damſel or two.*] Young virgins were, by the ancients, reckoned the principal part of the ſoldiers prey.

To Siſera a prey of divers colours---of needle-work on both ſides.] Theſe were the richeſt part of the ſpoil, and ſo highly valued, that only the moſt honourable perſons were ſuffered to wear them; hence they ſeem to be appropriated to Siſera, as his part of the ſpoil. *Patrick.*

31 *So let all thine enemies periſh, O Lord.*] From hence ſhe takes occaſion to turn her ſpeech to God; beſeeching him, that all his enemies might be diſappointed of their vain hopes. This moſt noble ſong I have endeavoured to tranſlate in Engliſh verſe. See my *Poems*, p. 99.

Notes on the Sixth Chapter.

Ver. 1 *The children of Iſrael did evil in the ſight of the Lord.*] After the death of Deborah and Barak, they again relapſed into idolatry.

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vered them into the hand of Midian ſeven years.

2 And the hand of Midian prevailed againſt Iſrael: *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them;

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza; and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

5 For they came up with their cattle, and their tents, and they came as graſhoppers for multitude; *for* both they and their camels were without number: and they entered into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites; and the children of Iſrael cried unto the LORD.

7 ¶ And it came to paſs, when the children of Iſrael cried unto the LORD becauſe of the Midianites,

8 That the LORD ſent a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the LORD your God; fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and ſat under an oak, which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſon Gideon threſhed wheat by the winepreſs, to hide *it* from the Midianites.

12 And the angel of the LORD appeared unto him, and ſaid unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, O my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and ſaid, Go in this thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh my lord, wherewith ſhall I ſave Iſrael? behold, my family *is* poor in Manaſſeh, and I *am* the leaſt in my father's houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites as one man.

17 And he ſaid unto him, If I now have found grace in thy ſight, then ſhew me a ſign that thou talkeſt with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my preſent, and ſet *it* before thee. And he ſaid, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the fleſh he put in a baſket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

The Lord delivered them into the hand of Midian.] The Midianites were their old enemies, having joined with the Moabites to ſeduce the people to idolatry, when they encamped on the plains of Moab, and were, in a manner, utterly deſtroyed by the Iſraelites, Numb. xxxi. *Patrick*.

2 *Made them the dens*, &c.] i. e. They made them their retreat. Dr. Shaw ſays, that a great way on each ſide of Joppa, on the ſea-coaſt, there is a range of mountains and precipices; and that in theſe high ſituations are generally found the dens, the holes, or caves ſo frequently mentioned in ſcripture; and formerly the loneſome retreats of the diſtreſſed Iſraelites.

5 *They came as graſhoppers.*] It would be more properly rendered, *locuſts*, which have their very name from the vaſt numbers wherein they come.

8 *The Lord ſent a prophet unto the children of Iſrael.*] Who this prophet was is not known: God continued to ſend them prophets, to put them in mind of their duty, and to call them to repentance, when they had forſaken him.

11 *An angel of the Lord.*] It ſeems the Iſraelites had liſtened to the prophet, and begun to reform their ways, on which the Lord ſent his angel to appoint them a deliverer.

14 *The Lord looked upon him.*] He looked upon him with the eyes of benevolence, promiſed him his aſſiſtance, and bid him be of good courage.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did ſo.

21 Then the angel of the LORD put forth the end of his ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up fire out of the rock, and conſumed the fleſh and the unleavened cakes. Then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O LORD God: for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him, Peace *be* unto thee: fear not; thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 And it came to paſs the ſame night, that the LORD ſaid unto him, Take thy father's young bullock, even the ſecond bullock of ſeven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his father's houſhold and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built.

29 And they ſaid one to another, Who hath done this thing? and when they enquired and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to death, whilſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe one hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

33 Then all the Midianites and the Amalekites and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the ſpirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after them.

35 And he ſent meſſengers throughout all Manaſſeh; who alſo was gathered after him; and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 And Gideon ſaid unto God, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece

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23 *The Lord ſaid unto him.*] Though the angel diſappeared, yet the Lord convinced him he was ſtill preſent, by ſpeaking to him in an audible voice.

24 *Then Gideon built an altar there unto the Lord.*] As a monument of that heavenly viſion, and of the mercy promiſed to him, in that place where the angel ſtood. *Patrick.*

Jehovah-ſhalom.] i. e. The Lord hath pronounced peace to me.

25 *Cut down the grove.*] i. e. Demoliſh the *oratory* that is over it.

30 *Bring out thy ſon, that he may die.*] They were all zealous idolaters; and therefore thought him worthy of death, becauſe he had diſhonoured their gods. *Patrick.*

31 *Joaſh ſaid,* &c.] The Septuagint has it, *And Gideon, the ſon of Joaſh ſaid,* which makes better ſenſe.

Will ye plead for Baal?] Will you take upon you to avenge his quarrel? If Baal be a real god, he will doubtleſs take care to vindicate his own honour.

32 *Therefore---he called him Jerub-baal.*] i. e. An *oppoſer of Baal.*

34 *Abiezer was gathered after him.*] i. e. The Abiezrites came and offered their ſervice to fight under his banner.

37 *If the dew be on the fleece only,* &c.] He ſuppoſed that the dew which diſtilled from heaven was a divine gift (as the ſcripture often teſtifies) and therefore deſired of God, that though it commonly falls every where, it might now, by his extraordinary

only, and *it be* dry upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowlfull of water.

39 And Gideon ſaid unto God, Let not thine anger be hot againſt me, and I will ſpeak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

1 *Gideon's army.* 9 *He is encouraged by the dream, and interpretation of the barley cake.* 24 *Oreb and Zeeb.*

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

3 Now therefore go to, proclaim in the ears of the people, ſaying, Whoſoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thouſand; and there remained ten thouſand.

4 And the LORD ſaid unto Gideon, The people *are* yet too many, bring them down unto the water, and I will try them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped will I ſave you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent; and retained thoſe three hundred men. And the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſs the ſame night, that the LORD ſaid unto him, Ariſe, get thee down unto the hoſt; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

providence, water only his fleece. Some think he choſe a fleece of wool, the better to expreſs how the earth was ſhorn by the Midianites, as the ſheep had been by him. When he begged the dew might fall on the fleece, it was to repreſent the kindneſs of God to him: on the whole ground, to repreſent his favour to all the people. Laſtly, theſe two miracles, oppoſite to each other, diſplay the ſtate of the Jewiſh nation, which was moiſtened with the dew of heaven, (the knowledge of the Almighty) when the reſt of the world was dry; and now deprived of this benefit, when the reſt of the earth is filled with the knowledge of the Lord, as the waters cover the ſea. *Patrick.*

Notes on the Seventh Chapter.

Ver. 3 *Mount Gilead.*] Not the Gilead on the other ſide Jordan, but one weſt of it, in the tribe of Manaſſeh.

5 *Every one that lappeth water with his tongue,* &c.] Commentators have been perplexed to find a probable reaſon for God's making a diſtinction between the ſoldiers who lapped water with their hands, and thoſe who laid themſelves down to drink. But it ſeems, God intending to reduce Gideon's army to a very ſmall number, took this method of performing it: for as the ſeaſon of the year was hot, and the generality of the ſoldiers weary, faint, and thirſty, it was probable that moſt of them would lie down, as indeed they did, and refreſh themſelves with large draughts of water. *Patrick.*

7 *By the three hundred men that lapped will I ſave you,* &c.] That all the world might be convinced, it was God, and not man, that cauſed the hoſt of Midian to fly before ſo ſmall a force.

11 *After-*

11 And thou ſhalt hear what they ſay; and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the armed men that *were* in the hoſt.

12 And the Midianites and the Amalekites, and all the children of the eaſt lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay along.

14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian and all the hoſt.

15 And it was *ſo*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe; for the LORD hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be *that* as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the LORD, and of Gideon.

19 So Gideon and the hundred men that *were* with him came unto the outſide of the camp in the beginning of the middle watch; and they had but newly ſet the watch; and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left-hands, and the trumpets in their right-hands, to blow *withal*: and they cried, The ſword of the LORD and of Gideon.

21 And they ſtood every man in his place round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD ſet every man's ſword againſt his fellow, even throughout all the hoſt: and the hoſt fled to Beth-ſhittah, in Zererath, *and* to the border of Abel-meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb, and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the wine-preſs of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan.

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11 *Afterward ſhall thine hands be ſtrengthened.*] *To ſtrengthen the hands* is a Hebrew phraſe *to encourage.*

19 *In the beginning of the middle watch,* &c.] A little before midnight: for the eaſtern nations divided the night into three parts called watches; the firſt began at ſix, and continued four hours, the ſecond at eleven, &c. but the Romans afterward divided the night into four watches; and hence we read in the goſpel of the fourth watch, Mat. xiv. 25.

21 *They ſtood every man in his place round about the camp.*] Not one of the three hundred men ſtirred from his place, but ſtood ſtill without ſtriking a blow, God fighting for them.

All the hoſt ran, cried, and fled] The Midianites fled in the utmoſt confuſion towards their own country.

22 *The Lord ſet every man's ſword againſt his fellow.*] Being ſuddenly awaked from their ſleep in the middle of the night, and thinking they were attacked by a powerful army, their fears prompted them to conſider every one as an enemy, ſo that they killed one another. *Patrick.*

25 *On the other ſide Jordan.*] Septuagint---*from beyond Jordan:* for they had killed Oreb and Zeeb beyond Jordan, and brought their heads to Gideon, who was on the weſt ſide of Jordan. *Wall.*

Notes

CHAP. VIII.

1 *The Ephraimites pacified.* 4 *Zebah and Zalmunna.* 33 *The Iſraelites idolatry, and ingratitude.*

AND the men of Ephraim ſaid unto him, Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites; and they did chide with him ſharply.

2 And he ſaid unto them, What have I done now in compariſon of you? *is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb, and what was I able to do in compariſon of you? then their anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth ſaid, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your fleſh with the thorns in the wilderneſs, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, when I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna *were* in Karkor, and their hoſts were with them, about fifteen thouſand *men*, all that were left of all the hoſts of the children of the eaſt: for there fell an hundred and twenty thouſand men that drew ſword.

11 And Gideon went up by the way of them that dwelt in tents, on the eaſt of Nobah and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt.

13 And Gideon the ſon of Joaſh returned from battle before the ſun *was up*.

14 And he caught a young man of the men of Succoth, and enquired of him: and he deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna, now in thine hand, that we ſhould give bread unto thy men *that are* weary.

16 And he took the elders of the city, and thorns of the wilderneſs, and briers, and with them he taught the men of Succoth.

17 And he beat down the tower of Penuel, and ſlew the men of the city.

18 Then ſaid he unto Zebah and Zalmunna, What manner of men *were they* whom ye ſlew at Tabor? and they anſwered, As thou *art*, ſo *were* they: each one reſembled the children of a king.

Notes on the Eighth Chapter.

Ver. 2 *Is not the gleaning of the grapes of Ephraim better than the vintage of Ebiezer.*] This ſeems to have been a common proverb in thoſe days, and uſed in commending the ſmalleſt action of one, as ſuperior to the greateſt of another: as if he had ſaid, theſe ſcattered parties that you have gleaned and picked up at the fords of Jordan, are far more than thoſe that I and my whole hoſt have deſtroyed. *Patrick.*

6 *Are the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread to thine army.*] Firſt take the kings of Midian captive, and then demand bread for thine army. They thought there was nothing of God in this victory, and that he would not be able to perfect it.

11 *For the hoſt was ſecure.*] They thought themſelves far enough from danger, being at a great diſtance from the field of battle.

16 *With them he taught the men of Succoth.*] He threſhed and tare them as he had threatened.

18 *Reſembled the children of a king.*] Hence it appears, that Gideon was of a goodly preſence; carrying greatneſs and majeſty in his aſpect: and that kings took care in thoſe days to match only with graceful perſons.

19 And he said they *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his first-born, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and slew Zeba and Zalmunna, and took away the ornaments that *were* on their camels necks.

22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the ear-rings of his prey. For they had golden ear-rings, because they *were* Ishmaelites.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and collars, and purple raiment that *was* on the kings of Midian; and beside the chains that *were* about their camels necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 ¶ And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim; and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

1 *Abimelech is made king by the Shechemites.* 7 *Jotham by a parable rebuketh them.* 22 *Gaal's conspiracy.* 56 *Jotham's curse fulfilled.*

AND Abimelech the son of Jerubbaal went to Shechem, unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother's brethren spake of him

27 *Gideon made an ephod thereof.*] He was willing to shew them that he did not request the ear-rings for his own use, but to dedicate them to God, by making a monument of his victory. For Ephod, see Exod. xxv. 7.

Israel went thither a-whoring after it.] This seems to have happened after the death of Gideon, when the people began again to return to their idolatrous practices; converting this ephod to the use of Baal, by adorning his priests with it.

33 *Made Baal-berith their god.*] This deity implies, the god who presides over covenants and contracts, and is the punisher of those who wilfully violate them: though Bochart interprets it *Baal of Berith*, i. e. *of Berytus*, a famous city.

in the ears of all the men of Shechem all theſe words: and their hearts inclined to follow Abimelech; for they ſaid, He *is* our brother.

4 And they gave him threeſcore and ten *pieces* of ſilver out of the houſe of Baal-berith; wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his father's houſe at Ophrah, and ſlew his brethren the ſons of Jerubbaal, being threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left; for he hid himſelf.

6 And all the men of Shechem gathered together, and all the houſe of Millo, and went, and made Abimelech king, by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lifted up his voice, and cried, and ſaid unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth *on a time* to anoint a king over them; and they ſaid unto the olive-tree, Reign thou over us.

9 But the olive-tree ſaid unto them, Should I leave my fatneſs, wherewith by me they honour God and man, and go to be promoted over the trees?

10 And the trees ſaid to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree ſaid unto them, ſhould I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reign over us.

13 And the vine ſaid unto them, Should I leave my wine which cheereth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees unto the bramble, come thou, *and* reign over us.

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

16 Now therefore, if you have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands;

17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are riſen up againſt my father's houſe this day, and have ſlain his ſons, three-

Notes on the Ninth Chapter.

Ver. 4 *Threeſcore and ten pieces of ſilver, out of the houſe of Baal-Berith.*] Out of the treaſury of Baal-Berith they gave him ſo many pounds weight of that metal; for ſeventy ſhekels would have been but a mean preſent to make a man a prince, and ſeventy talents a larger ſum than the men of Shechem could give. *Patrick.*

6 *All the men of Shechem and all the houſe of Millo.*] That is, all the lords and commonalty of the city; the former being ſignified by *the men of Shechem*, and the latter by *the houſe of Millo.*

In the plain of the pillar that was in Shechem.] Rather, *in the plain by the oak which ſtood in Shechem.*

8 *The trees went forth on a time to anoint a king over them.*] This is the firſt fable we meet with on record; and hence it appears, that ſuch fictions, wherein the moſt ſerious truths are repreſented, were in uſe among the Jews long before the time of Æſop, or any other author we are acquainted with.

They ſaid unto the olive-tree, Reign thou over us.] By this the Iſraelites well knew that he meant his father Gideon, to whom all the people had offered the kingdom, when he was in a very flouriſhing condition, and had lately triumphed over his enemies.

9 *Should I leave my fatneſs, wherewith by me they honour God and man.*] God and man are ſaid to be honoured by oil, becauſe it was offered in ſacrifice to God, and fed the lamps of his houſe; and prieſts and kings were anointed with it. Septuagint reads, *Wherewith men do honour God.*

And go to be promoted over the trees.] The word which is here rendered *promoted*, is never uſed in that ſenſe, but ſignifies *to be moved to and fro, to wander, to ſtagger, to be ſhaken, to be toſſed:* the motion of the trees by the wind is remarkably expreſſed by this word, Iſaiah vii. 2. In theſe three paſſages, ver. 9, 11, and 13, it ſhould be tranſlated, *Shall I leave*, &c. *and go to be toſſed upon the trees?* then we ſhould have a lively image of the hazards and cares of government: as if the king of trees was to have his throne placed upon the top of the higheſt tree in the foreſt, and be there expoſed to every ſtorm of wind that blowed. *Peters on Job.*

11 *Shall I forſake my ſweetneſs, and my good fruit, and go to be promoted over the trees?*] No fruit is more luſcious than the fig, which makes this an apt repreſentation of that content which may be enjoyed in a private life; and cannot, without folly, be exchanged for the trouble and ſolicitudes which every man muſt expect to meet with in the management of public affairs. *Pat.*

12 *Then ſaid the trees unto the vine.*] Theſe being all noble trees, ſignified, that better men than Abimelech had refuſed that of which he was ambitious.

13 *Which cheereth God and man.*] The word which is here tranſlated *God*, may ſignify *kings*, God's vicegerents, and therefore the meaning is, *kings* and *ſubjects*; *high* and *low.*

14 *Then ſaid all the trees unto the bramble*, &c.] The meaneſt of all trees, fit only for the fire, and intended to repreſent Abimelech, from whom they could expect no benefit; but a great deal of trouble and vexation.

ſcore and ten perſons, upon one ſtone, and have made Abimelech the ſon of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother;)

19 If then ye have dealt truly and ſincerely with Jerubbaal, and with his houſe this day, *then* rejoice ye in Abimelech, and let him alſo rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the houſe of Millo; and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Iſrael,

23 Then God ſent an evil ſpirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherouſly with Abimelech:

24 That the cruelty *done* to the threeſcore and ten ſons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which ſlew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And the men of Shechem ſet liars in wait for him in the top of the mountains, and they robbed all that came along that way by them. And it was told Abimelech.

26 And Gaal the ſon of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes* and made merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſon of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſon of Jerubbaal, and Zebul his officer? ſerve the men of Hamor the father of Shechem. For why ſhould we ſerve him?

29 And would to God this people were under my hand: then would I remove Abimelech. And he ſaid to Abimelech, Increaſe thine army and come out.

30 And when Zebul the ruler of the city heard the words of Gaal the ſon of Ebed, his anger was kindled.

31 And he ſent meſſengers unto Abimelech privily, ſaying, Behold, Gaal the ſon of Ebed, and his brethren be come to Shechem; and behold they fortify the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be *that* in the morning, as ſoon as the ſun is up, thou ſhalt riſe early and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them as thou ſhalt find occaſion.

34 And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in four companies.

35 And Gaal the ſon of Ebed went out, and ſtood in the entering of the gate of the city: and Abimelech roſe up, and the people that *were* with him, from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the middle of the

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20 *Let fire come out from Abimelech, and devour the men of Shechem*, &c.] This is not a prediction, but a curſe; and, like that of Joſhua, was fully accompliſhed: not by fire properly ſo called, but by his rage and furious revenge, which is fitly compared to fire.

21 *Jotham---fled---to Beer*] This city ſtood on the northern frontiers of the tribe of Judah, which did not acknowledge Abimelech for king, and therefore Jotham knew he ſhould there meet with protection.

23 *God ſent an evil ſpirit*, &c.] Permitted the ſpirit of diſcord to break forth between Abimelech and the Shechemites.

28 *Who is Shechem?*] Who is this Shechemite?

That we ſhould ſerve him?] Why ſhould we ſubmit to this ambitious upſtart, famous for nothing but pride and cruelty to his own brethren? This ſhows that Gaal was a Gentile.

29 *I would remove Abimelech. And he ſaid.*] The Septuagint reads, *I would remove Abimelech, and would ſay to him, Increaſe*, &c. Gaal ſaid this, not to Abimelech's face, as the Engliſh imports, but in his abſence at a drunken feaſt he boaſted how he would challenge him. *Wall.*

land, and another company come along by the plain of Meonenim.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſs on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city; and he roſe up againſt them, and ſmote them.

44 And Abimelech, and the company that *was* with him, ruſhed forward, and ſtood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and ſowed it with ſalt.

46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the houſe of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen me do, make haſte, *and* do as I *have done*.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech, and put *them* to the hold, and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem died alſo, about a thouſand men and women.

50 Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the city, and thither fled all the men and women, and all they of the city, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman caſt a piece of a millſtone upon Abimelech's head, and all to break his ſkull.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword, and ſlay me, that men ſay not of me, A women ſlew him. And his young man thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedneſs of Abimelech which he did unto his father, in ſlaying his ſeventy brethren;

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curſe of Jotham the ſon of Jerubbaal.

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45 *Sowed it with ſalt.*] By this action Abimelech intended to expreſs his laſting abhorrence of the Shechemites, by wiſhing their city might for ever lie waſte, and be a perpetual deſolation.

53 *A certain woman caſt a piece of a millſtone upon Abimelech's head.*] Doubtleſs directed by a ſpecial providence of God: the death of Abimelech by a ſtone was the more remarkable, becauſe he had ſlain all his brethren *upon one ſtone*.

And all to break his ſkull.] *To* with the word *all* before it, is old Engliſh or Scotch for *altogether*. See general rules to *Gawin Douglas's Virg.* xv.

56, 57 *Thus God rendered the wickedneſs*, &c.] Theſe two verſes conclude the foregoing narrative with a divine admonition, that no man ſhould preſume to think ſuch things happened by chance; but that God, the righteous judge of all the earth, puniſhed both Abimelech and the men of Shechem according to their deſerts, and made them the inſtruments of each other's deſtruction. *Patrick.*

Notes

CHAP. X.

1 *Tola judgeth Iſrael,* 3 *alſo Jair.* 7 *The Philiſtines and Ammonites oppreſſing Iſrael,* 15 *upon their repentance God pitieth them.*

AND after Abimelech there aroſe to defend Iſrael Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two years.

4 And he had thirty ſons that rode on thirty aſs-colts, and they had thirty cities, which are called Havoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the LORD, and ſerved not him.

7 ¶ And the anger of the LORD was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

8 And that year they vexed and oppreſſed the children of Iſrael: eighteen years, all the children of Iſrael that *were* on the other ſide Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon paſſed over Jordan to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 And the children of Iſrael cried unto the LORD, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

11 And the LORD ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſs you, and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have choſen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the LORD, We have ſinned: do thou unto us whatſoever ſeemeth good unto thee; deliver us only, we pray thee, this day.

16 And they put away the ſtrange gods from among them, and ſerved the LORD: and his ſoul was grieved for the miſery of Iſrael.

17 Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall be head over all the inhabitants of Gilead.

CHAP. XI.

1 *Jephthah's covenant with the Gileadites.* 30 *His vow.* 34 *He performeth it on his daughter.*

Notes on the Tenth Chapter.

Ver. 1 *After Abimelech.*] Who muſt not be conſidered as a judge, much leſs appointed by God; but an uſurper, who dared to alter the divine government, by making himſelf a king.

There aroſe to defend Iſrael.] We do not find that the Iſraelites had any enemy that oppreſſed them during the life of this judge: but thoſe perſons may juſtly be ſtiled defenders, who preſerve men's liberties from being invaded. He might alſo be ſaid to defend them by reſtoring the worſhip of the true God, and baniſhing the ſervice of idols from their land. *Patrick.*

Tola---a man of Iſſachar.] A man of no great dignity in the tribe of Iſſachar; but this did not hinder his advancement by God to the higheſt dignity. *Patrick.*

4 *Rode on thirty aſs-colts.*] None but the moſt honourable among the Iſraelites rode on theſe creatures, which in the eaſtern countries were very tall and beautiful.

12 *The Maonites did oppreſs you.*] The Septuagint reads, *The Midianites.* There is no account of any people called *Maonites*: the word in Hebrew ſeems to have been miſ-written, *Maon* for *Midian*; for they had then lately oppreſſed them. *Wall.*

16 *They put away the ſtrange gods, and ſerved the Lord.*] This is the moſt remarkable reformation that we hitherto read of in the hiſtory of the judges; and ſeems to have been ſo ſerious, that they did not relapſe for a long time after into idolatry. *Patrick.*

NOW Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

4 And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob.

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not you hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayst go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land when they came up out of Egypt, from Arnon, even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah sent messengers again unto the king of the children of Ammon;

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red-sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*. And Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east-side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

Notes on the Eleventh Chapter.

Ver. 1 *Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot.*] Rather, *but he was the son of an harlot.* Some understand by the word which we render an *harlot*, a stranger, or one who was not of the seed of Israel; others an hostess, as was Rahab.

3 *In the land of Tob.*] This country is not mentioned any where else in scripture; probably it was the same with that called *Ish-tob*, 2 Sam. x. 8, which lay in Syria, and so near the Ammonites, that they hired forces from thence, as well as from other nations, to fight against David. *Patrick.*

There were gathered vain men to Jephthah.] Men of no property, and therefore glad to join with so valiant a man as Jephthah, under whose conduct they could make incursions into the enemy's territory, and enrich themselves with their spoils.

11 *Jephthah uttered all his words before the Lord.*] In a solemn prayer, he rehearsed all he had said unto them before God.

12 *What hast thou to do with me?*] That is, what is the ground of thy quarrel? or, for what reason is this invasion made?

13 *Because Israel took away my land when they came up out of Egypt.*] This was a mere pretence, the land not belonging to them, but to Sihon king of the Amorites: for, with regard to the country of the Ammonites, God expressly charged the Israelites not to meddle with it, because he had given it to the children of Lot for a possession, Deut. ii. 19. *Patrick.*

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſs it?

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs? ſo whomſoever the LORD our God ſhall drive out from before us, them will we poſſeſs.

25 And now *art* thou any thing better than Balak the ſon of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to war againſt me: the LORD the Judge be judge this day between the children of Iſrael and the children of Ammon.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah, which he ſent him.

29 Then the ſpirit of the LORD came upon Jephthah, and he paſſed over Gilead and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

30 ¶ And Jephthah vowed a vow unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands;

31 Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORD's, and I will offer it up for a burnt-offering.

32 So Jephthah paſſed over unto the children of Ammon to fight againſt them; and the LORD delivered them into his hands.

33 And he ſmote them from Aroer even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great ſlaughter. Thus the children of Ammon were ſubdued before the children of Iſrael.

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with timbrels and with dances: and ſhe *was his* only child; beſides her he had neither ſon nor daughter.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this

27 *The Lord the Judge be judge this day between the children of Iſrael and the children of Ammon.*] He refers his cauſe to the righteous judge of the whole earth, if they refuſed to liſten to his reaſons, and the conteſt muſt be decided by the ſword; not doubting but that Being, whoſe eyes are too pure to behold iniquity, would decide in his favour. *Patrick.*

29 *The ſpirit of the Lord came upon Jephthah.*] God declared his approbation of the people's chuſing him a judge, by endowing him with an extraordinary meaſure of courage and wiſdom, and all other qualities neceſſary to render him fit to be the ruler of his people.

31 *---Shall ſurely be the Lord's, and I will offer it up for a burnt-offering.*] The particle which is here rendered *and*, may more properly be taken in the disjunctive ſenſe, *or*, as ſome judicious critics, both Chriſtians and Jews, have ſolidly proved. So that it ſhould be rendered, *ſhall ſurely be the Lord's, or I will offer it up for a burnt-offering.* That is, *It ſhall be conſecrated to the Lord, if it be improper for a burnt-offering; or if it be fit for it, actually offered on the altar.* Univerſal Hiſtory.

34 *His daughter came out to meet him.*] To welcome his return, and congratulate him on his victory, with timbrels and with dances.

35 *Alas, my daughter---for I have opened my mouth unto the Lord, and I cannot go back.*] I have made a vow, which I cannot retract. Probably he told her what it was, though the ſacred hiſtorian has not mentioned it.

36 *She ſaid unto him, My father,* &c.] A rare inſtance of religion, fortitude, obedience to her parent, and love to her country.

37 *Let this thing be done for me.*] Grant me one requeſt; it is an innocent one, and not repugnant to the nature of your vow.

Bewail

thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months. And she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed. And she knew no man. And it was a custom in Israel,

40 *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

CHAP. XII.

1 *The Ephraimites, discerned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.*

AND the men of Ephraim gathered themselves together, and went north-ward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites, which were escaped, said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? if he said, Nay;

6 Then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 And after him Ibzan of Beth-lehem judged Israel.

Bewail my virginity.] It was accounted the greatest misfortune, among the Israelites, to die without issue; therefore she desired a time to bewail her fate, on the solitary mountains.

39 *She returned to her father, who did with her according unto his vow.*] This passage has given occasion to a great controversy among commentators, whether Jephthah really offered his daughter for a burnt-offering, or consecrated her to the service of God. From the note on the 31st verse it appears, that she was not sacrificed, but devoted to the Lord. It is indeed evident, that his vow, in many cases, could not have been executed; for suppose a dog, an ass, or any other unclean animal, had first met him, could he have offered it up for a burnt-offering unto the Lord? such sacrifices being absolutely forbidden by the law of Moses. And can it be supposed that God, who had so often declared that human sacrifices were abominations to him, would have suffered a daughter of Israel to have been offered upon his altar? Besides, if Jephthah was obliged to offer his daughter, who should be employed in that work? Should the priests? They were ordered to do every thing in their power to deter men from committing this abominable practice. Should the magistrates? They well knew such sacrifices were forbidden by God himself. Should Jephthah perform this inhuman office? Surely those who can conceive him capable of such a task, must, at the same time, think him as void of common sense as of natural affection. *Patrick.*

She knew no man.] A strong proof that she was not sacrificed; for the sacred historian himself here tells us, that after the vow was performed, *she knew no man.* Patrick.

40 *The daughters of Israel went yearly to lament the daughter of Jephthah.*] The Hebrew word which we render *lament*, signifies also to *talk with*, and *to praise*. If we take it in the former sense, it demonstrates that she was not sacrificed; if in the latter, the sense will be, that they went yearly to praise the virtue of Jephthah's daughter. If it should be asked, why the continuing of a virgin was considered among the Israelites as the greatest misfortune? the answer is, they placed their greatest happiness in children, and all flattered themselves that the Messiah would come from their seed.

Notes on the Twelfth Chapter.

Ver. 3 *I put my life in my hands.*] I exposed myself to very great danger.

4 *Jephthah gathered all the men of Gilead, and fought with Ephraim.*] When he found it was impossible to pacify them by persuasive arguments, he had recourse to arms. *Patrick.*

6 *Say now Shibboleth.*] The word *Shibboleth* signifies not only *an ear of corn*, but *floods of water*: so the test they put them to was this, to bid them say, *let me pass over the water.* The pronunciation of words of the same language varies greatly in different parts; therefore it is no wonder that the Ephraimites could not pronounce the word in the same manner as the Gileadites.

9 And he had thirty ſons, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſons: and he judged Iſrael ſeven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 And after him, Abdon the ſon of Hillel a Pirathonite judged Iſrael.

14 And he had forty ſons, and thirty nephews, that rode on threeſcore and ten aſscolts: and he judged Iſrael eight years.

15 And Abdon the ſon of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *Iſrael is in the hand of the Philiſtines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's ſacrifice, whereby the angel is diſcovered.* 24 *Samſon is born.*

AND the children of Iſrael did evil again in the ſight of the LORD; and the LORD delivered them into the hand of the Philiſtines forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren, and beareſt not: but thou ſhalt conceive and bear a ſon.

4 Now therefore beware, I pray thee, and drink not wine, nor ſtrong drink, and eat not any unclean *thing*.

5 For lo, thou ſhalt conceive, and bear a ſon; and no rafor ſhall come on his head: for the child ſhall be a Nazarite unto God from the womb: and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

6 Then the woman came and told her huſband, ſaying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I aſked him not whence he *was*, neither told he me his name.

7 But he ſaid unto me, Behold, thou ſhalt conceive, and bear a ſon; and now drink no wine nor ſtrong drink, neither eat any unclean *thing*: for the child ſhall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and ſaid, O my LORD, let the man of God which thou didſt ſend come again unto us, and teach us what we ſhall do unto the child that ſhall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her huſband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him; Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? and he ſaid, I *am*.

12 And Manoah ſaid, Now let thy words come to paſs. How ſhall we order the child? and *how* ſhall we do unto him?

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I commanded her let her obſerve.

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee, un-

9 *Thirty ſons and thirty daughters*] A numerous iſſue was conſidered as a peculiar bleſſing, and ſeems to be mentioned as an evidence that he was highly favoured by God. *Patrick.*

Notes on the Thirteenth Chapter.

Ver. 1 *The Lord delivered them into the hand of the Philiſtines forty years.*] This is the ſixth oppreſſion, and the longeſt they ever yet lay under.

5 *The child ſhall be a Nazarite.*] See Numb. vi.

He ſhall begin to deliver Iſrael.] Samuel compleated the deliverance of Iſrael, and put an end to this forty years tyranny by his famous victory at Eben-ezer, 1 Sam. vii. 13.

til we ſhall have made ready a kid for thee.

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings came to paſs, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why askeſt thou thus after my name, ſeeing it *is* ſecret?

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD. And *the angel* did wonderouſly, and Manoah and his wife looked on.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe *things*, nor would, as at this time, have told us *ſuch things* as theſe.

24 ¶ And the woman bare a ſon, and called his name Samſon. And the child grew, and the LORD bleſſed him.

25 And the Spirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

1 *Samſon deſireth a wife of the Philiſtines.* 10 *His marriage feaſt,* 12 *and riddle.* 19 *He ſpoileth thirty Philiſtines.*

AND Samſon went down to Timnath, and ſaw a woman at Timnath of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me; for ſhe pleaſeth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the Philiſtines. For at that time the Philiſtines had dominion over Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared againſt him.

6 And the Spirit of the LORD came mightily upon him; and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and ſhe pleaſed Samſon well.

8 And after a time he returned to take her, and he turned aſide to ſee the carcaſe of the

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18 *After my name, ſeeing it is ſecret?*] Rather, *it is wonderful.* This is a proper ſtile for Jehovah, whoſe eſſence we muſt admire, but cannot comprehend. Hence we learn this was the Meſſiah himſelf, whom Iſaiah calls *wonderful*, Iſaiah ix. 6.

19 *Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord.*] He laid it upon the rock, as upon an altar, to be offered to the Lord.

The angel did wonderfully.] i. e. He brought, in all probability, fire out of the rock; for we read of no fire brought by Manoah, and yet there was a flame, in which the angel aſcended up to heaven. *Patrick.*

25 *In the camp of Dan, between Zorah and Eſhtaol.*] There was no army of the Danites encamped in the place where Samſon diſplayed his valour; but this is the name of a place, in the Hebrew *Machanedan*, (the camp of Dan) where probably Samſon lived. See chap. xviii. 12. where we find an account of an expedition of the Danites, which, though placed after, really happened before this tranſaction of Samſon. *Patrick.*

Notes on the Fourteenth Chapter.

Ver. 1 *Samſon went down to Timnath.*] A city in his own tribe; now probably in the hand of the Philiſtines, who at this time oppreſſed the Iſraelites, and made them tributaries; but this did not hinder a commerce being carried on between them. *Patrick.*

6 *He told not his father,* &c.] Being afraid leſt it might come to the ears of the Philiſtines, and make them jealous of him.

11 *They*

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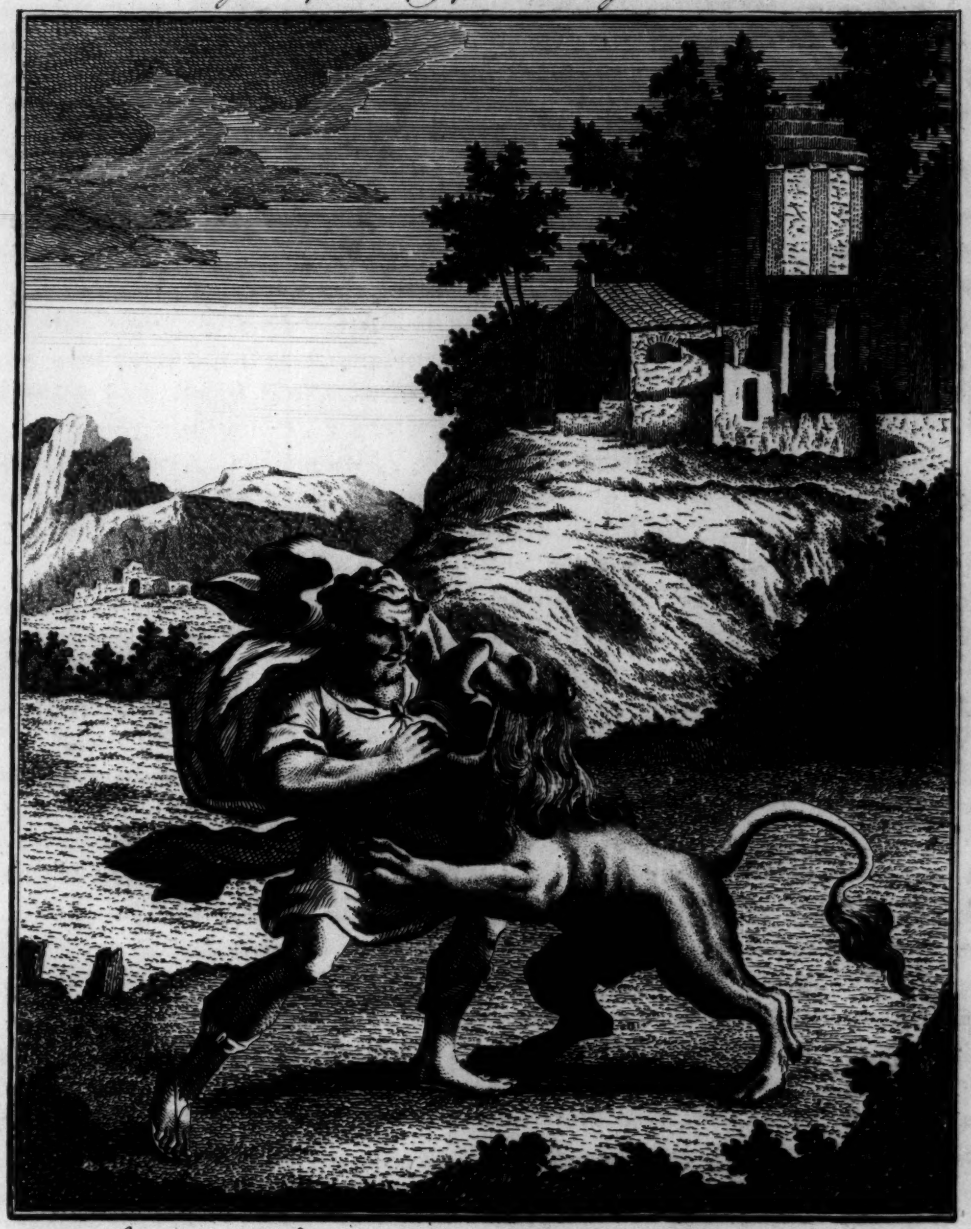

And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. Judges Chap. XIV. Ve. 6.

5 MA 56

lion: and behold, *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and his mother, and he gave them, and they did eat, but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a feaſt: for ſo uſed the young men to do.

11 And it came to paſs when they ſaw him, that they brought thirty companions to be with him.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the ſeven days of the feaſt, and find *it* out, then I will give you thirty ſheets, and thirty change of garments;

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may hear it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs. And they could not in three days expound the riddle.

15 And it came to paſs on the ſeventh day, that they ſaid unto Samſon's wife, Entice thy huſband, that he may declare unto us the riddle, leſt we burn thee and thy father's houſe with fire; have ye called us to take that we have? *is it* not *ſo?*

16 And Samſon's wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee.

17 And ſhe wept before him the ſeven days, while their feaſt laſted: and it came to paſs on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

18 And the men of the city ſaid unto him on the ſeventh day before the ſun went down, What *is* ſweeter than honey? and what *is* ſtronger than a lion? And he ſaid unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 ¶ And the Spirit of the LORD came upon him, and he went down to Aſhkelon, and ſlew thirty men of them, and took their ſpoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's houſe.

20 But Samſon's wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

1 *Samſon is denied his wife.* 3 *He burneth the Philiſtines corn.* 9 *He is bound by the men of Judah, and delivered to the Philiſtines.* 14 *He killeth them with a jaw-bone.*

BUT it came to paſs within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid; and he ſaid, I will go in to my wife into the chamber, But her father would not ſuffer him to go in.

2 And her father ſaid, verily I thought that thou hadſt utterly hated her; therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of her.

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11 *They brought thirty companions.*] Her friends, out of reſpect to him, brought this great number of bride-men, to honour his nuptials: though ſome think they came by way of guard, if he ſhould attempt any diſturbance; of which they fancy the Philiſtines were afraid when they ſaw he was a man of ſuch extraordinary ſtrength and valour. *Patrick.*

14 *Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſs.*] The oppoſition is manifeſt in the firſt part of the riddle, but not in the ſecond; for *weakneſs* is oppoſed to *ſtrength*, not *ſweetneſs*, whoſe oppoſite is *bitterneſs*. But Bochart has obſerved, that thoſe two words are ſometimes confounded: for in the Arabic language the word *mirra*, which implies ſtrength, comes from *marra*, which ſignifies to be bitter; and the word *acer* in Latin, ſignifies both a *ſharp* and a *valiant* man; and is alſo, by the beſt authors, applied to the lion. And therefore the antitheſis of the words is this: *Food came from the devourer, and ſweetneſs from that which is eager or ſharp*, i. e. violent or fierce. *Patrick.*

14, 15 *They could not in three days. And on the ſeventh,* &c.] The Septuagint reads, *on the fourth day,* &c. which is certainly right; for it is ſaid, ver. 17. ſhe wept the reſt of the ſeven days: if they did not threaten her till the ſeventh day, there was no time for weeping. *Wall.*

19 *He went down to Aſhkelon.*] A city of the Philiſtines, on the coaſt of the Mediterranean.

Notes

3 ¶ And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure.

4 And Samſon went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding-corn of the Philiſtines, and burnt up both the ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

6 Then the Philiſtines ſaid, Who hath done this? and they anſwered, Samſon the ſon in law of the Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burned her and her father with fire.

7 And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter. And he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? and they anſwered, To bind Samſon are we come up, to do to him as he hath done to us.

11 Then three thouſand men of Judah went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? what *is* this *that* thou haſt done unto us? and he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me that ye will not fall upon me your ſelves.

13 And they ſpake unto him, ſaying, No: but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philiſtines ſhouted againſt him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands looſed from off his hands.

15 And he found a new jaw-bone of an aſs, and put forth his hand and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with the jaw of an aſs have I ſlain a thouſand men.

17 And it came to paſs when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place Ramath-lehi.

18 And he was ſore athirſt, and called on the LORD, and ſaid, Thou haſt given this great

Notes on the Fifteenth Chapter.

Ver. 4 *Samſon went and caught three hundred foxes.*] The commentators have been very ingenious in contriving how Samſon ſhould take ſuch a large number of foxes, which are allowed to be the moſt cunning of all animals; but they have not hit upon any plauſible method: by the diſmiſſing of one ſingle letter, and ſubſtituting the proper one in its place, the obſcurity is elucidated: inſtead of *ſchualim*, we ſhould read *ſchoalim*, which properly ſignifies *ſheaves*; and *ſanab*, which we tranſlate *tail*, ſignifies *the utmoſt part* of any thing whatſoever: we may therefore ſuppoſe that Samſon ſet fire to *three hundred ſtanding ſhocks of corn*, by laying two *ſheaves* between each *ſhock* to make a communication, and by putting fire immediately to the ends of thoſe intermediate *ſheaves*. See *Lamy, Dr. Gregory, Sharp, and Kennicott.*

6 *Burnt her and her father with fire.*] Several MSS read, *burnt her and her father's houſe*: which reading is confirmed by the Syriac and other verſions. *Kennicott.*

8 *He ſmote them hip and thigh.*] It is not eaſy to explain the meaning of this expreſſion. The Chaldee paraphraſt interprets it, *he ſmote both horſemen and footmen*, the one reſting on their legs, and the other on their thighs, as they ſat cloſe to their horſes: but others ſuppoſe, that he ſmote them on their legs and thighs, as they endeavoured to fly from him. *Patrick.*

The rock Etam.] A ſtrong place in the tribe of Judah, being acceſſible only by one path, and that not wide enough for two men to paſs a-breaſt, and therefore eaſily defenſible.

12 *Swear unto me, that ye will not fall upon me yourſelves.*] He does not upbraid them for their baſe cowardice; but conſents to their deſign, provided they would ſolemnly engage not to hurt him themſelves, being unwilling to ſhed the blood of his brethren; which would doubtleſs have happened, had they attempted any thing againſt him. *Patrick.*

15 *Slew a thouſand men therewith.*] The Philiſtines were doubtleſs aſtoniſhed to ſee the cords fall ſo ſuddenly from his hands, and he himſelf advancing with the greateſt fury towards them: but the whole muſt be aſcribed to the power of God, who can increaſe our powers to what degree he pleaſes, and enfeeble the ſpirits of thoſe who oppoſe his deſigns, that they ſhall have no power to help themſelves.

17 *Ramath-lehi.*] That is, the caſting away of the jaw-bone.

deliverance into the hand of thy ſervant; and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drank, his ſpirit came again, and he revived. Wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the days of the Philiſtines twenty years.

CHAP. XVI.

1 *Samſon carrieth away the gates of Gaza.* 4 *Delilah, corrupted by the Philiſtines, enticeth him;* 15 *and overcometh him.* 21 *The Philiſtines put out his eyes.* 23 *The manner of his death.*

THEN went Samſon to Gaza, and ſaw there an harlot, and went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were quiet all the night, ſaying, In the morning when it is day we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to paſs afterward, that he loved a woman in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they bind me with ſeven green withs that were never dried, then ſhall I be weak, and be as another man.

8 Then the lords of the Philiſtines brought up to her ſeven green withs which had not been dried, and ſhe bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lyes: now

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19 *God clave an hollow place that was in the jaw, and there came water thereout, &c.*] *Lehi*, which ſignifies a jaw-bone, is here the proper name of a place, and doubtleſs had its name from this prodigy of valour performed by Samſon with the jaw-bone, and the miraculous fountain which God cauſed to burſt out of the ground, to allay his hero's thirſt. The paſſage therefore ſhould have been rendered, *and God clave a hollow place, which was in Lehi:* modern travellers inform us, that in the ſuburbs of Eleutheropolis, in all probability the ancient *Lehi*, the fountain which flowed on this occaſion is ſtill remaining, and called to this day *the fountain of the jaw.*

Notes on the Sixteenth Chapter.

Ver. 1 *Gaza.*] This city was ſituated between Raphia and Aſhkelon, near the ſouthern extremity of the Promiſed Land. *Calmet.*

2 *And they compaſſed him in.*] They did not beſet the houſe, but ſet a guard at the gate, in order to ſeize him as he went out of the city.

3 *Took the doors of the gate of the city, and the two poſts, and went away with them, bar and all.*] He did not ſtay to break open the gates; but plucked the poſts out of the ground, with the doors hanging, faſt barred, upon them. This action ſo aſtoniſhed the guards, that they had no power to follow him. *Patrick.*

To the top of an hill that is before Hebron.] The Septuagint and Vulgate have it, *That looketh towards Hebron:* for it is not probable that he carried them to Hebron, which was near twenty miles diſtant from Gaza.

4 *He loved a woman in the valley of Sorek, whoſe name was Delilah.*] Sorek was a place in the land of Judah, famous for choice wines, from whence the ſpies brought a bunch of grapes, for a ſample of the fruitfulneſs of the land. Whether Delilah was a woman of Iſrael, or one of the daughters of the Philiſtines, the ſacred hiſtorian has not told us. However this be, her whole behaviour ſpeaks her a mercenary woman, who would do any thing for money; and accordingly Joſephus calls her a common proſtitute of the Philiſtines. *Patrick* and *Pool.*

5 *We will give thee every one of us eleven hundred pieces of ſilver.*] By *pieces of ſilver* is generally underſtood ſhekels; ſo that the whole ſum amounted to five thouſand five hundred ſhekels, or about three hundred and forty-three pounds fifteen ſhillings of our money. *Howell's Hiſt.*

6 *Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength lieth.*] In all probability ſhe had ſome other diſcourſe with him, before ſhe ventured to aſk him this queſtion. Very likely ſhe extolled his wonderful deeds, and then artfully deſired him to tell her how he came to excel all other men in ſtrength. *Patrick.*

tell me, I pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they bind me faſt with new ropes that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lyes: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was vexed unto death;

17 That he told her all his heart, and ſaid unto her, There hath not come a raſor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once; for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees: and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head; and ſhe began to afflict him, and his ſtrength went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake my ſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs; and he did grind in the priſon-houſe.

22 Howbeit, the hair of his head began to grow again, after he was ſhaven.

23 ¶ Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoice: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our country, which ſlew many of us.

25 And it came to paſs, when their hearts were merry, that they ſaid, Call for Samſon, that he may make us ſport. And they called for Samſon out of the priſon-houſe; and he made them ſport. And they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth, that I may lean upon them.

27 Now the houſe was full of men and women: and all the lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O LORD God, remember me, I pray thee, and ſtrengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philiſtines for my two eyes.

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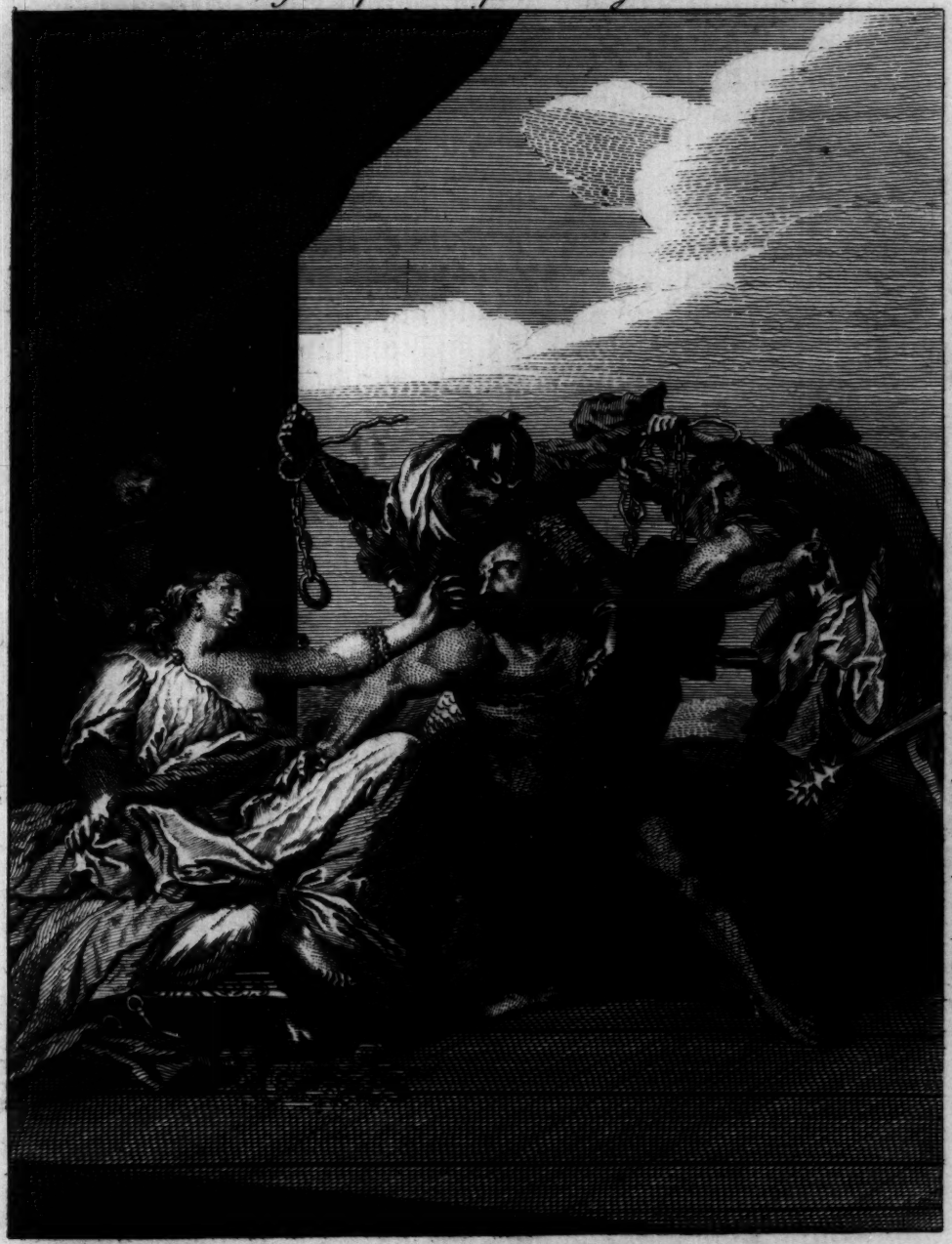
13 After this verſe there is plainly a verſe omitted, which the Septuagint has ſupplied—*Seven locks of my head with a web, and faſten them with a pin unto the wall; then ſhall I be weak, and be as another man. And it came to paſs when he ſlept, that Delilah took ſeven locks of his head, and wove them with a web; and faſtened them with a pin*, &c.

21 *He did grind in the priſon-houſe.*] Before the invention of wind or water-mills, men made uſe of hand-mills, to grind their corn withal; probably in this priſon where Samſon was confined, there was a public mill for that purpoſe.

23 *Dagon their god.*] The word *Dagon* ſignifies a fiſh; and hence the idol is generally repreſented in the ſhape of a woman, with the lower parts of a fiſh. *Patrick.*

Engraved for the Complete Family Bible.



—The Philistines took him, and put out his Eyes—and bound him with Fetters of Brass.—Judges XVI. 21.

5 MA 56

29 And Samſon took hold of the two middle pillars upon which the houſe ſtood, and on which it was born up, of the one with his right hand, and of the other with his left.

30 And Samſon ſaid, Let me die with the Philiſtines. And he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein. So the dead which he ſlew at his death were more than *they* which he ſlew in his life.

31 Then his brethren, and all the houſe of his father, came down and took him, and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father. And he judged Iſrael twenty years.

CHAP. XVII.

1 *Micah reſtoring the ſtolen money to his mother, ſhe maketh images.* 7 *He hireth a Levite to be his prieſt.*

AND there was a man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine ears, behold, the ſilver *is* with me; I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſon.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD, from my hand, for my ſon, to make a graven image and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mother: and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an ephod, and teraphim, and conſecrated one of his ſons, who became his prieſt.

6 In thoſe days *there was* no king in Iſrael, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of the family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could find *a place*: and he came to mount Ephraim to the houſe of Micah, as he journeyed.

9 And Micah ſaid unto him, Whence comeſt thou? and he ſaid unto him, I *am* a Levite of Beth-lehem-judah, and I go to ſojourn where I may find *a place*.

10 And Micah ſaid unto him, Dwell with me, and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was content to dwell

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29 *Samſon took hold of the two middle pillars on which the houſe ſtood.*] The ingenious reader will be pleaſed to ſee the thoughts of the great Sir Chriſtopher Wren on this famous fabrick, which will give a more diſtinct idea of it than the conjectures of commentators who are not ſuch competent judges.—"In conſi-" dering what this fabrick muſt be, that could at one pull be " demoliſhed, I conceive it was an oval amphitheatre, the " ſcene in the middle, where a vaſt roof of cedar-beams, reſt-" ing round upon the walls, centered all upon one ſhort archi-" trave, that united two cedar pillars in the middle; one pillar " would not be ſufficient to unite the ends of at leaſt one hun-" dred beams that tended to the centre; therefore, I ſay, there " muſt be a ſhort architrave reſting upon two pillars, upon " which all the beams tending to the centre of the amphithe-" atre might be ſupported. Now, if Samſon, by his miracu-" lous ſtrength preſſing upon one of theſe pillars, moved it " from its baſis, the whole roof muſt of neceſſity fall." *Parentalia*, p. 359.

30 *Let me die with the Philiſtines.*] It has been doubted by many, whether Samſon was not guilty of ſelf-murder: but if it be conſidered that God raiſed him up as a ſcourge to the Philiſtines, and a judge and defender of Iſrael, he might devote his life to the public good, and the deliverance of his own people. And this purpoſe was in ſome meaſure anſwered; for the Philiſtines were ſo terrified and humbled at this cloſing ſcene of Samſon's ſtrength and courage, that when his brethren came to take away his body, to inter it in the burying-place of his father, they met with no moleſtation whatſoever.

Notes on the Seventeenth Chapter.

Ver. 1 *There was a man of mount Ephraim, whoſe name was Micah.*] When this tranſaction happened, and likewiſe that of the Danites and Benjamites, is not agreed on by commentators; but inſerted here by the ſacred hiſtorian, that he might not interrupt the thread of the narrative relating to the hiſtory of the whole nation.

5 *An houſe of gods.*] It ſeems to have been Micah's intention to make an imitation of the houſe of God at Shiloh.

Teraphim.] See note on Gen. xxxi. 19.

6 *Right in his own eyes.*] Every man was left to do what he pleaſed; for, having abandoned the worſhip of the true God, they were without governor, prieſt, or law. *Patrick.*

with the man, and the young man was unto him as one of his ſons.

12 And Micah conſecrated the Levite; and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the LORD will do me good, ſeeing I have a Levite to *my* prieſt.

CHAP. XVIII.

1 *The Danites ſend five men to ſeek out an inheritance.* 27 *They win Laiſh.*

IN thoſe days *there was* no king in Iſrael: and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

2 And the children of Dan ſent of their family five men from their coaſts, men of valour, from Zorah and from Eſhtaol, to ſpy out the land, and to ſearch it; and they ſaid unto them, Go, ſearch the land. Who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

3 When they *were* by the houſe of Micah, they knew the voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

4 And he ſaid unto them, Thus and thus dealeth Micoh with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Aſk counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

6 And the prieſt ſaid unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure; and *there was* no magiſtrate in the land, that might put *them* to ſhame in *any* thing: and they *were* far from the Zidonians, and had no buſineſs with *any* man.

8 And they came unto their brethren to Zorah and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye ſtill? be not ſlothful to go, *and* to enter to poſſeſs the land.

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 And there went from thence of the family of the Danites out of Zorah and out of Eſhtaol ſix hundred men, appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day; behold, *it is* behind Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 Then anſwered the five men that went to ſpy out the country of Laiſh, and ſaid unto their brethren, Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and ſaluted him.

16 And the ſix hundred men appointed with

12 *Micah conſecrated the Levite.*] A ſtrange preſumption in them both; Micah could pretend to no authority to conſecrate; and the Levite was incapable of executing the prieſt's office, not being of the ſeed of Aaron. But ſuch was the confuſion of thoſe times, for want of a judge, that Micah's ſuperſtition had no bounds; and the Levite's poverty and ambition induced him to accept of the proffered preferment. *Patrick.*

13 *Seeing I have a Levite for my prieſt.*] He thought the Levite had more right to the office than his own ſon, and therefore would be more acceptable to God. Hence it is evident, that he did not intend to forſake the Lord; but his mind was ſo blinded, that he miſtook one ſmall benefit for a ſufficient ſign of his favour, when he was guilty of ſo many heinous offences againſt the Divine Majeſty. *Patrick.*

Notes on the Eighteenth Chapter.

Ver. 1 *The tribe of the Danites.*] Rather, *a family of the Danites.*

An inheritance to dwell in.] Being ſtraightened by the old inhabitants of Canaan, they ſought for a commodious ſettlement in ſome other part of the country.

their weapons of war, which *were* of the children of Dan, ſtood by the entering of the gate.

17 And the five men that went to ſpy out the land, went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entering of the gate, with the ſix hundred men *that were* appointed with weapons of war.

18 And theſe went into Micah's houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſt's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midſt of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes near to Micah's houſe were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, ſaid unto Micah, What aileth thee, that thou comeſt with ſuch a company?

24 And he ſaid, Ye have taken away my gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 ¶ And they took *the things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, and ſecure: and they ſmote them with the edge of the ſword, and burned the city with fire.

28 And *there was* no deliverer, becauſe it *was* far from Zidon, and they had no buſineſs with *any* man; and it *was* in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

30 And the children of Dan ſet up the graven image; and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh, he and his ſons were prieſts to the tribe of Dan, until the day of the captivity of the land.

31 And they ſet them up Micah's graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

1 *A Levite going to Beth-lehem to fetch his wife,*
16 *an old man entertaineth him at Gibeah.*
22 *The Gibeathites abuſe his concubine to death.*

AND it came to paſs in thoſe days, when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

30 *And the children of Dan ſet up the graven image.*] This is the firſt account we meet with of an idol being ſet up in any city, to be reſorted to by all the inhabitants.

The ſon of Gerſhom, the ſon of Manaſſeh.] *Gerſhom* was the ſon of *Moſes*; and there are ſtrong reaſons for believing, that the word here was at firſt *Moſes* and not *Manaſſeh*. St. Jerom has expreſſed it *Moſes*, and ſo the Vulgate reads it. *Kennicott.*

Until the day of the captivity of the land.] By the *captivity of the land*, is here meant the time when the ark of God was taken by the Philiſtines: and we find that this capture is in ſcripture ſtiled a captivity: *He forſook the tabernacle of Shiloh, the tent which he placed among men: and delivered his ſtrength into captivity, and his glory into the enemies hand*, Pſal. lxxviii. 60, 61.

31 *All the time that the houſe of God was in Shiloh.*] i. e. All the time the judges governed the people; for though they were zealous reformers, their authority, it ſeems, did not reach this country, where idolatry lurked till the ark of God was taken, and the Divine Shechinah no longer reſided in Shiloh. *Patrick.*

Notes on the Nineteenth Chapter.

Ver. 1 *A concubine.*] i. e. A wife of the ſecondary ſort, without ſuch ſolemn eſpouſals, or a dowry as thoſe called *wives* had.

2 And his concubine played the whore againſt him, and went away from him unto her father's houſe to Beth-lehem-judah, and was there four whole months.

3 And her huſband aroſe, and went after her to ſpeak friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her father's houſe; and when the father of the damſel ſaw him, he rejoiced to meet him.

4 And his father-in-law, the damſel's father retained him; and he abode with him three days; ſo they did eat and drink, and lodged there.

5 And it came to paſs on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſel's father ſaid unto his ſon-in-law, Comfort thine heart with a morſel of bread, and afterward go your way.

6 And they ſat down, and did eat and drink both of them together: for the damſel's father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man roſe up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he aroſe early in the morning on the fifth day to depart: and the damſel's father ſaid, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man roſe up to depart, he and his concubine and his ſervant, his father in law, the damſel's father, ſaid unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to-morrow get ye early on your way, that thou mayeſt go home.

10 But the man would not tarry that night, but he roſe up and departed, and came over againſt Jebus, which *is* Jeruſalem: and *there were* with him two aſſes ſaddled, his concubine alſo *was* with him.

11 *And* when they *were* by Jebus, the day was far ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a ſtranger, that *is* not of the children of Iſrael; we will paſs over to Gibeah.

13 And he ſaid unto his ſervant, Come and let us draw near to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on and went their way; and the ſun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* lodge in Gibeah. And when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lift up his eyes, he ſaw a wayfaring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim; from thence *am* I: and I

It is certain, ſuch perſons were really wives; and it was adultery in any one to lay with them but thoſe who had married them. *Patrick.*

2 *Played the whore againſt him.*] The Alexandrin copy of the Septuagint and Aldus's edition have---*was angry with him:* neither the LXX nor Vulgate have any thing of fornication. *Wall.*

11 *Let us turn in unto this city of the Jebuſites, and lodge in it.*] This was the city of Jeruſalem, which had been taken by the children of Judah; but the Jebuſites ſtill kept poſſeſſion of the ſtrong fort of Sihon till the days of David, from whence the children of Judah and Benjamin could not drive them out.

12 *We will not turn aſide---into the city of a ſtranger.*] Poſſibly this affair happened before the children of Judah had taken Jeruſalem: however that be, the Levite refuſed to lodge among idolaters.

To Gibeah.] A city poſſeſſed by the tribe of Benjamin.

15 *There was no man that took them into his houſe.*] The inhabitants of Gibeah had loſt all notions of humanity; even the ancient hoſpitality, or cuſtom of entertaining ſtangers, was quite aboliſhed.

16 *There came an old man from his work out of the field.*] This man, who was himſelf only a ſojurner, ſhewed that compaſſion for the ſtrangers which the wealthy inhabitants had denied.

went to Beth-lehem-judah, but I *am now* going to the houſe of the LORD; and there *is* no man that receiveth me to houſe.

19 Yet there is both ſtraw and provender for our aſſes; and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; only lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſons of Belial, beſet the houſe round about, *and* beat at the door, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him.

23 And the man, the maſter of the houſe, went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what ſeemeth good unto you: but unto this man do not ſo vile a thing.

25 But the men would not hearken to him: ſo the man took his concubine, and brought her forth unto them; and they knew her, and abuſed her all the night until the morning: and when the day began to ſpring they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's houſe, where her lord *was*, till it was light.

27 And her lord roſe up in the morning, and opened the doors of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſs, and the man roſe up, and gat him unto his place.

29 And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſt of Iſrael.

30 And it was ſo, that all that ſaw it ſaid, There was no ſuch deed done nor ſeen from the day that the children of Iſrael came up out of the land of Egypt unto this day: conſider of it, take advice, and ſpeak *your minds*.

CHAP. XX.

1 *The Levite in a general aſſembly declareth his wrong.* 8 *Their decree.* 26 *The Benjamites are deſtroyed.*

THEN all the children of Iſrael went out, and the congregation was gathered together as one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in

24 *Behold, here is my daughter, a maiden, and his concubine,* &c.] We have a ſimilar example in Lot, ſee Gen. xix. 8, who, like this inhabitant of Gibeah, offered his daughters to the men of Sodom, to preſerve inviolate the laws of hoſpitality.

26 *Fell down at the door.*] She fell down dead, through grief and ſhame.

28 *The man took her up upon an aſs---and gat him unto his place.*] He was doubtleſs perſuaded, that thoſe who were guilty of ſo baſe and inhuman an action would not ſcruple to take away his own life, if he made any complaint.

29 *Divided her---into twelve pieces.*] That every tribe might have a part, Benjamin not excepted; among whom it was to be hoped, there were ſome who deteſted ſo foul a crime, and had courage to puniſh the curſed authors of it. *Patrick.*

30 *There was no ſuch deed done from the day that the children of Iſrael came up out of Egypt.*] They not only condemned the fact, but were highly incenſed at it, as a crime exceeding all that had ever been heard of ſince they were a people.

Notes on the Twentieth Chapter.

Ver. 1 *The congregation was gathered together, as one man, from Dan even to Beerſheba.*] i. e. All Iſrael on both ſides of Jordan. But the inhabitants of Jabeſh-gilead, together with the Benjamites, muſt be excepted, who ſeem to have had no ſenſe of their wickedneſs. They were doubtleſs ſummoned as well as their brethren, but neglected to join them. *Patrick.*

In Mizpeh.] The Mizpeh here mentioned ſtood on the confines of Judah and Benjamin. It was very conveniently ſituated for a meeting of all the people, who often aſſembled there in future times. It was not far from Shiloh, ſo that they could eaſily conſult the Divine Majeſty on any occaſion.

the assembly of the people of God, four hundred thousand footmen that drew sword.

3 Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh. Then said the children of Israel, Tell *us*, how was this wickedness?

4 And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge:

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: *and* my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men left-handed: every one could sling stones at an hair-*breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? and the LORD said, Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin: and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? and the LORD said, Go up against him.)

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13 *The children of Benjamin would not hearken to the voice of the children of Israel.*] They seem to have been as unanimous in the defence of this wickedness, as the rest of the tribes were in their endeavours to have it punished.

16 *Seven hundred chosen men left-handed.*] Seven hundred is mentioned ver. 15, and therefore seems here to be redundant. The present German Jews, who are supposed to be of the tribe of Benjamin, are most of them left-handed.

23 *And asked counsel of the Lord.*] The phrase here used, upon both these consultations, of asking counsel of the Lord, often means no more than consulting their grand council or sanhedrim, with the high-priest at their head. *Psalmanazar*, p. 264.

24 And the children of Iſrael came near againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again eighteen thouſand men: all theſe drew the ſword.

26 ¶ Then all the children of Iſrael and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Iſrael enquired of the LORD, (for the ark of the covenant of God *was* there in thoſe days,

28 And Phinehas the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days,) ſaying, Shall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up: for to-morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in array againſt Gibeah as at other times.

31 And the children of Benjamin went out againſt the people, *and* were drawn away from the city; and they began to ſmite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt. But the children of Iſrael ſaid, Let us flee, and draw them from the city unto the high-ways.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in array at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battle was ſore: but they knew not that evil *was* near them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day twenty and five thouſand and an hundred men: all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten. For the men of Iſrael gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah; and the liers in wait drew *themſelves* along, and ſmote all the city with the edge of the ſword.

38 Now there was an appointed ſign between the men of Iſrael and the liers in wait, that they ſhould make a great flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battle, Benjamin began to ſmite *and* kill of the men of Iſrael about thirty perſons: for they ſaid, Surely they are ſmitten down before us as *in* the firſt battle.

40 But when the flame began to ariſe up out of the city with a pillar of ſmoke, the Benjamites looked behind them, and behold, the flame of the city aſcended up to heaven.

41 And when the men of Iſrael turned again,

25 *Eighteen thouſand men.*] In theſe two battles they deſtroyed forty thouſand men, a much greater number than the Benjamites had in their whole army. It has been aſked, why the Iſraelites, in ſo juſt a cauſe, were defeated in two battles, eſpecially as they had aſked counſel of God? To which it may be anſwered, that though they had ſent to the houſe of God to aſk which of the tribes ſhould go up firſt, and alſo whether they ſhould again attack the Benjamites; yet they had never aſked whether an enterprize of that nature would be pleaſing to God, or not. The truth is, they preſumed upon his protection and aſſiſtance; and the vaſt ſuperiority of their forces made them confident of ſucceſs. But ſurely, they ſhould have aſked whether God had decreed the deſtruction of their brethren; for to attack one of the tribes of Iſrael, without the approbation of Jehovah, who was the king of Iſrael, was an act of rebellion againſt him. But ſuppoſing the grounds of the war juſtifiable, why might not God take this opportunity of puniſhing the Iſraelites by the hand of their brethren, for their tame permiſſion of more enormous crimes than thoſe they endeavoured to chaſtiſe? Did not they ſuffer *ſpiritual* adultery among them, at the very time they were ſo hot upon puniſhing *carnal*? The whole tribe of Dan had fallen into idolatry; but the rulers of Iſrael were ſo far from puniſhing it, that they connived at their apoſtacy: and therefore God thought proper to make uſe of the Benjamites as ſcourges, to puniſh their baſe connivance; for the wonderful wiſdom of God's providence frequently employs the paſſions of men to fulfil his purpoſes, by making one wicked ſet of men the inſtrument of puniſhing another. *Stackhouſe.*

the men of Benjamin were amazed: for they saw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them: and them which *came* out of the cities, they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease, over-against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the high-ways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these *were* men of valour.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

CHAP. XXI.

1 *The people bewailing the desolation of Benjamin,* 16 *advise them to surprize the virgins that danced at Shiloh.*

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the house of God, and abode there till even before God, and lift up their voices and wept sore;

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD in Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 And they said, What one *is there* of the tribes of Israel, that came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabesh-gilead to the assembly.

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lien by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins that had known no man by lying with any

Notes on the Twenty-first Chapter.

Ver. 3 *One tribe lacking in Israel?*] When the Israelites fury against Benjamin was abated, and they began to consider seriously of what they had done, how they had almost totally destroyed one of the tribes of Israel, and bound themselves by an oath never to marry their daughters to the poor remains of it, which must prove the extirpation of the whole; the joy and triumph of their late victory was turned into mourning and bitter lamentation. *Stackhouse.*

10 *Smite the inhabitants of Jabesh-gilead with the sword, women and children.*] The massacre of the people of Jabesh-gilead, without ever sending to know the reason of their absenting themselves from the war, was a cruel expedient to extricate the Israelites from the difficulty, in which their superstitious observance of an unlawful oath had involved them, and is a shocking instance of the iniquity and barbarity of those times: for surely, to slay the innocent with the guilty, to put the women and children to death, is the very height of injustice and cruelty. *Stackhouse.*

male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation ſent *ſome* to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they ſufficed them not.

15 And the people repented them for Benjamin, becauſe that the LORD had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit, we may not give them wives of our daughters: for the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh yearly *in a place* which is on the north-ſide of Beth-el, on the eaſt-ſide of the high-way that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch ye every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be when their fathers or their brethren come unto us to complain, that we will ſay unto them, Be favourable unto them for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye ſhould be guilty.

23 And the children of Benjamin did ſo, and took *them* wives according to their number, of them that danced, whom they caught. And they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Iſrael departed thence that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

19 *There is a feaſt of the Lord in Shiloh yearly.*] All the three great feſtivals were to be obſerved at the place where God had ſettled his habitation, which was now at Shiloh, where the people aſſembled to praiſe God, and to feaſt one with another. The feaſt here meant was that of tabernacles, which was a time of great joy, becauſe they had newly gathered their vintage: it was alſo the only ſeaſon wherein the Jewiſh virgins were allowed to dance. *Patrick.*

22 *For ye did not give unto them at this time, that ye ſhould be guilty.*] It might more properly be rendered, *Becauſe ye did not give unto them at this time, ye are to blame.* Pilkington's Remarks.

23 *And the children of Benjamin---took them wives according to their number.*] Whatever may be ſaid in juſtification of the Benjamites, the elders of Iſrael, who gave them this counſel and authority, had doubtleſs no right to diſpoſe of the children of other perſons, without their conſent and approbation. The rape of the Sabines is uſually produced as a piece of hiſtory parallel to this; but it ſhould be remembered that Romulus, in whoſe reign it happened, was one of thoſe princes who accounted every point that contributed to the eſtabliſhment of his dominions, not only lawful, but glorious; and that every thing ceaſed to be a crime, when once it became neceſſary for reaſons of ſtate: whereas the rulers of Iſrael either had, or ſhould have had different notions. They were governed by God, *whoſe throne is eſtabliſhed in righteouſneſs*; and certainly ſhould have contrived ſome other means of eſtabliſhing a diminiſhed tribe, than thoſe violent methods of rapes and forced marriages. *Stackhouſe.*

25 *In thoſe days there was no king in Iſrael: every man did that which was right in his own eyes.*] The ſacred hiſtorian has here aſſigned the beſt reaſon for all the abuſes committed in this and the preceding chapters. It was owing to this want of authority that men committed many horrid actions, which were not publickly allowed. This was the cauſe of Micah's idolatry, of the Benjamites abominable luſts, and of the enormous things done by the Iſraelites. And this ſhould teach us to be very thankful for the authority that is ſet over us, in order to prevent us from committing ſuch enormous actions.

THE BOOK OF RUTH.

THE ARGUMENT.

This Book is a ſort of an Appendix to that of Judges, *and therefore properly placed here. It has its title from the perſon whoſe ſtory is principally related: Who, out of affection to her mother-in-law and her religion, left her country and kindred, to live in the land of* Iſrael *in a poor and mean condition. It is very probable, that the ſame perſon who wrote the book of* Judges *was alſo the author of this, viz.* Samuel. *This tranſaction is ſuppoſed to have happened in the days of* Shamgar, *the third judge,* i. e. *about* 120 *years after* Joſhua. *The hiſtory concludes with the genealogy of* David, *from* Pharez *the ſon of* Judah, *that it might evidently appear the* Meſſiah *ſprung from that tribe, according to the famous prediction of* Jacob.

CHAP. I.

1 *Elimelech driven by famine into Moab, dieth there.* 6 *Naomi returning home,* 14 *Ruth accompanieth her.*

NOW it came to paſs in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to ſojourn in the country of Moab, he and his wife and his two ſons.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's huſband died: and ſhe was left, and her two ſons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſons, and her huſband.

6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the country of Moab: for ſhe had heard in the country of Moab how that the LORD had viſited his people in giving them bread.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mother's houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find reſt, each *of you,* in the houſe of her huſband. Then ſhe kiſſed them. And they lift up their voice and wept.

Notes on the Firſt Chapter.

Ver. 1 *Beth-lehem-judah.*] There were two places of the name of Beth-lehem; one in the tribe of Judah, and the other in that of Zebulun.

4 *They took them wives of the women of Moab.*] This was abſolutely forbidden by the Jewiſh law, unleſs the women were proſelytes to the true religion.

8 *Go, return each to her mother's houſe.*] She was deſirous that they ſhould accompany her no farther, but return to their parents, with whom it was the cuſtom for widows to dwell.

15 *Thy*

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any more* ſons in my womb, that they may be your huſbands?

12 Turn again, my daughters, go *your way*; for I am too old to have an huſband. If I ſhould ſay, I have hope, *if* I ſhould have a huſband alſo to night, and ſhould alſo bear ſons;

13 Would ye tarry for them till they were grown? would ye ſtay for them from having huſbands? nay, my daughters: for it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

14 ¶ And they lift up their voice, and wept again: and Orpah kiſſed her mother in law; but Ruth clave unto her.

15 And ſhe ſaid, Behold, thy ſiſter in law is gone back unto her people, and unto her gods: return thou after thy ſiſter in law.

16 And Ruth ſaid, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt; I will lodge: thy people ſhall be my people, and thy God my God.

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

19 So they two went until they came to Beth-lehem. And it came to paſs when they were come to Beth-lehem, that all the city was moved about them; and they ſaid, *Is* this Naomi?

20 And ſhe ſaid unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabiteſs her daughter in law with her, which was returned out of the country of Moab. And they came to Beth-lehem in the beginning of the barley-harveſt.

CHAP. II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *He taketh knowledge of her,* 8 *and ſheweth her favour.*

AND Naomi had a kinſman of her huſband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And behold Boaz came from Beth-lehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſs thee.

15 *Thy ſiſter-in-law is gone back unto her people, and unto her gods.*] Hence it appears, that Orpah was not a convert to the Jewiſh religion, but ſtill continued to worſhip the gods of her country. This, however, did not hinder her from loving her huſband while he lived, and retaining an affection for her mother-in-law after his death.

17 *The Lord do ſo to me, and more alſo, if ought but death part thee and me.*] She determines that death only ſhould ſeparate her from her mother-in-law; and not that neither in every reſpect, for ſhe would lie in the ſame ſepulchre with her: and this ſhe confirms with a ſolemn imprecation on herſelf, that worſe might befal her than any thing Naomi could ſuffer, if ſhe did not faithfully adhere to her. *Patrick.*

19 *All the city was moved about them, and they ſaid, Is this Naomi?*] The people came to ſee her; but, from the great change in her countenance and dreſs, could ſcarce believe it was the ſame Naomi which formerly was their neighbour.

20 *Call me not Naomi, call me Mara.*] She was deſirous her name ſhould be conformable to her condition; the former ſignifies *proſperity*, and the latter *bitterneſs*, or *grief*.

21 *The Lord hath teſtified againſt me, and the Almighty hath afflicted me?*] God is ſaid to teſtify againſt perſons, when he paſſes their ſentence incurred by their tranſgreſſions, and to afflict, when he executes it.

Notes on the Second Chapter.

Ver. 2 *After him, in whoſe ſight I ſhall find grace.*] Either ſhe did not know, that poor ſtrangers had an equal right with the poor of Iſrael to glean after the reapers: or, her modeſty would not ſuffer her to challenge it as a right; but, on the contrary, to acknowledge it as a favour.

4 *The Lord be with you.*] This is the firſt time we meet with this religious ſalutation, which we afterwards find was familiar, and continued even to the time of our bleſſed Saviour, when the angel ſaluted the bleſſed Virgin after this manner, Luke i. 28. *Patrick.*

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the country of Moab:

7 And ſhe ſaid, I pray you let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning until now, that ſhe tarried a little in the houſe.

8 ¶ Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here faſt by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed herſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a ſtranger?

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me all that thou haſt done unto thy mother in law ſince the death of thine huſband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou kneweſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe wings thou art come to truſt.

13 Then ſhe ſaid, Let me find favour in thy ſight, my lord; for thou haſt comforted me, and for that thou haſt ſpoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar, and ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat, and was ſufficed, and left.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and reproach her not.

16 And let fall alſo *ſome* of the handfuls of purpoſe for her, and leave *them* that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 And ſhe took *it* up, and went into the city. And her mother in law ſaw what ſhe had gleaned. And ſhe brought forth and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and were wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the LORD, who hath not left off his kindneſs to the living and to the dead. And Naomi ſaid unto her, The man *is* near of kin unto us, one of our next kinſmen.

7 *She tarried a little in the houſe.*] In the tent, which was pitched in the field for ſuch as were weary to refreſh themſelves.

12 *The Lord recompence thy work*, &c.] He conſidered her leaving all that was dear to her in the world, to become a worſhipper of the true God, as a very noble act of faith and virtue. *Under whoſe wings*, &c.] This metaphor ſeems to be taken from the cherubims, who ſpread their wings from one ſide of the holy place unto the other, upon which the Divine Majeſty ſat. *Patrick.*

13 *Though I be not like unto one of thine handmaidens.*] I am born in a country by no means remarkable for virtue and goodneſs, and therefore far beneath one of thy meaneſt ſervants. *Patrick.*

14 *At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vinegar.*] Under the word *bread* is comprehended proviſion in general, with which they had vinegar for ſauce, it being very cooling and refreſhing in hot ſeaſons. It is very ſurpriſing how the ancient Jews came to apply theſe words to the kingdom of the Meſſiah, and to his ſuffering condition here in this world. The fact is however certain: the *Midraſch* upon this paſſage makes the words, *come thou hither*, to ſignify, *come to thy kingdom*; and the *morſel dipt in vinegar*, to denote *the reproaches and ſufferings of Chriſt:* which is an argument, that they expected their Meſſiah would be expoſed to ſuch ſufferings as our bleſſed Saviour actually endured; who ſays, in the pſalmiſt, *They gave me vinegar to drink*, lxix. 21. *Patrick.*

17 *About an ephah of barley.*] An ephah is ſeven gallons, two quarts, and about half a pint, wine meaſure.

18 *Gave her that ſhe had reſerved, after ſhe was ſufficed.*] i. e. Ruth brought what ſhe had left when ſhe was feaſted with the reapers, and gave to her mother-in-law.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

23 So ſhe kept faſt by the maidens of Boaz to glean unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 *By Naomi's inſtruction, Ruth lies at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinſman.*

THEN Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing-floor.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man, until he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and uncover his feet and lay thee down: and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me I will do.

6 And ſhe went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drank, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 ¶ And it came to paſs at midnight, that the man was afraid, and turned himſelf: and behold, a woman lay at his feet.

9 And he ſaid, Who *art* thou? and ſhe anſwered, I *am* Ruth thine handmaid: ſpread therefore thy ſkirt over thine handmaid; for thou *art* a near kinſman.

10 And he ſaid Bleſſed *be* thou of the LORD, my daughter: *for* thou haſt ſhewed more kindneſs in the latter end than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

11 And now my daughter, fear not: I will do to thee all that thou requireſt: for all the city of my people doth know that thou *art* a virtuous woman.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman, well; let him do the kinſman's part: but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

14 And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another. And he ſaid, Let it not be known that a woman came into the floor.

15 Alſo he ſaid, Bring the veil that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her; and ſhe went into the city.

21 *Thou ſhalt keep faſt by my young men*] The word which we render *young men*, ſignifies all young people in general, and particularly the maidens, to whom he bid her keep cloſe, verſe 8. *Patrick.*

Notes on the Third Chapter.

Ver. 4 *Uncover his feet, and lay thee down.*] This deſign of Naomi's ſeems, at firſt ſight, not very modeſt; but as it had no other intention than what was agreeable to the law of God, it proſpered accordingly.

7 *He went to lie down at the end of the heap of corn.*] Such was the ſimplicity of theſe early times, that the moſt wealthy perſons looked after their own buſineſs, both at home and in the field. Theſe threſhing-floors were covered at top, to keep off the rain; but open on all ſides, to give a free paſſage to the wind for winnowing the corn. They ſeem, however, to have been ſhut up at night, to prevent robbers from entering them, and ſtealing the corn and inſtruments of huſbandry, which were commonly left there.

10 *Bleſſed be thou of the Lord, my daughter,* &c.] He was ſo far from being incenſed at her boldneſs, that he wiſhes her all kinds of happineſs, commending her true kindneſs both to her mother and her huſband, which was now more evident than before, by her endeavours to preſerve his name and family.

15 *Bring the veil thou haſt upon thee.*] Dr. Shaw thinks this veil

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? and she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAP. IV.

1 *Boaz calleth into judgement the next kinsman.* 6 *He refusing the redemption,* 10 *Boaz marrieth Ruth.*

THEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake, came by; unto whom he said, Ho, such a one, turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land which *was* our brother Elimelech's

4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem it, *then* tell me, that I may know: for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for my self, lest I mar mine own inheritance: redeem thou my right to thy self; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Israel concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee: so he drew off his shoe.

9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 ¶ Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem.

veil was something like what the Arabians now wear, called *a hyke*, which serves for a complete dress by day, and for a covering by night: it is usually about six yards long, and five or six foot broad.

Notes on the Fourth Chapter.

Ver. 1 *Up to the gate.*] Where the judges determined causes.

3 *Naomi---selleth a parcel of land, which was our brother Elimelech's.*] He calls him their brother, because he was a near kinsman; and mentions Naomi's return out of the country of Moab, to intimate, that her poverty obliged her to sell the inheritance her husband had left her. *Patrick.*

5 *Thou must buy it also of Ruth,* &c.] There are here some errors in the original, which when corrected by authentic MSS and versions, will make the translation run thus: *Then said Boaz, On the day thou takest the land of the hand of Naomi,* thou must also take *Ruth the Moabitess.* Kennicott.

6 *I cannot redeem it for myself, lest I mar mine own inheritance.*] He had already a wife and family, and therefore was apprehensive that this marriage might be attended with many inconveniencies.

7 *Now this was the manner in former time in Israel,* &c.] This seems to have been only a custom that had long prevailed, when men redeemed lands which had been alienated, or put another into possession of them. *Patrick.*

A man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.] A sufficient evidence, that he transferred all his right unto the person to whom he delivered his shoe. The reason of this custom is plain, it being a natural indication that he resigned his interest in the land by giving the other his shoe, on which he used to walk in it, that he might enter and take possession of it himself. This ceremony was different from that mentioned Deut. xxv.

11 *Do thou worthily in Ephratah, and be famous in Beth-lehem.*] These are two different names for the same place, where Boaz and Ruth both lived, and who they prayed might be a shining example of virtue to the inhabitants of that city.

12 And let thy houſe be like the houſe of Pharez, whom Tamar bare unto Judah, of the ſeed which the LORD ſhall give thee of this young woman.

13 So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the LORD gave her conception, and ſhe bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD, which hath not left thee this day without a kinſman, that his name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and a nouriſher of thine old age. For thy daughter-in-law, which loveth thee, which is better to thee than ſeven ſons, hath born him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, There is a ſon born to Naomi; and they called his name Obed. He *is* the father of Jeſſe, the father of David.

18 Now theſe *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

12 *Like the houſe of Pharez.*] All the Beth-lehemites derived their origin from Pharez, whoſe family was very illuſtrious in Iſrael.

17 *They called his name Obed.*] That is, *a ſervant*, intimating, that he was appointed to take care of Naomi in her old age.

He is the father of Jeſſe, the father of David.] This book ſeems to have been written principally for the ſake of this genealogy, it being neceſſary to trace the family to its origin, as the Meſſiah was to ſpring from it; and accordingly it is traced, in the following verſes, from Pharez, the grandſon of Jacob, to David.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED

The First Book of the KINGS.

THE ARGUMENT.

The two Books of Samuel *are public Hiſtories of the tranſactions under the two laſt judges* Samuel *and* Eli; *and under the two firſt kings,* Saul *and* David, *comprizing the compaſs of about* 100 *years. The* Jews *in general, with great probability, aſſert, that the four and twenty firſt chapters were written by* Samuel *himſelf, and the reſt by the prophets* Nathan *and* Gad; *which aſſertion they found on this paſſage in* 1 Chron. xxix. 29.---Now the acts of *David* the king, behold they are written in the book of *Samuel* the ſeer, and in the book of *Nathan* the prophet, and in the book of *Gad* the ſeer. *The books of* Samuel *and* Kings *being a continued hiſtory of the reigns of the kings of* Iſrael *and* Judah, *are therefore called the firſt, ſecond, third and fourth books of* Kings.

CHAP. I.

1 *Elkanah and his two wives.* 9 *Hannah's prayer.* 19 *Samuel is born,* 24 *and preſented to the Lord.*

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite.

2 And he had two wives; the name of the one, *was* Hannah, and the name of the other Peninnah: and Penninah had children, but Hannah had no children.

3 And this man went up out of his city yearly, to worſhip and to ſacrifice unto the LORD of hoſts in Shiloh. And the two ſons of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there.

4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and her daughters, portions.

5 But unto Hannah he gave a worthy portion: for he loved Hannah; but the LORD had ſhut up her womb.

6 And her adverſary alſo provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her womb.

Notes on the Firſt Chapter.

Ver. 1 *Now there was a certain man of Ramathaim-zophim.*] It is called Ramah, ver. 19. The title of *Zophim*, a watch-tower, ſeems to be added, from its having an high place or tower, where watchmen were placed in time of war.

4 *He gave to Peninnah his wife, and to all her ſons and her daughters, portions.*] i. e. Parts of the peace-offerings, which belonged to him that offered them, except the fat, and the breaſt and right ſhoulder; whereby they had communion with the Lord, by partaking with him of his ſacrifice. *Patrick.*

5 *Unto Hannah he gave a worthy portion.*] Or a double portion, in token of his extraordinary reſpect and kindneſs to her.

6 *Her adverſary provoked her ſore.*] i. e. Peninnah was wont to deride her for being barren.

7 And *as* he did ſo year by year, when ſhe went up to the houſe of the LORD; ſo ſhe provoked her: therefore ſhe wept, and did not eat.

8 Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than ten ſons?

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drank. Now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the LORD.

10 And ſhe *was* in bitterneſs of ſoul, and prayed unto the LORD, and wept ſore.

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there ſhall no raſor come upon his head.

12 And it came to paſs as ſhe continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman of a ſorrowful ſpirit: I have drank neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I ſpoken hitherto.

17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant *thee* thy petition that thou haſt aſked of him.

18 And ſhe ſaid, Let thine handmaid find grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad*.

19 ¶ And they roſe up in the morning early, and worſhipped before the LORD, and returned, and came to their houſe to Ramah: and Elkanah knew Hannah his wife, and the LORD remembered her.

20 Wherefore it came to paſs, when the time was come about, after Hannah had conceived, that ſhe bare a ſon, and called his name Samuel, *ſaying*, Becauſe I have aſked him of the LORD.

21 And the man Elkanah, and all his houſe, went up to offer unto the LORD the yearly ſacrifice, and his vow.

22 But Hannah went not up: for ſhe ſaid unto her huſband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her huſband ſaid unto her, Do what ſeemeth thee good; tarry until thou have weaned him; only the LORD eſtabliſh his word. So the woman abode, and gave her ſon ſuck until ſhe weaned him.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the houſe of the LORD in Shiloh. And the child *was* young.

25 And they ſlew a bullock, and brought the child to Eli.

26 And ſhe ſaid, O my lord, *as* thy ſoul liveth, my lord, I *am* the woman that ſtood by thee here, praying unto the LORD.

27 For this child I prayed: and the LORD hath given me my petition which I aſked of him.

28 Therefore alſo I have lent him to the LORD as long as he liveth; he ſhall be lent to the LORD. And he worſhipped the LORD there.

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14 *Put away thy wine from thee.*] He ſeems to bid her go to bed and ſleep.

16 *A daughter of Belial.*] A perſon of an infamous character, regarding neither God nor man.

20 *Samuel.*] Is contracted from *Saul-meel*, aſked of God; a name ſhe choſe to give him, to put him in mind that ſhe had obtained him from God by ardent prayers.

23 *Only the Lord eſtabliſh his word.*] Or, *the Lord eſtabliſh his work*, i. e. perfect what he hath begun, by making the child grow till he was fit to attend on his ſervice.

28 *I have lent him to the Lord.*] Verſe the 11th ſhe ſays, *I will give him to the Lord:* the original word is capable of the ſame ſignification, and ſhould be tranſlated alike in both places.

CHAP. II.

1 *Hannah's ſong.* 12 *The ſin of Eli's ſons.* 18 *Samuel's miniſtry.* 27 *A prophecy againſt Eli's houſe.*

AND Hannah prayed and ſaid, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies: becauſe I rejoice in thy ſalvation.

2 *There is* none holy as the LORD: for *there is* none beſide thee: neither *is there* any rock like our god.

3 Talk no more ſo exceeding proudly? let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that ſtumbled are girded with ſtrength.

5 *They that were* full have hired out themſelves for bread: and *they that were* hungry ceaſed: ſo that the barren hath born ſeven: and ſhe that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiſeth up the poor out of the duſt, *and* lifteth up the beggar from the dunghil, to ſet *them* among princes and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD's, and he hath ſet the world upon them.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſs: for by ſtrength ſhall no man prevail.

10 The adverſaries of the LORD ſhall be broken to pieces: out of heaven ſhall he thunder upon them: the LORD ſhall judge the ends of the earth? and he ſhall give ſtrength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his houſe: and the child did miniſter unto the LORD before Eli the prieſt.

12 ¶ Now the ſons of Eli *were* ſons of Belial; they knew not the LORD.

13 And the prieſts cuſtom with the people *was, that* when any man offered ſacrifice, the prieſt's ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand:

14 And he ſtruck *it* into the pan, or kettle or caldron, or pot: all that the fleſh-hook brought up, the prieſt took for himſelf. So they did in Shiloh unto all the Iſraelites that came thither.

15 Alſo before they burned the fat, the prieſt's ſervant came and ſaid to the man that ſacrificed, Give fleſh to roaſt for the prieſt: for he will not have ſodden fleſh of thee, but raw.

16 And *if* any man ſaid unto him, Let them not fail to burn the fat preſently, and *then* take *as much* as thy ſoul deſireth; then he would anſwer him, *Nay*; but thou ſhalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the ſin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel miniſtred before the LORD, *being* a child, girded with a linen ephod.

19 Moreover his mother made him a little

Notes on the Second Chapter.

Ver. 1 *Hannah prayed, and ſaid.*] This little hymn is an inſtance how far ſuperior ſeveral parts of ſcripture are to the fineſt compoſitions of the heathen writers: here we have the trueſt ſublimity of language, the boldeſt and juſteſt metaphors of poetry, and the moſt exalted ſtrains of devotion.

4 *Are girt with ſtrength.*] Girdles were a principal part of the military habit among the ancients, and are here elegantly tranſlatad to ſignify ſtrength, or warlike power: hence the apoſtle, among his ſpiritual armour, exhorts the Epheſians to be *girt about with truth.*

5 *The barren hath born ſeven.*] Hannah here foretels the great increaſe of the church; for the word *ſeven* ſignifies a multitude.

8 *The pillars of the earth are the Lord's,* &c.] The earth is the work of his hands, and upheld by his power.

10 *Unto his king.*] To David, who was anointed by God in the room of Saul.

Exalt the horn of his anointed.] This was literally fulfilled in David, who, by the help of his God, triumphed over all his enemies, and was the moſt eminent type of the great King of all, *the Lord Chriſt*; to whom theſe words in the fulleſt ſenſe belong, whoſe *dominion is an everlaſting dominion, and his kingdom that which ſhall not be deſtroyed.* It is remarkable that the word *Meſſiah*, anointed, occurs here for the firſt time in the ſacred writings; ſo that though ſeveral had before propheſied of him, Hannah was the firſt that mentioned him by name. *Patrick.*

12 *The ſons of Eli were ſons of Belial.*] Very wicked men.

21 *The*

coat, and brought *it* to him from year to year, when she came up with her husband to offer yearly sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived and bare three sons and two daughters. And the child Samuel grew before the LORD.

22 Now Eli was very old, and heard all that his sons did unto all Israel: and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons: for *it is* no good report that I hear: ye make the LORD's people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation, and honourest thy sons above me, to make your selves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, *that* thy house and the house of thy father should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart, and all the increase of thine house shall die in the flower of their age.

34 And this *shall be* a sign unto thee that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever.

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21 *The child Samuel grew before the Lord.*] Not only in stature, but also in wisdom and virtue; of such unspeakable benefit is it to instil into the minds of children an early sense of God and religion, which will continue with them to the end of life, and constantly improve as they increase in years *Pat.*

23, 24 *Why do ye such things?*] This reproof is given in the language of an indulgent father, not that of a zealous judge; who ought to have punished them for such notorious crimes as they were guilty of, in a very severe and exemplary manner. *Patrick.*

25 *They hearkened not unto the voice of their father, because the Lord would slay them.*] Or, as the words may be better rendered, *They did not hearken to their father, wherefore it pleased the Lord to slay them:* or, *They hearkened not---though the Lord threatened to slay them for their disobedience.*

27 *There came a man of God,* &c.] Who this prophet was is not known.---It is the safest way to own our ignorance of what the sacred historian has not thought proper to discover to us. *Calmet.*

31 *I will cut off thine arm.*] The Septuagint has it, *Thy seed, and the seed,* &c.

32 *Thou shalt see an enemy in my habitation.*] Rather, as in the margin, *thou shalt see the affliction of the tabernacle,* which he did; for he saw the tabernacle deprived of its glory, the ark of the Lord, and lived to hear that it was taken by the Philistines. *Patrick.*

There shall not be an old man in thine house for ever.] There shall not one of thy seed be promoted to any dignity. *Patrick.*

36 And it ſhall come to paſs, *that* every one that is left in thine houſe ſhall come *and* crouch to him for a piece of ſilver and a morſel of bread, and ſhall ſay, Put me, I pray thee, into one of the prieſts offices, that I may eat a piece of bread.

CHAP. III.

1 *How the word of the LORD was firſt revealed to Samuel.* 11 *God telleth Samuel the deſtruction of Eli's houſe.*

AND the child Samuel miniſtered unto the LORD before Eli. And the word of the LORD was precious in thoſe days; *there was* no open viſion.

2 And it came to paſs at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not ſee;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to ſleep*;

4 That the LORD called Samuel. And he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I; for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel aroſe, and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And he anſwered, I called not, my ſon; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he aroſe, and went to Eli, and ſaid, Here *am* I; for thou didſt call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli ſaid unto Samuel, Go, lie down: and it ſhall be, if he call thee, that thou ſhalt ſay, Speak, LORD; for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak; for thy ſervant heareth.

11 ¶ And the LORD ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of every one that heareth it ſhall tingle.

12 In that day I will perform againſt Eli all *things* which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 For I have told him, that I will judge his houſe for ever for the iniquity which he knoweth: becauſe his ſons made themſelves vile, and he reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the houſe of the LORD. And Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel my ſon. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that *the LORD* hath ſaid unto thee? I pray thee, hide *it* not from me: God do ſo to thee, and more alſo, if thou hide *any* thing from me of all the things that he ſaid unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he ſaid, It *is* the

Notes on the Third Chapter.

Ver. 1 *Samuel miniſtered unto the Lord before Eli.*] He performed ſuch ſervices at the tabernacle as Eli directed him.

The word of the Lord was precious in thoſe days; there was no open viſion.] *Precious* implies *ſcarce*. Whatever revelations God might think proper to impart to ſome pious perſons privately, there was, at this time, none publickly acknowledged for a prophet, unto whom the people might reſort to know the mind of God.

4 *Called Samuel.*] By an audible voice out of the tabernacle.

5 *He ran unto Eli, and ſaid, Here am I, for thou calledſt me.*] Perſuaded that Eli had called him, he ran to know his pleaſure.

6 *And the Lord called yet again, Samuel. And Samuel aroſe,* &c.] He knew that they only were in the tabernacle, and therefore concluded that Eli alone muſt call him.

7 *Samuel did not yet know the Lord,* &c.] He was ignorant of the manner in which God revealed his mind unto the prophets.

8 *The Lord called Samuel again the third time,* &c.] This repetition of the voice induced Eli to conclude that it was the Lord; by this means he was diſpoſed to give credit to what Samuel ſhould tell him, as an oracle of God. *Patrick.*

12 *When I begin, I will alſo make an end.*] When I begin, I will not deſiſt till all my threatnings are fulfilled. For the whole was not accompliſhed till Abiathar was deprived of the prieſthood, when the family of Eli loſt its dignity and honour. *Patrick.*

18 *It is the Lord: let him do what ſeemeth him good.*] The foregoing ſentence, pronounced by an artleſs child, who did not know the voice of the Lord till he inſtructed him, was much more

LORD: let him do what ſeemeth him good.

19 And Samuel grew, and the LORD was with him, and did not let none of his words fall to the ground.

20 And all Iſrael, from Dan even to Beer-ſheba, knew that Samuel *was* eſtabliſhed *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himſelf to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

1 *The Iſraelites are overcome by the Philiſtines.*
10 *The ark is taken, and Eli's ſon's ſlain.*
12 *Eli hearing the news, breaketh his neck.*

AND the word of Samuel came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battle, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in array againſt Iſrael: and *when* they joined battle, Iſrael was ſmitten before the Philiſtines: and they ſlew of the army in the field about four thouſand men.

3 And when the people were come into the camp, the elders of Iſrael ſaid, Wherefore hath the LORD ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us, it may ſave us out of the hand of our enemies.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, which dwelleth *between* the cherubims: and the two ſons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? and they underſtood that the ark of the LORD was come into the camp.

7 And the Philiſtines were afraid: for they ſaid, God is come into the camp. And they ſaid, Wo unto us; for there hath not been ſuch a thing heretofore.

8 Wo unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the wilderneſs.

9 Be ſtrong, and quit your ſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, as they have been to you: quit your ſelves like men, and fight.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter; for there fell of Iſrael thirty thouſand footmen.

11 And the ark of God was taken; and the two ſons of Eli, Hophni and Phinehas, were ſlain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

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more terrible to Eli than the meſſage before delivered by the prophet, and deeply affected him; for he here humbly acknowledges the juſtice of God, and ſubmits to his ſentence with a truly penitent heart. *Patrick.*

Notes on the Fourth Chapter.

Ver. 1 *The word of Samuel came to all Iſrael.*] The revelation of God's will, which had been very ſcarce among them in former days, now grew more plentiful.

Pitched beſide Eben-ezer.] This place is here mentioned prophetically; for it had not this name till about twenty years after, when Samuel totally defeated the Philiſtines here. It lay on the north borders of Judah, not far from Mizpeh.

8 *Who ſhall deliver us out of the hand of theſe mighty Gods?*] The words which we render *mighty Gods*, are, by Theodoret, tranſlated *the ſtrong God*, which better agrees with the preceding exclamation, *God is come into the camp.*

9 *That ye be not ſervants to the Hebrews, as they have been to you.*] The Iſraelites had been kept in ſlavery by the Philiſtines all the time of Eli, and of Samſon, who ſeems to have been in the time of Eli, Judges xiii. 1. *Wall.*

12 *With his clothes rent, and with earth upon his head.*] This was the manner of expreſſing the greateſt calamities, and uſed by other nations beſide the Hebrews. Thus Virgil repreſents Latinus in diſtreſs:

> His royal robes the reverend monarch rent:
> In wild deſpair, with furious hands he ſpread
> A cloud of duſt o'er all his hoary head. *Pitt.*

13 *Eli ſat upon a ſeat by the way-ſide.*] He had, probably, cauſed a ſeat to be placed for him by the ſide of the gate of the city, that he might hear any tidings from the army, eſpecially any thing that concerned the ark.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? and the man came in haſtily, and told Eli.

15 Now Eli *was* ninety and eight years old; and his eyes were dim, that he could not ſee.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What is there done, my ſon?

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to paſs when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael forty years.

19 And his daughter in law, Phinehas' wife, was with child *near* to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father in law, and her huſband were dead, ſhe bowed her ſelf and travailed; for her pains came upon her.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not; for thou haſt born a ſon. But ſhe anſwered not, neither did ſhe regard *it*.

21 And ſhe named the child I-chabod, ſaying, The glory is departed from Iſrael. Becauſe the ark of God was taken, and becauſe of her father in law, and her huſband.

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

1 *The Philiſtines bring the ark into the houſe of Dagon.* 3 *Dagon falleth down.* 6, 9, 12 *They are ſmitten with emerods.*

AND the Philiſtines took the ark of God, and brought it from Eben-ezer unto Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and ſet him in his place again.

4 And when they aroſe early on the morrow morning, behold Dagon *was* fallen upon his face to the ground before the ark of the LORD: and the head of Dagon and both the palms of his hands *were* cut off upon the threſhold; only the *ſtump of* Dagon was left to him.

5 Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold of Dagon in Aſhdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them, and ſmote them with emerods, *even* Aſhdod and the coaſts thereof.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us, and upon Dagon our God.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid,

18 *His neck brake, and he died.*] Eli, though too indulgent a father, was not ſo affected at the death of his ſons, and the ſlaughter of the people, as at hearing that the ark of God was taken. This was a ſtroke too heavy for him to bear: he ſunk under it, dropped from his ſeat, and expired.

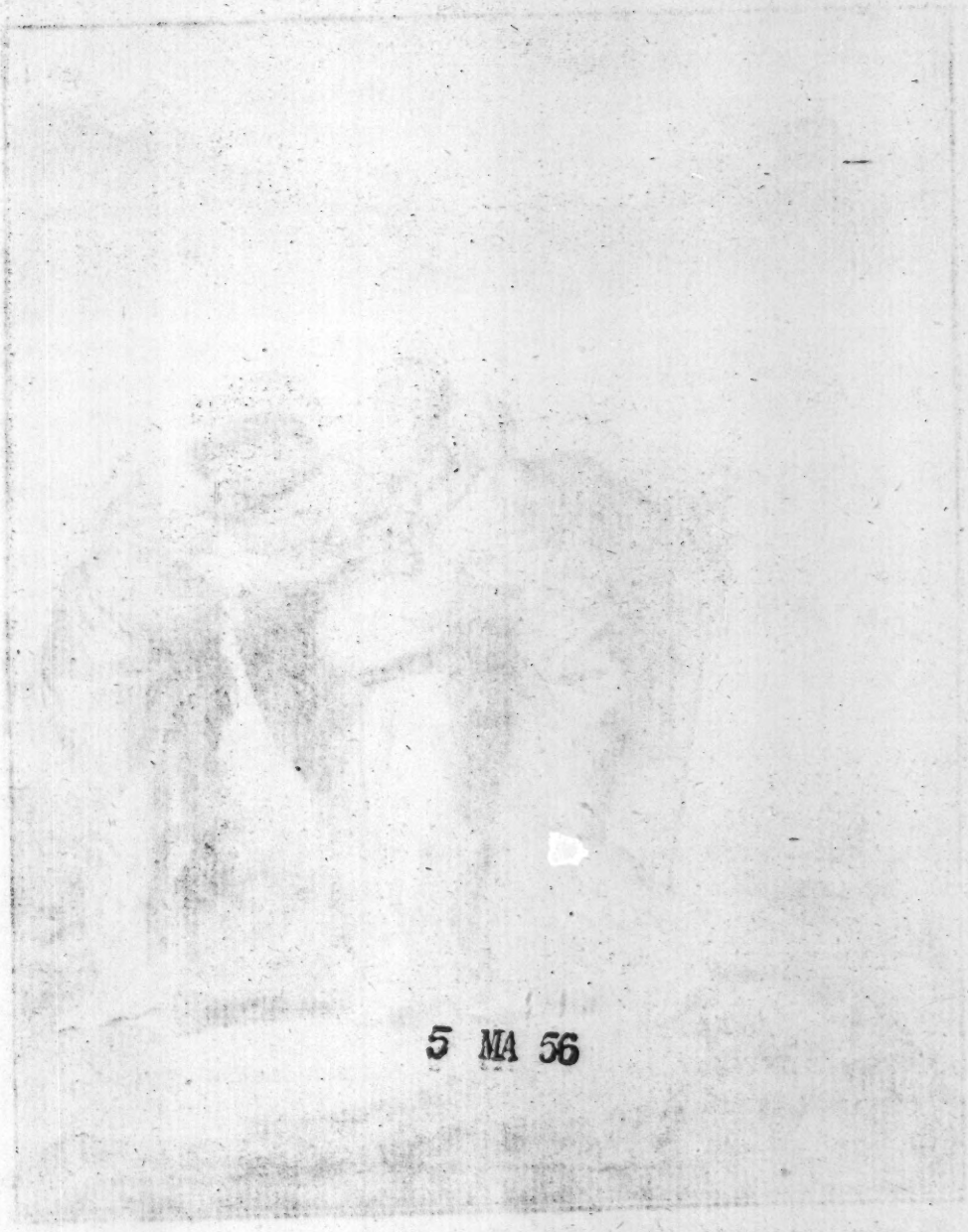
21 *She named the child I-chabod.*] That is, *inglorious*; for the reaſon given in the text, *the glory is departed from Iſrael.*

Notes on the Fifth Chapter.

Ver. 2 *The Philiſtines—brought it into the houſe of Dagon.*] It was a cuſtom among the ancient heathens to carry in triumph the gods of ſuch nations as they had vanquiſhed. Thus Iſaiah propheſies, that Cyrus would treat in this manner the gods of Babylon: *Bel boweth down, Nebo ſtoopeth; their idols were upon the beaſts and upon the cattle---and themſelves are gone into captivity,* Iſaiah xlvi. 1, 2. *Patrick.*

3 *Behold, Dagon was fallen,* &c.] They found him lying in the moſt humble poſture before the ark of the Lord, acknowledging the God of Iſrael to be above all gods. *Patrick.*

4 *The head of Dagon,* &c.] Probably Dagon was placed on ſome pedeſtal or altar, from whence he was now thrown down. Thus Jehovah ſufficiently ſhewed, that there was no god beſides him. The Philiſtines, however, were ſo bigoted to their fooliſh deity, that, inſtead of deſpiſing him for not being able to defend himſelf, they even reverenced his threſhold, conſidering it as conſecrated by having touched the idol. *Patrick.*



5 MA 56

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Wherefore she went forth out of the place where she was, & her two daughters-in-law with her: & they went on the way, to return unto the land of Judah.

Ruth, Chap. I. ver. 7.

What ſhall we do with the ark of the God of Iſrael? and they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

9 ¶ And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 Therefore they ſent the ark of God to Ekron. And it came to paſs, as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

12 ¶ And the men that died not, were ſmitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *The Philiſtines counſel how to ſend back the ark.* 10 *They bring it on a new cart to Beth-ſhemeſh.* 19 *The people ſmitten.*

AND the ark of the LORD was in the country of the Philiſtines ſeven months.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a treſpaſs-offering: then ye ſhall be healed, and it ſhall be known to you why his hand is not removed from you.

4 Then ſaid they, What *ſhall be* the treſpaſs-offering which we ſhall return to him? they anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on you all, and on your lords.

5 Wherefore ye ſhall make images of your emerods, and images of your mice that mar the land; and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart: and put the jewels of gold, which ye return him *for* a treſpaſs-offering, in a coffer by the ſide thereof; and ſend it away, that it may go.

9 And ſee, if it goeth up by the way of his own coaſt to Beſh-ſhemeſh, *then* he hath done us this great evil: but if not, then we ſhall know that *it is* not his hand *that* ſmote us: it *was* a chance *that* happened to us.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the ſtraight way to

12 *The men that died not, were ſmitten with the emerods*, &c.] Some were ſtricken with the peſtilence, as ſoon as the ark came thither; and others lingered under intolerable pains, which made them cry out in an inexpreſſible manner. See Deut. xxviii. 27. Probably *emerods* is a contraction of *hemorrhoides*, or pyles.

Notes on the Sixth Chapter.

Ver. 4 *Five golden emerods, and five golden mice.*] All nations were formerly of opinion, that the gods, when angry, could only be appeaſed with honorary gifts; and it was alſo cuſtomary among them to conſecrate ſuch monuments of their deliverance to them, as repreſented the evils from which they had been delivered, or the members which had been diſordered. *Calmet.*

5 *Images of your mice*, &c.] Their country was infeſted by mice, which had eaten their corn, and other fruits of the earth.

Ye ſhall give glory unto the God of Iſrael.] They acknowledge him to have been the inflicter of theſe plagues, and to have power to remove them.

12 *The kine took the ſtraight way to the way of Beth-ſhemeſh.*] Though they had no viſible director, they took the ſtraight road to Beth-ſhemeſh without the leaſt deviation, lowing all the way they went after their calves that had been taken from them, and

the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went after them unto the border of Beth-ſhemeſh.

13 And *they of* Beth-ſhemeſh *were* reaping their wheat-harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned *for* a treſpaſs-offering unto the LORD; for Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, for Ekron one:

18 And the golden mice, *according to* the number of all the cities of the Philiſtines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day in the field of Joſhua the Beth-ſhemite.

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men. And the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

3 *The Iſraelites, by Samuel's means, ſolemnly repent at Mizpeh.* 9 *Samuel praying, the Philiſtines are diſcomfited.*

AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſon to keep the ark of the LORD.

2 And it came to paſs, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the houſe of Iſrael lamented after the LORD.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the LORD with all your hearts, *then* put away the ſtrange gods and Aſhtaroth from among you, and prepare your hearts unto the LORD, and ſerve him only: and he will deliver you out of the hand of the Philiſtines.

4 Then the children of Iſrael did put away Baalim and Aſhtaroth, and ſerved the LORD only.

5 And Samuel ſaid, Gather all Iſrael to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and faſted on that day, and ſaid there,

to whom they would doubtleſs have returned, had not they been under the guidance of an higher power, which conducted them forward to the land of Judah. *Patrick.*

14 *The cart came into the field of Joſhuah a Beth-ſhemite*, &c.] Another miraculous particular, that the kine, as ſoon as they came to Beth-ſhemeſh, which was a city of the prieſts, ſhould ſtop, and refuſe to go any farther. *Patrick.*

19 *He ſmote of the people fifty thouſand and threeſcore and ten men.*] The words in the Hebrew are, *he ſmote of the people threeſcore and ten men, fifty thouſand men*; which the learned Bochart has thus very naturally explained, *he ſmote threeſcore and ten men, fifty out of a thouſand.*

Notes on the Seventh Chapter.

Ver. 1 *The men of Kirjath-jearim came and fetched up the ark of the Lord.*] If it be aſked, why they did not carry the ark of the Lord to Shiloh, its ancient ſeat? it may be anſwered, that the Philiſtines had deſtroyed that place; and the tabernacle, on the death of Eli, was removed to Nob, where it remained till the death of Samuel. *Patrick.*

6 *Drew water, and poured it out before the Lord.*] This paſſage, in the moſt probable ſignification, in the Eaſtern manner of expreſſion denotes the higheſt degree of grief and contrition: and thus the Chaldee paraphraſe interprets it; *They poured out their*

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And they of Beth-shemish were reaping their wheat-harvest in the valley: & they lifted up their eyes, & saw the Ark, and rejoiced to see it. 1 Sam. VI. *v.* 13.

5 MA 56

We have ſinned againſt the LORD. And Samuel judged the children of Iſrael in Mizpeh.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael. And when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hand of the Philiſtines.

9 ¶ And Samuel took a ſucking-lamb, and offered *it for* a burnt-offering wholly unto the LORD. And Samuel cried unto the LORD for Iſrael; and the LORD heard him.

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew near to battle againſt Iſrael: but the LORD thundered with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, until *they came* under Bethcar.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and Shen, and called the name of it Eben-ezer, ſaying, Hitherto hath the LORD helped us.

13 So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael. And the hand of the LORD was againſt the Philiſtines all the days of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines. And there was peace between Iſrael and the Amorites.

15 And Samuel judged Iſrael all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

17 And his return *was* to Ramah: for there *was* his houſe: and there he judged Iſrael: and there he built an altar unto the LORD.

CHAP. VIII.

1 *By the occaſion of the ill government of Samuel's ſons, the Iſraelites aſk a king.* 10 *The manner of a king.*

AND it came to paſs when Samuel was old, that he made his ſons judges over Iſrael.

2 Now the name of his firſt-born was Joel; and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

3 And his ſons walked not in his ways, but turned aſide after lucre, and took bribes and perverted judgement.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto Ramah,

5 And ſaid unto him, Behold, thou art old, and thy ſons walk not in thy ways: now make us a king to judge us like all the nations.

6 But the thing diſpleaſed Samuel, when they ſaid, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me, that I ſhould not reign over them.

8 According to all the works which they have done ſince the day that I brought them

hearts in penitence, as water before the Lord. Grotius ſays, *The effuſion of water ſignifies tears.* Shaw.

10 *The Lord thundered with a great thunder,* &c.] The Philiſtines propoſed to fall upon the Iſraelites at a time when they were gathered together before the Lord, and probably deſtitute of arms. But God ſoon convinced the uncircumciſed army, that *in his hands are the iſſues of life and death,* by attacking them with that artillery which it is impoſſible to reſiſt, or avoid. Thus Homer repreſents Jupiter as terrifying the Grecian army with thunder and lightning:

Jove from Ida's top his horrors ſpreads;
The clouds burſt dreadful o'er the Grecian heads;
Thick lightnings flaſh, the mutt'ring thunder rolls. *Pope.*

12 *Eben ezer.*] *The ſtone of help.* This total overthrow of the Philiſtines put an end to the forty years tyranny, mentioned in Judges xiii. 1.

Notes on the Eighth Chapter.

Ver. 3 *His ſons walked not in his ways, but—took bribes.*] It has been aſked, why God did not puniſh Samuel, as he had done Eli, for the wickedneſs of his ſons? To which it may be anſwered, that Samuel's ſons were far leſs guilty than thoſe of Eli; for there is a wide difference between taking bribes privately, and openly profaning the tabernacle, and rendering the worſhip of God contemptible. *Patrick.*

up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods; ſo do they alſo unto thee.

9 Now therefore hearken unto their voice: howbeit, yet proteſt ſolemnly unto them, and ſhew them the manner of the king that ſhall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that aſked of him a king.

11 And he ſaid, This will be the manner of the king that ſhall reign over you: he will take your ſons, and appoint *them* for himſelf, for his chariots, and *to be* his horſemen; and *ſome* ſhall run before his chariots.

12 And he will appoint him captains over thouſands, and captains over fifties; and *will ſet them* to ear his ground, and to reap his harveſt, and to make his inſtruments of war, and inſtruments of his chariots.

13 And he will take your daughters *to be* confectioneries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his officers, and to his ſervants.

16 And he will take your men-ſervants, and your maid-ſervants, and your goodlieſt young men, and your aſſes, and put *them* to his work.

17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day becauſe of your king which ye ſhall have choſen you: and the LORD will not hear you in that day.

19 Nevertheleſs, the people refuſed to obey the voice of Samuel; and they ſaid, Nay; but we will have a king over us;

20 That we alſo may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearſed them in the ears of the LORD.

22 And the LORD ſaid to Samuel, Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

CHAP. IX.

1 *Saul deſpairing to find his father's aſſes,* 6 *by the counſel of his ſervant,* 11 *and direction of young maidens,* 15 *according to God's revelation,* 18 *cometh to Samuel.* 19 *Samuel entertaineth Saul.*

NOW there was a man of Benjamin, whoſe name *was* Kiſh, the ſon of Abiel, the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a Benjamite, a mighty man of power.

2 And he had a ſon whoſe name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward *he was* higher than any of the people.

3 And the aſſes of Kiſh, Saul's father, were loſt. And Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee, and ariſe, go ſeek the aſſes.

4 And he paſſed through mount Ephraim, and paſſed through the land of Saliſha; but they found *them* not: then they paſſed through the land of Shalim; and *there they were* not: and he paſſed through the land of the Benjamites; but they found *them* not.

5 *And* when they were come to the land of

11---19 *This will be the manner of the king*, &c.] Samuel does not in this and the following verſes define what are the juſt rights of kings, but deſcribes only ſuch practices, as the deſpotic princes of the Eaſt, who looked upon their ſubjects as ſo many ſlaves, were generally accuſtomed to: and his reaſon for drawing a king in theſe black colours ſeems to be, becauſe the Iſraelites deſired ſuch a one as their neighbours had, who were all under the abſolute dominion of their princes. *Le Clerc.*

19 *Nay, but we will have a king over us.*] Though Samuel had painted the arbitrary power of the eaſtern monarchs in the ſtrongeſt colours, yet they peremptorily demanded a king, notwithſtanding he had told them that this was throwing off the government of God, who had always heard their cry when they were oppreſſed by their enemies; but would now refuſe to liſten to their complaints, when they groaned under the oppreſſions of a tyrant. *Patrick.*

20 *That we alſo may be like all the nations.*] Hence it is plain, that their motives for demanding a king were no other than vanity and ambition: they thought themſelves inferior to other nations, becauſe they were deſtitute of the pomp and pageantry of ſtate; which they vainly imagined would procure them the bleſſings of peace and tranquility.

Notes on the Ninth Chapter.

Ver. 1 *A mighty man of power.*] This ſeems not to be meant of his wealth, or intereſt in the country, but of his great ſtrength and courage.

Zuph, Saul ſaid to his ſervant that *was* with him, Come and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

6 ¶ And he ſaid unto him, Behold now *there is* in this city a man of God, and *he is* an honourable man: all that he ſaith cometh ſurely to paſs: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread is ſpent in our veſſels, and *there is* not a preſent to bring to the man of God: what have we?

8 And the ſervant anſwered Saul again, and ſaid, Behold, I have here at hand the fourth part of a ſhekel of ſilver: *that* will I give to the man of God, to tell us our way.

9 (Before-time in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the ſeer: for *he that is* now *called* a Prophet, was before-time called a Seer.)

10 Then ſaid Saul to his ſervant, Well ſaid; come, let us go: ſo they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

12 And they anſwered them, and ſaid, He is; behold, *he is* before you: make haſte now: for he came to day to the city; for *there is* a ſacrifice of the people to day in the high place.

13 As ſoon as ye be come into the city, ye ſhall ſtraightway find him, before he go up to the high place to eat: for the people will not eat till he come, becauſe he doth bleſs the ſacrifice; *and* afterwards they eat that be bidden. Now therefore get ye up; for about this time ye ſhall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them for to go up to the high place.

15 ¶ Now the LORD had told Samuel, in his ear a day before Saul came, ſaying,

16 To morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him *to be* captain over my people Iſrael, that he may ſave my people out of the hand of the Philiſtines: for I have looked upon my people, becauſe their cry is come unto me.

17 And when Samuel ſaw Saul, the LORD ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall reign over my people.

18 ¶ Then Saul drew near to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeer's houſe *is*.

19 ¶ And Samuel anſwered Saul, and ſaid, I *am* the ſeer: go up before me unto the high place; for ye ſhall eat with me to day: and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine aſſes that were loſt three days ago, ſet not thy mind on them; for they are found. And on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy father's houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite, of the ſmalleſt of the tribes of Iſrael? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou ſo to me?

22 And Samuel took Saul, and his ſervant, and brought them into the parlour, and made them ſit in the chiefeſt place, among them that were bidden, which *were* about thirty perſons.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul.

8 *A fourth part of a ſhekel of ſilver.*] About nine-pence: Joſephus here obſerves, that it was their ignorance to think a prophet would receive any money for his predictions. *Wall.*

12 *In the high place.*] This is the firſt inſtance we find of ſacrifices being offered to God in high places, and is thought to have given riſe to the ſynagogues and oratories, which were afterwards built in ſo many parts of the kingdom. *Patrick.*

24 *For unto this time hath it been kept for thee, ſince I ſaid, I have invited the people.*] He told the cook he had invited ſome other perſons, beſides the inhabitants of the city, and for theſe ſtrange gueſts he would have this ſhoulder to be reſerved: hence Joſephus calls this part *the royal portion.* Patrick.

And *Samuel* said, Behold, that which is left; set *it* before thee, *and* eat: for unto this time hath it been kept for thee, *since* I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, Saying Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

CHAP. X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

2 ¶ When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that, thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place, with a psaltery, and a tabret, and a pipe and a harp before them; and they shall prophesy.

6 And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be when these signs are come unto thee, *that* thou do as occasion shall serve thee; for God *is* with thee.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that when he had turned

25 *On the top of the house.*] The tops of their houses were flat, and covered with a strong plaister of terrace, which was always guarded with a parapet-wall, battlements, or balustrades; here several offices were performed, such as drying linen and flax, preparing figs and raisins; here likewise they enjoyed the refreshing breezes of the evening, conversed with their friends, and offered up their devotions. *Shaw.*

27 *Bid the servant pass on before us,* &c.] This was doubtless with a design to let Saul understand, that what he was going to do was by divine appointment.

Notes on the Tenth Chapter.

1 *Then Samuel took a vial of oil.*] This does not seem to have been sacred oil taken from the tabernacle, but common; for Samuel was not a priest, and therefore could not touch what was reserved in the sacred place, which was now at a great distance from Ramah. *Patrick.*

5 *The hill of God.*] It seems to have been called the hill of God, because there was here a school of the prophets, who were called *men of God*: here youth were instructed in the knowledge of the law, and the precepts of religion, and thence called *the sons of the prophets.* And it should be observed, that though the Philistines had a garrison there, they spared those places that were set apart for the study of religion.

They shall prophesy.] That is, they shall sing the praises of God, as the word *prophesy* often signifies. See Exod. xv. 21, &c.

6 *The spirit of the Lord will come upon thee,* &c.] This sign could not fail of convincing Saul, that Samuel had done nothing of himself, but by the divine appointment of God himself, who could alone inspire him with such a remarkable gift, and endue him with extraordinary prudence and courage.

8 *Sacrifices of peace-offerings: seven days shalt thou tarry,* &c.] These words should have been pointed in the following manner: *Behold I will come unto thee to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings, seven days. Thou shalt tarry till I come to thee,* &c. Hence we see how great a fault Saul afterwards committed in not staying for Samuel, when the prophet had so fully assured him, that he would not fail to meet him.

9 *God gave him another heart.*] So great was the goodness of God

his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him before-time saw, that behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *is* Saul also among the prophets?

12 And one of the same place answered and said, But who *is* their father? therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said unto him, and to his servant, Whither went ye? and he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found, But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 And Samuel called the people together unto the LORD to Mizpeh?

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you.

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations: and ye have said unto him, *Nay*, but set a king over us, Now therefore present your selves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither: and the LORD answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence. And when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? and all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents. But he held his peace.

CHAP. XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition.* 4 *They send to Saul, and are delivered.* 12 *Saul confirmed king.*

God towards him, that he immediately fulfilled the last and chief of these signs; for he was no sooner gone from Samuel, than he found himself filled with wisdom and fortitude, to qualify him for the government of the people.

10 *He prophesied among them.*] The Chaldee paraphrase understands by *prophesying*, adoring God, and singing praises to him. See ver. 5.

11 *Is Saul among the prophets?*] They were astonished at this sudden change in him, well knowing that his education gave them no reason to expect any such thing; for, instead of studying in the schools of the prophets, his whole attention had been engrossed by the care of his herds and flocks. *Patrick.*

12 *Who is their father?*] The Septuagint and Vulgate read, *Who is his father?*

27 *The children of Belial---brought no presents.*] It was customary among the Eastern nations, and is even to this day, to accompany their first salutation of a new king with presents; which were received as tokens of peace, joy, friendship, subjection, and obedience. These *children of Belial* were probably persons of consequence, and despised Saul, because he was of a small tribe, and obscure family: he acted therefore a very prudent part in holding his peace, being unwilling to create any disorder or tumult in the beginning of his reign. *Calmet.*

Notes

THEN Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead, and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your right eyes, and lay it *for* a reproach upon all Iſrael.

3 And the elders of Jabeſh ſaid unto him, Give us ſeven days reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then, if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

6 And the Spirit of God came upon Saul when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one conſent.

8 And when he numbered them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To-morrow by *that time* the ſun be hot, ye ſhall have help. And the meſſengers came and ſhewed *it* to the men of Jabeſh; and they were glad.

10 Therefore the men of Jabeſh ſaid, To-morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good to you.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning-watch, and ſlew the Ammonites until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, Who *is* he that ſaid, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul ſaid, There ſhall not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in

Notes on the Eleventh Chapter.

Ver. 1 *Then Nahaſh the Ammonite.*] He was either the king or general of the Ammonites, who had before made war againſt Iſrael, which was the reaſon for their deſiring a king.

Came up, and encamped againſt Jabeſh-gilead.] This town lay on the eaſt-ſide of Jordan, and not far from the Ammonites who beſieged it. Euſebius and St. Jerom tell us, that it exiſted in their time, and was ſituated on a hill about ſix miles diſtance from Pella. It is ſometimes in ſcripture ſimply called Jabeſh: its inhabitants were remarkable for their grateful remembrance of the ſervices done them by Saul, by the honour and reſpect they ſhewed to his dead body, chap. xxxi. 11, 12.

2 *On this condition will I make a covenant with you, that I thruſt out all your right eyes.*] He was deſirous of effectually diſabling them from ſerving for the future in war; for as the manner of fighting in thoſe days was chiefly with bow and arrow, ſword and ſhield, the loſs of the right eye rendered them incapable of either; yet he did not think proper to put out both their eyes, becauſe they would then have been diſabled from doing him any ſervice, or paying him tribute. *Patrick.*

3 *Give us ſeven days,* &c.] It may ſeem ſtrange, that Nahaſh ſhould be willing to allow the Jabeſhites the reſpite of ſeven days; Joſephus aſſigns this reaſon for it, viz. that he had ſo mean an opinion of the people and of Saul, who indeed had been appointed king, but not having as yet taking upon him the government, Nahaſh was perſuaded he could not levy an army in ſo ſhort a ſpace, and, conſequently, that there was no danger in granting them the reſpite they deſired. *Patrick.*

7 *Whoſoever cometh not forth after Saul and after Samuel, ſo ſhall it be done unto his oxen.*] Hence it appears that the kings of Iſrael aſſumed ſuch a power as Samuel had deſcribed, chap. viii. one part of which conſiſted in making war, and raiſing ſoldiers by their ſole authority, and puniſhing thoſe who refuſed to join the army on their ſummons. *Patrick.*

12 *The people ſaid unto Samuel.*] Elevated with this ſignal victory, they were for putting to death all that refuſed to acknowledge Saul for their king; but he generouſly withſtood it, alledging that it was not fit to ſtain the beginning of his reign with the ſlaughter of his ſubjects, after God had wrought ſo great ſalvation in Iſrael. *Univerſal Hiſtory.*

15 *They made Saul king before the Lord in Gilgal.*] Saul having received this ſignal token of God's preſence with him, in the late victory, was by common conſent acknowledged by all the people for their king.

Notes

Gilgal: and there they ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoiced greatly.

CHAP. XII.

1 *Samuel teſtifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harveſt-time*; 20 *and comforteth them in God's mercy.*

AND Samuel ſaid unto all Iſrael, Behold, I have hearkned unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now behold, the king walketh before you: and I am old, and gray-headed; and behold, my ſons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witneſs againſt me before the LORD, and before his anointed; whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* bribe to blind mine eyes therewith? and I will reſtore it to you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any man's hand.

5 And he ſaid unto them, The LORD *is* witneſs againſt you, and his anointed *is* witneſs this day, that ye have not found ought in my hand. And they anſwered, *He is* witneſs.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD of all the righteous acts of the LORD which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he ſold them into the hand of Siſera captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, Nay; but a king ſhall reign over us: when the LORD your God *was* your king.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: and behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebel againſt the commandment of the LORD, then ſhall both ye, and alſo the king that reigneth over you, continue following the LORD your God.

15 And if ye will not obey the voice of the LORD, but rebel againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your fathers.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

17 *Is it* not wheat-harveſt to day? I will call unto the LORD, and he ſhall ſend thunder

Notes on the Twelfth Chapter.

Ver. 1 *Samuel ſaid unto all Iſrael.*] Being about to reſign the government to Saul, in a very pathetic ſpeech to the people, he takes occaſion firſt to vindicate his own adminiſtration; then he reminds them of their great tranſgreſſions againſt God, particularly in rejecting his government, and deſiring another king: however, as God had granted their requeſt, he exhorts them, out of regard to their own intereſt, to fear the Lord, and obey their king; and to convince them that he ſpake not without a divine direction, he gave them a miraculous ſign. *Stackhouſe.*

11 *Jerubbaal and Bedan, and Jephthah and Samuel.*] This is certainly wrong: there is no ſuch name as *Bedan.* The Septuagint reads *Barak:* the Syriac and Arabic verſions have alſo *Barak*; and they both read *Samſon*, as the laſt deliverer mentioned, where the Hebrew has *Samuel. Samſon* was more likely to be celebrated by *Samuel*; he is alſo mentioned by St. Paul, *Gideon, Barak, Samſon, Jephthah.* Kennicott.

17 *Is it not wheat-harveſt to-day?*] St. Jerom obſerves, that the

and rain: that ye may perceive and see that your wickedness *is* great which ye have done in the sight of the LORD in asking you a king.

18 So Samuel called unto the LORD, and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for then *should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

22 For the LORD will not forsake his people, for his great name's sake: because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD, in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAP. XIII.

1 *Saul's selected band.* 5 *The Philistines great host.* 6 *The Israelites distress.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.*

SAUL reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, east-ward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselves in caves, and thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace-offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went out to meet him, that he might salute him.

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the wheat-harvest began in Judea about the end of June, in which season thunder and rain were never known, but only in the spring and autumn; the one called the *former*, and the other the *latter rain*; therefore Samuel intended to signify the greatness of the miracle God was going to work; who could in an instant, when they least expected it, deprive them of all the comforts of life for rejecting him and his prophet.

Notes on the Thirteenth Chapter.

Ver. 1 *Saul reigned one year.*] This verse, taking the Hebrew in its present state, is an inextricable difficulty. The Septuagint entirely omits it, and there is no want of a proper connection of the history, when it is left out. *Pilkington.*

5 *Thirty thousand chariots.*] It must not be supposed, that all these chariots were chariots of war; for none, even of the most powerful nations, ever had so prodigious a number: the Syriac and Arabic versions make them three thousand, which is far the more probable: for in the accounts of all armies, the cavalry is always far more numerous than the war-chariots, which is not the case here.

6 *Did hide themselves in caves*, &c.] See note on Judges vi. 2.

11 ¶ And Samuel ſaid, What haſt thou done? and Saul ſaid, Becauſe I ſaw that the people were ſcattered from me, and that thou cameſt not within the days appointed, and *that* the Philiſtines gathered themſelves together to Michmaſh;

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not made ſupplication unto the LORD: I forced my ſelf therefore, and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the LORD thy God which he commanded thee: for now would the LORD have eſtabliſhed thy kingdom upon Iſrael for ever.

14 But now thy kingdom ſhall not continue: the LORD hath ſought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

15 And Samuel aroſe, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* preſent with him, about ſix hundred men.

16 And Saul and Jonathan his ſon, and the people *that were* preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 And the ſpoilers came out of the camp of the Philiſtines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Beth-horon: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderneſs.

19 Now there was no ſmith found throughout all the land of Iſrael: for the Philiſtines ſaid, Leſt the Hebrews make *them* ſwords or ſpears.

20 But all the Iſraelites went down to the Philiſtines to ſharpen every man his ſhare, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to ſharpen the goads.

22 So it came to paſs in the day of battle, that there was neither ſword nor ſpear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his ſon was there found.

23 And the garriſon of the Philiſtines went out to the paſſage of Michmaſh.

CHAP. XIV.

1 *Jonathan miraculouſly ſmiteth the Philiſtines garriſon.* 15 *A divine terror maketh them beat themſelves.* 24 *Saul's unadviſed adjuration hindereth the victory.*

NOW it came to paſs upon a day, that Jonathan the ſon of Saul ſaid unto the young man that bare his armour, Come, and

13 *Thou haſt done fooliſhly.*] i. e. Wickedly; becauſe his impatience prompted him, not only to diſtruſt God's providence, but to uſurp the prieſt's office.

14 *The Lord hath ſought him a man after his own heart.*] This muſt be underſtood of David's public, and not of his private character. He was a man after God's own heart, becauſe he ruled his people Iſrael according to the divine will; he did not ſuffer idolatry. *Benſon.*

15 *Samuel gat him unto Gibeah.*] The Septuagint reads thus: *Samuel aroſe, and went away from Gilgal. And the people that were left went up along with the men of war after Saul to Gibeah of Benjamin.* The next verſe proves this to be the true account: there is no appearance that Samuel went to Gibeah, for it was Saul's uſual reſidence. *Wall.*

16 *Michmaſh.*] A place not far from Gibeah.

17 *The ſpoilers came out of the camp,* &c.] The Philiſtines, finding no army to oppoſe them, detached three parties to ravage the country.

19 *Now there was no ſmith found throughout all the land of Iſrael,* &c.] The Philiſtines, during the forty years tyranny they had exerciſed over the Iſraelites, had taken care to carry away all the ſmiths out of the country, to prevent them from making themſelves weapons of war; but it ſeems ſtrange, that after the total overthrow of the Philiſtines at Eben-ezer, the Iſraelites ſhould neglect to reſtore thoſe artificers, to furniſh themſelves with proper weapons againſt the next occaſion. But it ſhould be remembered, that an art, once loſt, is not eaſily recovered; eſpecially among a people extremely addicted to ſloth and negligence, deſtitute of iron mines, and wholly intent upon the feeding of cattle. *Patrick.*

20 *The Iſraelites went down to the Philiſtines.*] Not to the country of the Philiſtines, for that was too far off, but to their garriſons which they held among them. *Patrick.*

22 *There was neither ſword nor ſpear found,* &c.] In the famous victory which the Iſraelites gained over Siſera, *there was not a ſhield or ſpear ſeen among forty thouſand in Iſrael,* Judges v. 8. But they had bows and arrows and ſlings, which the men of Gibeah could manage with ſurpriſing advantage, Judg. xx. 16.

Notes on the Fourteenth Chapter.

Ver. 1 *Now it came to paſs upon a day, that Jonathan the ſon of Saul,* &c.] This action of Jonathan's, conſidered in itſelf, was raſh

let us go over to the Philiſtines garriſon, that *is* on the other ſide. But he told not his father.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſon of Ahitub, Ichabod's brother, the ſon of Phinehas, the ſon of Eli, the LORD's prieſt in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The forefront of the one *was* ſituate northward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah.

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the garriſon of theſe uncircumciſed: it may be that the LORD will work for us; for *there is* no reſtraint to the LORD, to ſave by many or by few.

7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we will diſcover ourſelves unto them.

9 If they ſay thus unto us, Tarry until we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

10 But if they ſay thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *ſhall be* a ſign unto us.

11 And both of them diſcovered themſelves unto the garriſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the holes where they had hid themſelves.

12 And the men of the garriſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me: for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him. And they fell before Jonathan; and his armour-bearer ſlew after him.

14 And that firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were an half-acre of land, *which* a yoke *of oxen might plow.*

15 ¶ And there was trembling in the hoſt, in the field, and among all the people: the garriſon, and the ſpoilers, they alſo trembled; and the earth quaked: ſo it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another.*

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone

raſh, and contrary to the rules of war; which prohibit all under command from entering upon any enterprize, without the general's order: but Jonathan ſeemed to be divinely impelled by ſeeing the Philiſtines appearing as if they intended to aſſault Gibeah, and on the information received of the great ſpoil the three parties had taken from the poor inhabitants of the villages. *Patrick.*

2 *Under a pomegranate-tree.*] As the pomegranate-tree is but low of growth, and very unfit to pitch a tent under, Sir Thomas Brown ſuppoſes the original word to ſtand for the name of a place, or the rock Rimmon, or Pomegranate; ſo named from pomegranates growing there, and which many think to have been the ſame place mentioned Judg. xx. 45.

12 *Come up, and we will ſhow you a thing.*] They mocked at them, thinking that they durſt not attempt to climb up.

14 *About twenty men, within as it were an half acre of land, which a yoke of oxen might plow.*] This paſſage is very much confuſed: the Septuagint reads it thus; *That firſt ſlaughter was about twenty men with darts, and ſtones, and flints of the field.* This in all probability is the genuine reading: it is adopted by the learned Mr. Hallet in his notes on Sacred Scripture, vol. III. and Mr. Kennicott.

15 *There was a great trembling in the hoſt,* &c.] How two men could put a whole army into ſuch conſternation, may ſeem ſomewhat extraordinary: but our wonder will ceaſe when we conſider, that they climbed up a way never before attempted —that they ſurprized the enemy unawares---perhaps when the greateſt part were aſleep---that God might infuſe a *panic fear* into the hoſt of the Philiſtines, which will make the ſtouteſt tremble, and the moſt heroic ſpirits betake themſelves to flight. The Hebrew is, *There was a trembling of God*; i. e. which God ſent among them: namely, a *panic.*

The earth quaked.] Probably this is only a metaphorical expreſſion, implying the great tumult they were in.

from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Iſrael.

19 And it came to paſs while Saul talked unto the prieſt, that the noiſe that *was* in the hoſt of the Philiſtines went on and increaſed: and Saul ſaid unto the prieſt, Withdraw thine hand.

20 And Saul and all the people that *were* with him aſſembled themſelves, and they came to the battle: and behold, every man's ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the country* round about, even they alſo *turned* to be with the Iſraelites that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battle.

23 So the LORD ſaved Iſrael that day: and the battle paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, Curſed *be* the man that eateth *any* food until evening; that I may be avenged on mine enemies. So none of the people taſted *any* food.

25 And all *they of* the land came to a wood; and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were faint.

29 Then ſaid Jonathan, My father hath troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* with the blood.

33 Then they told Saul, ſaying, Behold, the people ſin againſt the LORD, in that they eat with the blood. And he ſaid, Ye have tranſgreſſed: roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe your ſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſin not againſt the LORD, in eating with the blood. And all the people brought every man his ox with him that night, and ſlew *them* there.

35 And Saul built an altar unto the LORD: the ſame was the firſt altar that he built unto the LORD.

36 And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them until the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth

21 *The Hebrews that were with the Philiſtines.*] The Septuagint properly reads, *The ſlaves that*, &c. meaning ſuch Hebrews as the Philiſtines had taken captive.

25 *There was honey upon the ground.*] i. e. Wild honey, which, as Dr. Shaw obſerves, is now to be found in great plenty in the deſerts in the Holy Land.

27 *His eyes were enlightened.*] i. e. His ſpirits and ſtrength, which were quite ſpent with long abſtinence from food, were reſtored, and he was enabled to proceed with freſh vigour in the purſuit of the enemy. *Patrick.*

32 *Eat them with the blood.*] They eat it raw, or but half roaſted; their hunger being ſo very ſharp, that they forgot their duty.

33 *Roll a great ſtone unto me this day.*] Wherewith to build an altar.

good unto thee. Then ſaid the prieſt, Let us draw near hither unto God.

37 And Saul aſked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? but he anſwered him not that day.

38 And Saul ſaid, Draw ye near hither all the chief of the people: and know and ſee wherein this ſin hath been this day.

39 For *as* the LORD liveth, which ſaveth Iſrael, though it be in Jonathan my ſon, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, give a perfect *lot*. And Saul and Jonathan were taken: but the people eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſon. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people reſcued Jonathan that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 So Saul took the kingdom over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zoba, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

48 And he gathered an hoſt, and ſmote the Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

49 Now the ſons of Saul were Jonathan, and Iſhui, and Malchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſt-born Merab, and the name of the younger Michal.

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his hoſt *was* Abner the ſon of Ner, Saul's uncle.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſon of Abiel.

52 And there was ſore war againſt the Philiſtines all the days of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him.

CHAP. XV.

1 *Samuel ſendeth Saul to deſtroy Amalek.* 8 *He ſpareth Agag and the beſt of the ſpoil.* 32 *Samuel killeth Agag.*

SAmuel alſo ſaid unto Saul, The LORD ſent me to anoint thee *to be* king over his people, over Iſrael: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus ſaith the LORD of hoſts, I remember *that* which Amalek did to Iſrael, how he laid *wait* for him in the way when he came up from Egypt.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſs.

4 And Saul gathered the people together,

44 *Thou ſhalt ſurely die, Jonathan.*] The temper of Saul here is very extraordinary, who would not ſpare his virtuous ſon, though in the next chapter he ſcrupled not to pardon a wicked king.

45 *The people ſaid unto Saul, Shall Jonathan die,* &c.] The people were ſo highly pleaſed with the heroic actions of Jonathan, that they would not ſuffer his father to put him to death, in conſequence of his raſh oath: though they did not reſcue him by force, but by their unanimous petitions.

47 *Saul took the kingdom over Iſrael.*] He ruled with greater authority over his people.

Againſt the kings of Zobah.] The kingdom Zobah was a part of Syria, bounded by the river Euphrates on the eaſt, and by Damaſcus and the land of Canaan on the weſt.

Notes on the Fifteenth Chapter.

Ver. 3 *Smite Amalek,* &c.] This ſentence was long before pronounced, Exod. xvii. 14. renewed at the Iſraelites entrance into Canaan, Deut. xxv. 19. and now ordered to be put in execution.

and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait in the valley.

6 And Saul said unto the Kenites, Go, depart, get ye down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt.

8 ¶ And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen to sacrifice unto the LORD thy God, and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD *as great* delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice; *and* to hearken, than the fat of rams.

23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words; because I feared the people, and obeyed their voice.

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6 *Saul said to the Kenites.*] They were of the posterity of Jethro; and dwelt among the Amalekites in the rocky part of the country, Numb. xxiv. 21.

7 *Saul smote the Amalekites from Havilah, until thou comest to Shur.*] That is, the whole country of Amalek, Havilah lying at one extremity, and Shur at the other.

9 *Saul---spared Agag.*] Josephus seems to hint that Saul saved this king alive, because he was taken with the comeliness and majesty of his person; but others rather think, that he intended him to decorate his triumph. *Calmet.*

22 *Behold, to obey is better than sacrifice; and to hearken than the fat of rams.*] This divine admonition is inculcated by several inspired writers, particularly David, Solomon, Isaiah, Jeremiah, Hosea, Micah, Zachariah, &c. *Patrick.*

25 Now therefore, I pray thee, pardon my ſin, and turn again with me, that I may worſhip the LORD.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The LORD hath rent the kingdom of Iſrael from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And alſo the Strength of Iſrael will not lye, nor repent: for he *is* not a man, that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the LORD thy God.

31 So Samuel turned again after Saul; and Saul worſhipped the LORD.

32 ¶ Then ſaid Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is paſt.

33 And Samuel ſaid, As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to ſee Saul until the day of his death: nevertheleſs, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Iſrael.

CHAP. XVI.

1 *Samuel, ſent by God under pretence of a ſacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 11 *He anointeth David.*

AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oil, and go, I will ſend thee to Jeſſe the Bethlehemite: for I have provided me a king among his ſons.

2 And Samuel ſaid, How can I go? If Saul hear *it*, he will kill me. And the LORD ſaid, Take an heifer with thee, and ſay, I am come to ſacrifice to the LORD.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD ſpake, and came to Beth-lehem. And the elders of the town trembled at his coming, and ſaid, Comeſt thou peaceably?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctify your ſelves, and come with me to the ſacrifice. And he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 ¶ And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the LORD's anointed *is* before him.

7 But the LORD ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him. For *the LORD ſeeth* not as man ſeeth: for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jeſſe called Abinadab, and made

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29 *The ſtrength of Iſrael.*] The word in the original, which we tranſlate *ſtrength*, imports *victory*; and therefore the words ſhould have been rendered, *he that giveth victory*, or *the triumphant king of Iſrael.* Patrick.

32 *And Agag came unto him delicately.*] Or walking in an affected and delicate manner.

33 *Samuel hewed Agag in pieces.*] It has been matter of wonder to many how Samuel could thus ſlay a captive prince, even in the preſence of Saul, who out of his clemency had ſpared him: but it muſt be remembered, that the death of this prince had been predicted above four hundred years ago; that he had been a very bloody tyrant, and therefore was cut off for his own mercileſs cruelties; and that it does not follow, that Samuel ſlew Agag himſelf, becauſe what he commanded might be called his own act, though it were done by the public executioner.

35 *Nevertheleſs, Samuel mourned for Saul.*] He had a ſincere value for his country, and therefore could not help lamenting the ſad condition of its king.

Notes on the Sixteenth Chapter.

Ver. 1 *The Lord ſaid unto Samuel, How long wilt thou mourn for Saul?* &c.] Since God had ſo poſitively told him that the ſentence againſt Saul was irreverſible, it was in vain to mourn for him. *Patrick.*

13 *Then*

5 MA 56

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— When the evil Spirit from God was upon Saul, David took an Harp, & played with his Hand: so Saul was refreshed, and was well & the evil Spirit departed from him. 1.Sam.ᵘ XVI. 23.

him paſs before Samuel. And he ſaid, Neither hath the LORD choſen this.

9 Then Jeſſe made Shammah to paſs by. And he ſaid, Neither hath the LORD choſen this.

10 Again, Jeſſe made ſeven of his ſons to paſs before Samuel. And Samuel ſaid unto Jeſſe, The LORD hath not choſen theſe.

11 ¶ And Samuel ſaid unto Jeſſe, Are here all *thy* children? and he ſaid, There remaineth yet the youngeſt, and behold he keepeth the ſheep. And Samuel ſaid unto Jeſſe, Send and fetch him: for we will not ſit down till he come hither.

12 And he ſent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD ſaid, Ariſe, anoint him: for *this is* he.

13 Then Samuel took the horn of oil, and anointed him in the midſt of his brethren. And the Spirit of the LORD came upon David from that day forward. So Samuel roſe up, and went to Ramah.

14 But the Spirit of the LORD departed from Saul, and an evil ſpirit from the LORD troubled him.

15 And Saul's ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervants *which are* before thee to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely perſon, and the LORD *is* with him.

19 Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him: and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

CHAP. XVII.

1 *The armies of the Iſraelites and Philiſtines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David accepteth the challenge;* 38 *and ſlayeth the giant.*

NOW the Philiſtines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in Epheſ-dammim.

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of

13 *Then Samuel took the horn of oil, and anointed him in the midſt of his brethren.*] It ſhould have been *from the midſt of his brethren*; that is, he ſingled him out from the reſt, and privately anointed him: it is not to be ſuppoſed that Samuel did then explain the whole myſtery of his anointing David; which might have had ſome fatal conſequence, had it come to Saul's ears: but as it was uſual to anoint men to the office of prophet, as well as to the regal dignity, it is moſt likely, that he left them to ſuppoſe the former; as David was not much above fifteen years of age, therefore too young to be taken for a warrior. Had his brethren ſuſpected that he had been anointed to the regal dignity, it is not credible they would have uſed him with ſuch roughneſs as they did, when their father ſent him to them to Saul's camp. *Univerſal Hiſtory.*

The ſpirit of the Lord came upon David.] Here we ſee the power of the Almighty, who by the wonderful efficacy of his ſpirit, raiſed an obſcure youth, uneducated, and without the advantages either of inſtruction or example into the greateſt muſician, the nobleſt poet, and the moſt conſummate hero of antiquity. *Life of David.*

14 *An evil ſpirit from the Lord troubled him.*] He was melancholy, timorous, and ſuſpicious; he ſtarted where there was no danger, as the Hebrew ſeems to import; he became unfit for buſineſs, being ſometimes furious and diſtracted, always full of anxiety and ſolicitude. *Patrick.*

23 *David took an harp, and played with his hand,* &c.] Several authors have mentioned the power of muſic, both in ſtirring up, and allaying the paſſions, in reviving the ſpirits, or diſſipating rage or melancholy, according to the different ſpecies of it; but the cure of Saul muſt doubtleſs be attributed to God, who bleſſed the means which were uſed to effect it.

Elah, and ſet the battle in array againſt the Philiſtines.

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

5 And *he had* an helmet of braſs upon his head, and he *was* armed with a coat of mail; and the weight of the coat *was* five thouſand ſhekels of braſs.

6 And *he had* greaves of braſs upon his legs, and a target of braſs between his ſhoulders.

7 And the ſtaff of his ſpear *was* like a weaver's beam; and his ſpear's head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battle in array? *am* not I a Philiſtine, and ye ſervants to Saul? chooſe ye a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail againſt him, and kill him; then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defy the armies of Iſrael this day; give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed and greatly afraid.

12 ¶ Now David *was* the ſon of that Ephrathite of Beth-lehem-judah whoſe name *was* Jeſſe; and he had eight ſons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldeſt ſons of Jeſſe went, *and* followed Saul to the battle: and the names of his three ſons that went to the battle, *were* Eliab the firſt-born; and next unto him, Abinadab; and the third Shammah.

14 And David *was* the youngeſt: and the three eldeſt followed Saul.

15 But David went and returned from Saul, to feed his father's ſheep at Bethlehem.

16 And the Philiſtine drew near morning and evening, and preſented himſelf forty days.

17 And Jeſſe ſaid unto David his ſon, Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

18 And carry theſe ten cheeſes unto the captain of *their* thouſand, and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the trench as the hoſt was going forth to the fight, and ſhouted for the battle.

21 For Iſrael and the Philiſtines had put the battle in array, army againſt army.

22 And David left his carriage in the hand of the keeper of the carriage, and ran into the army and came, and ſaluted his brethren.

23 And as he talked with them, behold there came up the champion, the Philiſtine of

Notes on the Seventeenth Chapter.

Ver. 4 *There went out a champion*, &c.] When Joſhua drove the Anakims out of Canaan, they retired to Gath, and there propagated a race of giants, of which Goliath was one.

Whoſe height was ſix cubits and a ſpan.] According to the Engliſh ſtandard, the height of this champion will be twelve feet eight inches. *Univerſal Hiſtory*, vol. II. p. 242.

5 *The weight of the coat was five thouſand ſhekels of braſs.*] Or, upwards of one hundred and eighty-nine of our pounds troy; though ſome are of opinion, that it muſt not be underſtood that his coat weighed ſo much, as that would have been inſupportable, even to this enormous giant; but that it coſt, or was valued at five thouſand ſhekels of braſs. *Patrick.*

8 *Am not I a Philiſtine, and ye ſervants to Saul?*] i. e. Though I am a chief ruler in Gath, and therefore ſubject to none, I will condeſcend to fight with any of Saul's ſervants.

Chooſe you a man for you, &c.] This challenge of Goliath's ſeems to have been a mere bravado, proceeding entirely from the high opinion he had of his own matchleſs ſtrength. It is evident, from the ſequel, that he had no authority from the Philiſtine army to offer ſuch propoſals, ſince, after he was ſlain, they did not ſubmit to be ſervants to the Iſraelites, as he had declared they would, in caſe he was vanquiſhed.

12 *Now David*, &c.] This verſe, and all the reſt to the 31ſt inclusive, viz. twenty in the whole, and ſeveral others in this 17th and 18th chapters are ſuppoſed, on good authority, to be interpolated, or foiſted in where they have no buſineſs (as I ſhall endeavour to ſhow at the concluſion of the 18th chapter) therefore they will require no notes.

Gath, Goliath by name, out of the armies of the Philiſtines, and ſpake according to the ſame words: and David heard *them*.

24 And all the men of Iſrael, when they ſaw the man, fled from him, and were ſore afraid.

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defy Iſrael is he come up. And it ſhall be *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's houſe free in Iſrael.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 And Eliab his eldeſt brother heard when he ſpake unto the men; and Eliab's anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thine heart; for thou art come down that thou mighteſt ſee the battle.

29 And David ſaid, What have I now done? *is there* not a cauſe?

30 And he turned from him towards another, and ſpake after the ſame manner. And the people anſwered him again after the former manner.

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul. And he ſent for him.

32 And David ſaid to Saul, Let no man's heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art not able to go againſt this Philiſtine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his father's ſheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

36 Thy ſervant ſlew both the lion, and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed David with his armour, and he put an helmet of braſs upon his head, alſo he armed him with a coat of mail.

39 And David girded his ſword upon his armour, and he aſſayed to go; for he had not proved *it*. And David ſaid unto Saul, I cannot go with theſe: for I have not proved *them*. And David put them off him.

40 And he took his ſtaff in his hand, and choſe him five ſmooth ſtones out of the brook, and put them in a ſhepherd's bag which he had, even in a ſcrip; and his ſling *was* in his hand: and he drew near to the Philiſtine.

41 And the Philiſtine came on and drew near unto David; and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine curſed David by his gods.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear,

§ 37 *The Lord—will deliver me out of the hand of this Philiſtine.*] To ſilence all objections, he declares he was poſſeſſed with a full perſuaſion, that God would deliver Goliath into his hand, as he had done the lion and the bear; for he felt himſelf animated by that ſpirit which then aſſiſted him. *Patrick.*

40 *His ſling*, &c.] A weapon, in the management of which ſome, in theſe early years, were remarkably dextrous.

42 *He diſdained him*, &c.] He contemned him, becauſe he was but a youth, unaccuſtomed to war.

and with a ſhield; but I come to thee in the name of the LORD of hoſts, the God of the armies of Iſrael, whom thou haſt defied.

46 This day will the LORD deliver thee into mine hand, and I will ſmite thee, and take thine head from thee; and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth; that all the earth may know that there is a God in Iſrael.

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: for the battle *is* the LORD's, and he will give you into our hands.

48 And it came to paſs when the Philiſtine aroſe, and came and drew nigh to meet David, that David haſted, and ran toward the army to meet the Philiſtine.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang *it*, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him: but *there was* no ſword in the hand of David.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, until thou come to the valley, and to the gate of Ekron. And the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon *is* this youth? and Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

56 And the king ſaid, Enquire thou whoſe ſon the ſtripling *is*.

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſon *art thou* young man? and David anſwered, I *am* the ſon of thy ſervant Jeſſe the Beth-lehemite.

CHAP. XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praiſe,* 10 *ſeeketh to kill him in his fury,* 12 *feareth him for his good ſucceſs.* 17 *He offereth him his daughter for a ſnare.*

AND it came to paſs when he had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

2 And Saul took him that day, and would let him go no more to his father's houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtripped himſelf of the robe that was upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely: and

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49 *David ſmote the Philiſtine in the forehead.*] Probably this arrogant champion, in diſdain, might advance forward with his helmet turned back, and his forehead bare; or if his face was covered, David might level the ſtone ſo right as to hit the very place in the helmet left open for his adverſary's eyes; for we muſt acknowledge that the ſtone was directed by the unerring hand of the God of Iſrael. The Septuagint reads, *The ſtone broke through his helmet into his forehead.*

54 *Brought it to Jeruſalem.*] Jeruſalem ſeems, from hence, to have been a famous city at this time, becauſe David brought the head of Goliath hither; though, in all probability, it was not left there, but only ſhewn as a ſpectacle. *Patrick.*

Notes on the Eighteenth Chapter.

Ver. 4 *Jonathan ſtripped himſelf of the robe that was upon him, and gave it to David.*] This was the higheſt mark of favour he could ſhew him, and it is ſtill eſteemed ſuch in the oriental courts. *Tavernier's Travels.*

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And David put his Hand in his Bag, & took thence a Stone, & slang it, & smote the Philistine in his Forehead. I. Sam. XVII. 49.

5 MA 56

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And David took the Head of the Philistine & brought it to Jerusalem.
1 Sam. XVII. 54.

5 MA 56

Saul ſet him over the men of war, and he was accepted in the ſight of all the people, and alſo in the ſight of Saul's ſervants.

6 And it came to paſs as they came when David was returned from the ſlaughter of the Philiſtines, that the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with inſtruments of muſick.

7 And the women anſwered *one another* as they played, and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands; and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to paſs on the morrow, that the evil ſpirit from God came upon Saul, and he propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*. And David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; and he went out and came in before the people.

14 And David behaved himſelf wiſely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Iſrael, that I ſhould be ſon in law to the king?

19 But it came to paſs at the time when Merab Saul's daughter ſhould have been given to David, that ſhe was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleaſed him.

21 And Saul ſaid, I will give him her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſon in law in *the one of* the twain.

22 And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the king's ſon in law.

23 And Saul's ſervants ſpake thoſe words in the ears of David. And David ſaid, Seemeth it to you *a* light *thing* to be a king's ſon in law, ſeeing that I *am* a poor man, and lightly eſteemed?

24 And the ſervants of Saul told him, ſaying, On this manner ſpake David.

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowry, but an hundred foreſkins of the Philiſtines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philiſtines.

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7 *Saul hath ſlain his thouſands, and David his ten thouſands.*] This is a triumphal ſong, or at leaſt the chorus or burden of one, ſimilar to that in Exod. xv. 21. which Miriam and the women ſung, which ſee. This paſſage is exactly correſpondent to a verſe in the Iliad, b. 22. which, after the ſlaughter of Hector, Achilles gives out for the chorus of a ſong.

Be this the ſong flow-moving tow'rd the ſhore,
" Hector is dead, and Ilion is no more." *Pope.*

8 *Saul was very wroth.*] He began to be jealous that they would ſoon place David on the throne of Iſrael, as they now ſo highly magnified him above their king. *Patrick.*

13 *Saul removed him from him,* &c.] Saul being diſappointed in his intent to kill David, determined to remove him from the court; and, inſtead of commanding in the guards, as he had done before, made him a captain of another troop, where he hoped he might be ſlain in ſome expedition, or he himſelf have an opportunity of taking away his life. *Patrick.*

25 *The king deſireth not any dowry; but an hundred foreſkins of the Philiſtines.*] The reaſon of this deſire was to prevent all cheat and colluſion, and that he might be ſure they were only Philiſtines whom he killed. Had he demanded the heads only of ſo many men, David might, he thought, cut off thoſe of his own ſubjects, and bring them inſtead of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the king's ſon in law: and the days were not expired.

27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their foreſkins, and they gave them in full tale to the king, that he might be the king's ſon in law. And Saul gave him Michal his daughter to wife.

28 And Saul ſaw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philiſtines went forth: and it came to paſs, after they went forth, *that* David behaved himſelf more wiſely than all the ſervants of Saul; ſo that his name was much ſet by.

CHAP. XIX.

1 *Jonathan diſcloſeth his father's purpoſe to kill David.* 4 *He perſuadeth his father to reconciliation.* 8 *Saul's malicious rage breaketh out again.* 12 *Michal's ſtratagem to ſave David.*

AND Saul ſpake to Jonathan his ſon, and to all the ſervants, that they ſhould kill David.

2 But Jonathan Saul's ſon delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thy ſelf until the morning, and abide in a ſecret *place*, and hide thy ſelf:

3 And I will go out and ſtand beſide my father in the field where thou *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſin againſt his ſervant, againſt David; becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

5 For he did put his life in his hand, and ſlew the Philiſtine, and the LORD wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoice: wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan: and Saul ſware, *As* the LORD liveth, he ſhall not be ſlain.

Beſides, this would be a groſs inſult upon the Philiſtines in general, to whom Saul was deſirous of rendering David as odious as poſſible, in hopes that one time or other he might fall into their hands.

27 *David ſlew two hundred men.*] The Septuagint reads 100, which is moſt probable: Saul covenanted for no more.

29 *Saul became David's enemy continually.*] Notwithſtanding David had done every thing that Saul requeſted, yet, inſtead of being reconciled to him, his hatred increaſed continually, and every day ſtrengthened the reſolution he had taken to deſtroy him; though he muſt, at the ſame time, be ſenſible that he had God for his friend. *Patrick.*

There is an antient verſion of theſe two foregoing chapters, viz. the Vatican, which appears to have been made from an Hebrew copy which had none of the many verſes which are here ſuppoſed to be interpolated, and not genuine; which whoever conſiders, will find the accounts there given regular, conſiſtent, and probable.---As the nature of this work requires brevity, I ſhall only juſt enumerate ſome of the verſes that are ſuppoſed to have been inſerted by ſome tranſcriber---Thoſe that chuſe to examine theſe chapters further, may peruſe Mr. Pilkington's excellent Remarks on Paſſages of Sacred Scripture, p. 62, &c.---Mr. Kennicott's Differt. ſee Index to Texts; and Dr. Wall's Critical Notes.---The firſt paſſage, which is not tranſlated in the Vatican copy, is no leſs than twenty verſes, viz. from the 11th to the 32d verſe of the 17th chapter, which contains an account, which, if ſeriouſly examined, will not carry much probability along with it. Without theſe verſes, the connection ſtands thus: ver. 11. *When Saul and all Iſrael heard theſe words of the Philiſtine, they were diſmayed, and greatly afraid.* Ver. 32. *Then David ſaid unto Saul, Let no man's heart fail becauſe of him,* &c.---No connection can be more proper---The next paſſage omitted in the Vatican copy is the 41ſt verſe, though not ſpecified by Mr. Pilkington: and then the 50th, which ſeems to be a needleſs recapitulation.---The next interpolation is nine verſes, viz. the four laſt of the 17th chapter, and the five firſt of the 18th. Leave theſe out, and the connection is entire, and the whole account conſiſtent.---Chap. xvii. 54. *David took the head of the Philiſtine, and brought it to Jeruſalem; and he put his armour in his tent.* Chap. xviii. 6. *And as they came, when David was returned from the ſlaughter of the Philiſtines, the women came out,* &c.---The other verſes of the 18th chapter, which are ſuppoſed not to be genuine, are the 9th, 10th, 11th, 17th, 18th, 19th, and the 30th. On the whole, the Vatican copy is looked upon as the genuine tranſlation of this part of David's hiſtory. However, whether this be univerſally allowed or not, it is very remarkable, that the omiſſions and alterations therein are ſuch as fully clear the whole paſſage from all manner of inconſiſtencies, improbabilities, difficulties, and obſcurities.

Notes on the Nineteenth Chapter.

Ver. 5 *He did put his life in his hand*] i. e. He expoſed his life to very great danger.

6 *Saul ſware, As the Lord liveth, he ſhall not be ſlain,* &c.] Probably

7 And Jonathan called David, and Jonathan ſhewed him all thoſe things. And Jonathan brought David to Saul, and he was in his preſence, as in times paſt.

8 ¶ And there was war again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from him.

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David played with *his* hand.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipped away out of Saul's preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto David's houſe, to watch him, and to ſlay him in the morning: and Michal David's wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

12 ¶ So Michal let David down through a window: and he went and fled, and eſcaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the bed, that I may ſlay him.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemy, that he is eſcaped? and Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding *as* appointed over them, the Spirit of God was upon the meſſengers of Saul, and they alſo propheſied.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe. And Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he aſked and ſaid, Where *are* Samuel and David? and *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him alſo, and he went on and propheſied until he came to Naioth in Ramah.

24 And he ſtripped off his clothes alſo, and propheſied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they ſay, *Is* Saul alſo among the prophets?

CHAP. XX.

1 *David conſulteth with Jonathan for his ſafety.*
11 *Their covenant renewed by oath.* 24 *Saul miſſing David, ſeeketh to kill Jonathan.*

Probably he ſpake the real intentions of his mind at this time; though it does not appear that this alteration proceeded from any affection he bare to David, but from a ſenſe of his own ingratitude, in endeavouring to deſtroy a perſon that had done him ſo many ſervices: but he ſoon forgot his promiſe, and relapſed into his former hatred.

13 *Put a pillow of goats hair for his bolſter.*] The moſt natural ſenſe of this paſſage is, that Michal put the ſkin of a goat, with its long hair upon it, about the head of this image. *Lamy.*

19 *Naioth in Ramah.*] Ramah ſeems to be the place of Samuel's birth, called, chap. i. 1, Ramathaim-zophim; and Naioth, a ſchool or college of the prophets in that city.

20 *Saul ſent meſſengers to take David.*] His implacable hatred had obliterated all reſpect and reverence for Samuel, under whoſe protection David now was, and for the college of the prophets, which was conſidered as a kind of aſylum for thoſe who fled to it.

They alſo propheſied.] i. e. They praiſed God in hymns, which the prophets compoſed and ſang to them.

21 *When it was told Saul, he ſent other meſſengers,* &c.] A ſtrange obſtinacy, to contend ſo long with the ſpirit of God, who had diverted the minds of the meſſengers from their errand, by inſpiring them with divine thoughts. *Patrick.*

24 *He ſtripped off his clothes alſo.*] i. e. He caſt off that looſe upper garment, which they uſed to throw over them when they went abroad, having nothing upon him, but the tunic that was next his ſkin. *Univerſal Hiſtory.*

Notes

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so*.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes: and he saith, Let not Jonathan know this, lest he be grieved. But truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there* is a yearly sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee; notwithstanding, if there be in me iniquity, slay me thy self; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan. But if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever; no not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thy self when the business was *in hand*, and shalt remain by the stone Ezel.

Notes on the Twentieth Chapter.

Ver. 1 *David fled from Naioth in Ramah*, &c.] While Saul was in his extacy, David had an opportunity of escaping, and immediately went to his friend Jonathan.

5 *To morrow is the new moon, and I should not fail to sit with the king at meat.*] The Israelites performed solemn sacrifices every new moon, and after the sacrifices feasted together: and David, being one of the king's family, by marrying his daughter, used to eat with him on these occasions; and he thought that Saul, by being inspired by the spirit of God at Naioth, might possibly have forgot his anger, and make a favourable enquiry after him. From this passage it is plain, that sitting at table was a more antient custom, than either lying or leaning at meat. The Egyptians and the Hebrews sat at table at Joseph's entertainment, Gen. xliii. 33.

12 *Jonathan said---O Lord God of Israel*, &c.] The first words of this verse seem to be an exclamation: after which he declares his sincerity in the most affectionate manner.

27 *Where-*

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go, find out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the LORD liveth.

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath ſent thee away.

23 And *as touching* the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new-moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Saul's ſide, and David's place was empty.

26 Nevertheleſs, Saul ſpake not any thing that day: for he thought, Some thing hath befallen him, he *is* not clean; ſurely he *is* not clean.

27 And it came to paſs on the morrow, *which was* the ſecond *day* of the month, that David's place was empty. And Saul ſaid unto Jonathan his ſon, Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday, nor to day?

28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to go* to Beth-lehem:

29 And he ſaid, Let me go, I pray thee: for our family hath a ſacrifice in the city; and my brother, he hath commanded me *to be there*: and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled againſt Jonathan, and he ſaid unto him, Thou ſon of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mother's nakedneſs?

31 For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom. Wherefore now ſend and fetch him unto me: for he ſhall ſurely die.

32 And Jonathan anſwered Saul his father, and ſaid unto him, Wherefore ſhall he be ſlain? what hath he done?

33 And Saul caſt a javelin at him to ſmite him: whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the month: for he was grieved for David, becauſe his father had done him ſhame.

35 And it came to paſs in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he ſaid unto his lad, Run, find out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the arrows, and came to his maſter.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto his lad, and ſaid unto him, Go, carry *them* to the city.

41 *And* as ſoon as the lad was gone, David aroſe out of *a place* toward the ſouth, and fell

27 *Wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to day?*] The Jewiſh months were lunar, and never began before the moon appeared above the horizon; for which purpoſe there were certain perſons placed on the mountains, to give notice by the ſound of a horn when the new moon firſt appeared, that the news thereof might immediately be carried to all places of the kingdom. But leſt there ſhould be any miſtake in this method of making their obſervations, they celebrated this feſtival for two days together. *Calmet.*

30 *Thou ſon of the perverſe rebellious woman.*] Or, as it is in the Hebrew, *Thou ſon of perverſe rebellion*: that is, a perverſe rebel.

33 *Saul caſt a javelin at him to ſmite him.*] Saul's fury was ſo great, that he regarded not what he did. If it be aſked, how it happened that Saul had always a javelin or ſpear at hand to execute his evil purpoſes? it may be anſwered, that ſpears were the ſceptres of thoſe ages, which kings always carried in their hands.

41 *Fell on his face to the ground, and bowed himſelf three times.*] He bowed himſelf three times, and then fell on his face, out of reverence to him as his excellent friend.

on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, until David exceeded.

42 And Jonathan ſaid to David, Go in peace, foraſmuch as we have ſworn both of us in the name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed. And Jonathan went into the city.

CHAP. XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 8 *He taketh Goliath's ſword;* 10 *and at Gath feigneth himſelf mad.*

THEN came David to Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

2 And David ſaid unto Ahimelech the prieſt, The king hath commanded me a buſineſs, and hath ſaid unto me, Let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is preſent.

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themſelves at leaſt from women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth women *have been* kept from us about theſe three days, ſince I came out, and the veſſels of the young men are holy, and *the bread is* in a manner common, yea, though it were ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread*: for there was no bread there, but the ſhew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefeſt of the herd-men that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword, nor my weapons with me, becauſe the king's buſineſs required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other ſave that here. And David ſaid, *There is* none like that; give it me.

10 ¶ And David aroſe, and fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his

They kiſſed one another, and wept one with another, until David exceeded.] There was reaſon for David to exceed in ſorrow, as he was now to become an exile from his friend, his wife, his kindred, from the people of God, and all ſacred ſolemnities.

Notes on the Twenty-firſt Chapter.

Ver. 1 *Then came David to Nob.*] It is evident, from chap. xxii. ver. 19. that this was a ſacerdotal city; it is generally thought to have ſtood not far from Gibeah.

To Ahimelech the prieſt.] Doubtleſs his intention for coming hither was to recommend both himſelf and cauſe to God, and to beg his advice and protection.

5 *The veſſels of the young men are holy.*] The Septuagint reads, *The young men are ſanctified.*

6 *So the prieſt gave him hallowed bread,* &c.] Neither Ahimelech nor David committed any ſin; for invincible neceſſity diſpenſed with all the ritual laws, as the Jews themſelves confeſs.

8 *I have neither brought my ſword nor my weapons with me, becauſe the king's buſineſs required haſte.*] It muſt be owned, that David did not abſolutely ſpeak the truth; but we are not to conſider this as a precedent for uttering falſhood: for it ſhould be remembered that David, though a good man, was ſtill human, and conſequently ſubject to failings. One thing may, indeed, be ſaid in his excuſe; that as he ſaw Doeg there, who he well knew would inform Saul of all that paſſed, he pretended buſineſs, purpoſely to furniſh the prieſt with an apology for his kind reception of David, ſince he really thought he had come expreſs from the king.

9 *The ſword of Goliath is here wrapt in a cloth behind the ephod.*] i. e. Behind the place where the prieſt's garments were laid up, of which the ephod was the chief. It was cuſtomary, in antient times, to hang up the arms taken from enemies in their temples, as trophies of victory: and it was alſo no unuſual thing to take them down, and uſe them again, when any preſſing occaſion required it.

11 *Is not this David, the king?*] Perhaps they heard of his being deſigned to be king inſtead of Saul.

heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and ſcrabbled on the doors of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, ye ſee the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* come into my houſe?

CHAP. XXII.

1 *Men reſort to David at Adullam.* 9 *Doeg accuſeth Ahimelech.* 11 *Saul commandeth to kill the prieſts.* 20 *Abiathar eſcapeth to David.*

DAVID therefore departed thence, and eſcaped to the cave Adullam: and when his brethren and all his father's houſe heard *it*, they went down thither to him.

2 And every one *that was* in diſtreſs, and every one that *was* in debt, and every one *that was* diſcontented, gathered themſelves unto him; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 And the prophet Gad ſaid unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the foreſt of Hareth.

6 When Saul heard that David was diſcovered, and the men *that* were with him, (now Saul abode in Gibeah under a tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him,)

7 Then Saul ſaid unto his ſervants that ſtood about him, Hear now, ye Benjamites, will the ſon of Jeſſe give every one of you fields and vineyards, *and* make you all captains of thouſands, and captains of hundreds;

8 That all of you have conſpired againſt me, and *there is* none that ſheweth me that my ſon hath made a league with the ſon of Jeſſe, and *there is* none of you that is ſorry for me, or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

9 ¶ Then anſwered Doeg the Edomite, which was ſet over the ſervants of Saul, and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahimelech the ſon of Ahitub.

10 And he enquired of the LORD for him, and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 ¶ Then the king ſent to call Ahimelech the prieſt the ſon of Ahitub, and all his father's houſe, the prieſts that *were* in Nob. And they came all of them to the king.

12 And Saul ſaid, Hear now, thou ſon of Ahitub. And he anſwered, here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſon of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king, and ſaid, And who *is ſo* faithful among all thy ſervants as David, which is the king's ſon in law,

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13 *He changed his behaviour.*] Self-preſervation is the firſt law of nature; therefore David cannot be juſtly cenſured, for uſing any lawful means to preſerve his life.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *David therefore departed thence, and eſcaped to the cave Adullam.*] Adullam was a town in the tribe of Judah, of conſiderable note; and near it was a rock of the ſame name, in which was a cave naturally ſtrong and well fortified, and here David retreated. Moſt of the mountains of Paleſtine were full of caverns, whither the inhabitants of the villages generally retired for ſafety in time of war.

2 *There were with him about four hundred men.*] Who had liſted themſelves under him as their commander.

4 *All the time that David was in the hold.*] Rather, *all the time that David was in exile.*

5 *David---came into the foreſt of Hareth.*] Both St. Jerom and Euſebius mention a place of this name in the tribe of Judah, at ſome diſtance weſtward from Jeruſalem.

6 *Saul abode---under a tree in Ramah, having his ſpear in his hand.*] Or, *under a grove in a high place*, having his ſcepter in his hand.

16 Then

and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then begin to enquire of God for him? be it far from me. Let not the king impute *any* thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this, leſs or more.

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy father's houſe.

17 And the king ſaid unto the footmen that ſtood about him, Turn and ſlay the prieſts of the LORD; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would not put forth their hand to fall upon the prieſts of the LORD.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourſcore and five perſons that did wear a linen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen, and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſons of Ahimelech the ſon of Ahitub, named Abiathar, eſcaped and fled after David.

21 And Abiathar ſhewed David that Saul had ſlain the LORD's prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul. I have occaſioned *the death* of all the perſons of thy father's houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

1 *David, enquiring of the Lord, reſcueth Keilah.* 7 *God ſhewing him Saul's coming, and the treachery of the Keilites; he eſcapeth from Keilah,* 14 *to Ziph,* 25 *to Maon.*

THEN they told David, ſaying, Behold, the Philiſtines fight againſt Keilah, and they rob the threſhing-floors.

2 Therefore David enquired of the LORD, ſaying, Shall I go and ſmite theſe Philiſtines? and the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And David's men ſaid unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

4 Then David enquired of the LORD yet again. And the LORD anſwered him and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keliah, and fought with the Philiſtines, and brought away their cattle, and ſmote them with a great ſlaughter. So David ſaved the inhabitants of Keilah.

6 And it came to paſs when Abiathar the ſon of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul ſaid, God hath delivered him into mine hand: for he is ſhut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to

16 *Thou ſhalt ſurely die, Ahimelech.*] Ahimelech could not be conſidered as guilty, ſince he did not know that David was flying from the king; but imagined he was ſent on ſome buſineſs of public concern.

17 *Turn and ſlay the prieſts of the Lord.*] A dreadful idea of the power of an abſolute monarch!

The ſervants of the king would not put forth their hand, &c.] In this they were to be commended; but they would have deſerved much greater praiſe, had they offered up their petitions for thoſe innocent people; had they remonſtrated to the king, that he was going to commit a thing contrary to all laws, both divine and human; and had they, when they found that neither reaſons or petitions had any weight, confined him as a mad man, until the prieſts had eſcaped, and his impetuous paſſion ſubſided. *Le Clerc.*

18 *Slew fourſcore and five perſons.*] This act of abominable cruelty in Saul, did yet fulfil a purpoſe of God againſt Eli's houſe; and ſo Joſephus applies it. The Septuagint makes the number ſlain 305, and Joſephus 385. *Wall.*

19 *Nob, the city of the prieſts.*] His fury tranſported him to deal worſe with his own people than he had done with the Amalekites, merely to deter them from giving any aſſiſtance to David.

Notes on the Twenty-third Chapter.

Ver. 1 *Then they told David, ſaying, Behold, the Philiſtines fight againſt Keilah.*] It is natural to ſuppoſe, that David undertook this expedition purely to ſhew the value he had for his country, and convince the Iſraelites how ſerviceable he could be to them, provided he was again reſtored to his dignity. *Le Clerc.*

war, to go down to Keilah, to beſiege David and his men.

9 And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the ephod.

10 Then ſaid David, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee, tell thy ſervant. And the LORD ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah deliver me and my men into the hand of Saul? and the LORD ſaid, They will deliver *thee* up.

13 Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, and went whitherſoever they could go. And it was told Saul that David was eſcaped from Keilah; and he forbare to go forth.

14 ¶ And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph. And Saul ſought him every day, but God delivered him not into his hand.

15 And David ſaw that Saul was come out to ſeek his life. And David *was* in the wilderneſs of Ziph in a wood.

16 And Jonathan Saul's ſon aroſe, and went to David into the wood, and ſtrengthened his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not find thee; and thou ſhalt be king over Iſrael, and I ſhall be next unto thee: and that alſo Saul my father knoweth.

18 And they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his houſe.

19 Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* on the ſouth of Jeſhimon?

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down; and our part *ſhall be* to deliver him into the king's hand.

21 And Saul ſaid, Bleſſed *be* ye of the LORD; for ye have compaſſion on me.

22 Go, I pray you, prepare yet, and know and ſee his place where his haunt is, *and* who hath ſeen him there: for it is told me, *that* he dealeth very ſubtilly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah.

24 And they aroſe and went to Ziph before Saul: but David and his men *were* in the wilderneſs of Maon, in the plain on the ſouth of Jeſhimon.

25 ¶ Saul alſo and his men went to ſeek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderneſs of Maon. And when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul: for Saul and his men compaſſed David and his men round about to take them.

27 But there came a meſſenger unto Saul, ſaying, Haſte thee, and come: for the Philiſtines have invaded the land.

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12 *The Lord ſaid, They will deliver thee up.*] God well knew the baſe diſpoſition of the men of Keilah, notwithſtanding the gratitude they pretended to David.

16 *Strengthened his hand in God.*] He encouraged him by the renewal of his promiſe to him; and of the ſolemn covenant they had formerly made.

19 *Then came up the Ziphites to Saul,* &c.] Theſe people were of the tribe of Judah, therefore David might poſſibly think himſelf more ſecure among them, as he was of the ſame tribe. The city of Ziph, according to St. Jerom, lay in the ſouthern part of the tribe of Judah, about eight miles eaſt of Hebron.

24 *David and his men were in the wilderneſs of Maon,* &c.] Having heard what the Ziphites intended againſt him, he diſappointed their deſign by retiring into another place.

27 *There came a meſſenger unto Saul,* &c.] A very remarkable interpoſition of the providence of God, who ſtirred up the Philiſtines at this time to make an irruption into the territories of Iſrael, for the preſervation of David. *Patrick.*

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines. Therefore they called that place Sela-hamah-lekoth.

29 And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

1 *David in a cave at En-gedi ſpareth Saul's life.* 8 *He pleadeth his innocency.* 16 *Saul acknowledgeth his fault.*

AND it came to paſs when Saul was returned from following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſs of Engedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon the rocks of the wild goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the ſkirt of Saul's robe privily.

5 And it came to paſs afterward, that David's heart ſmote him, becauſe he had cut off Saul's ſkirt.

6 And he ſaid unto his men, The LORD forbid that I ſhould do this thing unto my maſter the LORD's anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

7 So David ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul. But Saul roſe up out of the cave, and went on *his* way.

8 ¶ David alſo aroſe afterwward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behind him, David ſtooped with his face to the earth, and bowed himſelf.

9 And David ſaid to Saul, Wherefore hearеſt thou men's words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee; but *mine eye* ſpared thee: and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORD's anointed.

11 Moreover, my father, ſee, yea, ſee the ſkirt of thy robe in my hand: for in that I cut off the ſkirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee: yet thou hunteſt my ſoul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients,

28 *Sela-hamah-lekoth.*] i. e. The rock of diviſions.

29 *Dwelt in ſtrong holds at En-gedi.*] En-gedi, now called Anguedi, was formerly a large village, ſituated in the deſerts, which lay upon the weſtern coaſt of the Dead-ſea, not far from Jericho. This country abounded with mountains and caves, and therefore was a very commodious place for David to retire to, and conceal himſelf in. Solomon, in his ſong, celebrates it for vineyards.

Notes on the Twenty-fourth Chapter.

Ver. 2 *Saul---went to ſeek David---upon the rocks of the wild goats.*] No ſooner had Saul driven the Philiſtines out of the land, than he again determined to ſearch out David in the deſolate wilderneſs of En-gedi.

3 *He came to the ſheep-cotes by the way, where was a cave.*] In which the ſheep reſted in the heat of the day.

David and his men remained in the ſides of the cave.] David and his men could eaſily ſee every action of Saul, by the light which entered at the mouth of the cave, but he could not ſee them, as it was dark, in the remoter parts of it. Some of theſe caves are exceeding large: and Dr. Pocock tells us, that he viſited one in which David and his men might with great eaſe be hid there, and not be ſeen by Saul; hence he conjectures that this is one of the ſtrong holds of En-gedi, and poſſibly the ſame mentioned by the ſacred writer. See *Deſcript. of the Eaſt*, vol. II.

4 *Then David aroſe, and cut off the ſkirt of Saul's robe privily.*] This he might eaſily do, if we ſuppoſe that the words, *to cover his feet*, implies his going to ſleep. See note on Judges iii. 24.

5 *David's heart ſmote him, becauſe he had cut off Saul's ſkirt.*] This example of David, under all the provocations he received, ſhews, that the perſons of kings are ſacred and inviolable.

8 *David---cried after Saul, ſaying, My lord the king.*] A bold attempt, to venture into the preſence of an enraged enemy! but his innocence and confidence in God animated him, eſpecially as he had now in his hand ſo ſtrong an evidence of his integrity.

13 *Wickedneſs proceedeth from the wicked*, &c.] It is for wicked men to act wickedly; but I abhor baſe actions.

Wickedneſs proceedeth from the wicked; but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and deliver me out of thine hand.

16 ¶ And it came to paſs when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? and Saul lift up his voice, and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had delivered me into thine hand, thou killedſt me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou haſt done unto me this day.

20 And now behold, I know well that thou ſhalt ſurely be king, and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my father's houſe.

22 And David ſware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

1 *Samuel dieth.* 10 *David provoked to deſtroy Nabal.* 14 *Abigail by her wiſdom preventeth him.* 36 *Nabal dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.*

AND Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his houſe at Ramah. And David aroſe, and went down to the wilderneſs of Paran.

2 And *there was* a man in Maon, whoſe poſſeſſions *were* in Carmel; and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: And he was ſhearing his ſheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance: but the man *was* churliſh and evil in his doings; and he *was* of the houſe of Caleb.

4 And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and

14 *Doſt thou purſue a dead dog, or a flea?*] He repreſents himſelf as contemptible as poſſible, that he might convince Saul, it was not for his honour to kill him. Shall a king triumph over a dog; or a lion hunt a flea? *Patrick.*

17 *Thou art more righteous than I.*] Saul was confounded at this generous behaviour of David; and his pathetic ſpeech forced him to acknowledge, that he had acted in a very unjuſt manner.

22 *David ſware unto Saul.*] It has been aſked how David, after this ſolemn promiſe, could ſlay ſo many of his ſons, as mentioned, 2 Sam. xxi. 8? To this it may be anſwered, that the promiſe or oath made by David to Saul could only be conditional; for if any of Saul's family had joined in rebellion, they would, notwithſtanding this oath, have become obnoxious to the ſword of juſtice. Beſides, this execution was done at the deſire of the Gibeonites, to whom God himſelf had promiſed that ſatisfaction ſhould be made for Saul's bloody endeavours to deſtroy them. *Patrick.*

Notes on the Twenty-fifth Chapter.

Ver. 1 *Samuel died,* &c.] The generality of chronologers ſuppoſe, that he died two years before Saul, and in the ninety-eighth year of his age; twenty of which he had ſpent in the government of Iſrael, before Saul was made king, after which he lived about eighteen years. He was an excellent governor, and, during his whole adminiſtration, above vanity, corruption, or any private views. Thoſe that attend to his life may obſerve, that he was modeſt without meanneſs, mild without weakneſs, firm without obſtinacy, and ſevere without harſhneſs. The Iſraelites might therefore well lament the loſs of ſo good a man, eſpecially when they ſaw the diſorders of Saul's government. *Stackhouſe.*

Buried him in his houſe at Ramah.] In the place where he was born, and had ſpent many years of his life; but in the time of the emperor Acadius his body was tranſported from Paleſtine to Conſtantinople, and, as St. Jerom informs us, was received both by the clergy and laity with the greateſt demonſtrations of joy, and honoured in the moſt remarkable manner. *Ibid.*

The wilderneſs of Paran.] This wilderneſs lay on the ſouth ſide of Judea, and bordered on Arabia. Now it was that David *dwelt in the tents of Kedar,* which was another name for Paran. *Patrick.*

2 *There was a man in Maon, whoſe poſſeſſions were in Carmel.*] There were two Carmels; one on the confines of Aſhur and Zebulun, and the other near Hebron in the tribe of Judah: but the latter is here meant. See Joſhua xv. 55.

3 *The name of the man was Nabal---and he was of the houſe of Caleb.*] The word *Caleb* ſignifies *a dog*; and hence ſome interpreters think, that the ſacred writer intended to inſinuate that he reſembled a dog in his diſpoſition and manners.

David ſaid unto the young men, Get ye up to Carmel, and go to Nabal, and greet him in my name.

6 And thus ſhall ye ſay to him that liveth *in proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

8 Aſk thy young men, and they will ſhew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatſoever cometh to thine hand, unto thy ſervants, and to thy ſon David.

9 And when David's young men came, they ſpake to Nabal according to all thoſe words in the name of David, and ceaſed.

10 ¶ And Nabal anſwered David's ſervants, and ſaid, Who *is* David? and who *is* the ſon of Jeſſe? there be many ſervants now a days that break away every man from his maſter.

11 Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give *it* unto men whom I know not whence they *be?*

12 So David's young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird ye on every man his ſword. And they girded on every man his ſword; and David alſo girded on his ſword: and there went up after David about four hundred men; and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabal's wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial that *a man* cannot ſpeak to him.

18 Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

19 And ſhe ſaid unto her ſervants, Go on before me; behold, I come after you. But ſhe told not her huſband Nabal.

20 And it was *ſo, as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her; and ſhe met them.

21 Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him; and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that piſſeth againſt the wall.

23 And when Abigail ſaw David, ſhe haſted and lighted off the aſs, and fell before David on her face, and bowed her ſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be:* and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

26 Now therefore, my lord, *as* the LORD

18 *Then Abigail took---two hundred loaves, and two bottles of wine.*] I have before obſerved, that in thoſe eaſtern countries they uſed to carry and keep their wine in goatſkins, or leather bags, made on purpoſe, and theſe veſſels we tranſlate *bottles.*

liveth, and *as* thy ſoul liveth, ſeeing the LORD hath with-holden thee from coming to *ſhed* blood, and from avenging thy ſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the treſpaſs of thine handmaid. For the LORD will certainly make my lord a ſure houſe; becauſe my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the LORD thy God; and the ſouls of thine enemies, them ſhall he ſling out, *as out* of the middle of a ſling.

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

32 And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* blood, and from avenging my ſelf with mine own hand.

34 For in very deed, *as* the LORD God of Iſrael liveth, which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe like the feaſt of a king: and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him nothing, leſs or more until the morning light.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* a ſtone.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee to take thee to him to wife.

41 And ſhe aroſe, and bowed herſelf on *her* face to the earth, and ſaid, Behold, *let* thine handmaid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of her's that went after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam of Jezreel; and they were alſo both of them his wives.

44 But Saul had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh, which *was* of Gallim.

29 *A man is riſen to ſeek thy ſoul.*] i. e. To ſeek thy life.

32 *David ſaid to Abigail, Bleſſed be the Lord God of Iſrael,* &c.] He was ſo greatly affected with her pathetic ſpeech, that he, in the firſt place, acknowledges the good providence of God, which directed her to come ſo ſeaſonably to prevent the effects of his anger; whereby he was abſolved from his oath, which he had ſworn to cut off Nabal's family. Indeed it was null in itſelf; for no man can oblige himſelf to do an evil action, as this would have been; for this oath of David was the effect of anger; but his ſparing Nabal the effect of reaſon and prudent counſel. *Patrick.*

37 *His heart died within him, and he became as a ſtone.*] He was ſo aſtoniſhed at the danger he had eſcaped, that he was ſeized with a numbneſs, or palſy, and in the ſpace of ten days after expired.

44 *But Saul had given Michal his daughter, David's wife, to*

CHAP. XXVI.

1 *Saul cometh to Hachilah againſt David.* 5 *David in the trench ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe.*

AND the Ziphites came unto Saul to Gibeah, ſaying, Doth not David hide himſelf in the hill of Hachilah, *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon, by the way. But David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt. And Saul lay in the trench, and the people pitched round about him.

6 Then anſwered David and ſaid to Ahimelech the Hittite, and to Abiſhai the ſon of Zeruiah, brother to Joab, ſaying, Who will go down with me to Saul to the camp? and Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night. And behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear even to the earth at once, and I will not *ſmite* him the ſecond time.

9 And David ſaid to Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt the LORD's anointed, and be guiltleſs?

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him: or his day ſhall come to die; or he ſhall deſcend into battle, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORD's anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear, and the cruſe of water from Saul's bolſter; and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep; becauſe a deep ſleep from the LORD was fallen upon them.

13 Then David went over to the other ſide, and ſtood on the top of an hill afar off; a great ſpace *being* between them:

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

Phalti the ſon of Laiſh.] The particle which we render *but*, at the beginning of the verſe, ſhould have been tranſlated *for*; this being the cauſe why David took another wife. The reaſon why Saul put this indignity upon David, was to extinguiſh, as far as in his power, all relation and kindred, and to cut off his hopes and pretenſions to the crown upon that account.

Notes on the Twenty-ſixth Chapter.

Ver. 1 *The Ziphites came to Saul*, &c.] After David's kindneſs to Saul, and the declaration that prince had made in his favour, one ſhould think that the Ziphites would not have done any more to the prejudice of David; but the contrary happened. Probably they were afraid that if he came to be king, he would remember and revenge the attempt they had made to deliver him into the hand of Saul. *Patrick.*

2 *Then Saul—went---to ſeek David in the wilderneſs of Ziph.*] The inconſtancy, falſeneſs, and implacable rage of this prince, is inconceiveable. It was not long ſince he was obliged to David for his life, had acknowledged his error, and made David ſwear he would be kind to his poſterity; yet he now again openly declared himſelf his enemy, and ſought to kill him. *Patrick.*

5 *Saul lay in the trench.*] The LXX tranſlate it, *in his chariot*, encloſed probably in the midſt of his carriages, as the original tranſlation reads.

7 *So David and Abiſhai came to the people by night.*] It may ſeem a bold attempt for two perſons to go into the midſt of an army of three thouſand choſen men: but it ſhould be remembered, that, according to many credible hiſtorians, ſeveral gallant men have attempted things of equal danger and difficulty with this; that David had all along aſſurances that God would preſerve him in all dangers, and at laſt place him on the throne of Iſrael. *Patrick.*

Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground.] It was cuſtomary for warriors, when they laid down to reſt, to have their arms placed in order by them: thus, in the 10th book of the Iliad, Diomed is repreſented, and thus Rheſus.

> Their arms in order on the ground reclin'd,
> Thro' the brown ſhade the fulgid weapons ſhin'd;
> Amidſt lay Rheſus, ſtretch'd in ſleep profound. *Pope.*

9 *Deſtroy him not.*] It ſeems as if God put theſe opportunities in the power of David, on purpoſe to exhibit a noble ſpecimen of his virtue and clemency.

15 And David ſaid to Abner, *Art* not thou a valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done. *As* the LORD liveth, ye *are* worthy to die, becauſe ye have not kept your maſter, the LORD's anointed. And now ſee where the king's ſpear *is*, and the cruſe of water that *was* at his bolſter.

17 And Saul knew David's voice, and ſaid, *Is* this thy voice, my ſon David? and David ſaid, *It is* my voice, my lord, O king.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his ſervant. If the LORD have ſtirred thee up againſt me, let him accept an offering: but if *they be* the children of men, curſed *be* they before the LORD? for they have driven me out this day from abiding in the inheritance of the LORD, ſaying, Go, ſerve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 Then ſaid Saul, I have ſinned: return, my ſon David: for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David anſwered and ſaid, Behold the king's ſpear; and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs and his faithfulneſs: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth my hand againſt the LORD's anointed.

24 And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſon David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

1 *Saul, hearing David to be in Gath, ſeeketh no more for him.* 5 *David beggeth Ziklag of Achiſh.*

AND David ſaid in his heart, I ſhall now periſh one day by the hand of Saul: *there is* nothing better for me than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out of his hand.

2 And David aroſe, and he paſſed over, with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch king of Gath.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabal's wife.

4 And it was told Saul, that David was fled to Gath: and he ſought no more again for him.

19 *If the Lord have ſtirred thee up againſt me, let him accept an offering.*] Offer to God ſome ſacrifice, that he may be appeaſed, and free thee from this pertinacious melancholy. *Patrick.*

Go, ſerve other gods.] They had baniſhed him from their religious aſſemblies, and forced him to fly for refuge to another nation, where gods of wood and ſtone were worſhipped.

20 *A partridge in the mountains.*] Bochart, Lamy, and Pool, ſay, the word which we tranſlate *partridge*, ſhould have been rendered, *a woodcock*; the word occurs only here and in Jer. xvii. 11.

21 *I have ſinned: return, my ſon David,* &c.] He now invites him to return to his country and relations, which he had not before done. He condemns himſelf as a great offender againſt God and David. Doubtleſs he was, at preſent, both aſhamed of his actions, and very ſorry for having committed them. *Pat.*

25 *Bleſſed be thou, my ſon David.*] He perceived it was in vain to contend any longer againſt David, whom he was convinced, from his gallant and generous actions, God deſigned for great atchievements: probably he conſidered the taking away his ſpear, which was the ſceptre in thoſe days, as an omen that the royal authority ſhould be tranſlated to David. *Patrick.*

Notes on the Twenty-ſeventh Chapter.

Ver. 1 *David ſaid in his heart, I ſhall now periſh one day by the hand of Saul.*] Theſe words were doubtleſs ſpoken by David under ſome great depreſſion of ſpirit; for though he might naturally conclude that Saul would not ceaſe his perſecution, yet he had the promiſe of God himſelf, that he ſhould never be able to compaſs his deſign; and, conſequently, he had not the leaſt reaſon for thinking he ſhould ever *periſh by the hand of Saul.*

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee?

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philiſtines was a full year and four months.

8 And David and his men went up and invaded the Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, Whither have ye made a rode to day? and David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the Jerahmeelites, and againſt the ſouth of the Kenites.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner all the while he dwelleth in the country of the Philiſtines.

12 And Achiſh believed David, ſaying, He hath made his people Iſrael utterly to abhor him; therefore he ſhall be my ſervant for ever.

CHAP. XXVIII.

3 *Saul having deſtroyed the witches,* 7 *afterward ſeeketh to one;* 9 *who being encouraged by him, raiſeth up Samuel.* 15 *Saul's ruin foreſhewed.*

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael. And Achiſh ſaid unto David, Know thou aſſuredly that thou ſhalt go out with me to battle, thou and thy men.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city. And Saul had put away thoſe that had familiar ſpirits, and the wizards, out of the land.

4 And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by Urim, nor by prophets.

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6 *Achiſh gave him Ziklag.*] This place was ſituated in the extreme parts of the tribe of Judah, near Hormah, where the Iſraelites were defeated when they ſojourned in the wilderneſs. David, doubtleſs, deſired leave to retire to this place, that he might ſecure his people from being tainted with idolatry, enjoy the free exerciſe of his own religion, and have an opportunity of undertaking ſomething againſt the enemies of God, without the knowledge or obſervation of the Philiſtines. *Calmet.*

8 *David invaded the Geſhurites and the Gezrites,* &c.] Thoſe who condemn David as guilty of a breach of hoſpitality, ſhould conſider that none of theſe three nations were Philiſtines: David likewiſe might well tell the king, that he made his inroads into the land of Iſrael, that he might think himſelf the more ſure of him; and this is the reaſon aſſigned, ver. 12. for his uſing that pretence. *Univerſal Hiſtory.*

10 *Againſt the ſouth of Judah.*] David here meant the Geſhurites and the Gezrites, both relicks of the Canaanites, whom God ordered to be extirpated, and who did indeed live to the ſouth of Judah: but Achiſh underſtood him in a quite contrary ſenſe, namely, that he had fallen on his own countrymen. David's anſwer, therefore, though not an abſolute falſhood, was certainly an equivocation with intent to deceive, and therefore badly agreed with that honeſty and ſimplicity which became David, both as a prince and profeſſor of the true religion; in which, as he cannot be excuſed, we ſhould be very careful not to imitate. From theſe paſſages of ſcripture we ſee the impartiality of the ſacred writings, for they ſet forth the frailties and infirmities of the holy men of old, and are manifeſtly written for our advantage, viz. that we ſhould guard againſt thoſe errors, which the beſt of men are liable to, and which we cannot eſcape without great care and circumſpection.

Notes on the Twenty-eighth Chapter.

Ver. 4 *Pitched in Shunem.*] A place in the borders of the tribe of Iſſachar, about five miles ſouth of mount Hermon.

Gilboa.] A chain of mountains ſix miles diſtance from Bethſhan, near the valley of Jezreel, not far from Shunem.

6 *The Lord anſwered him not.*] Becauſe he had killed his prieſts: and the Urim was with Abiathar who attended on David among the Philiſtines. In this verſe are three ways of enquiring

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor.

8 And Saul diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night. And he ſaid, I pray thee, divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

9 ¶ And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? and he ſaid, Bring me up Samuel.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid, for what ſaweſt thou? and the woman ſaid unto Saul, I ſaw gods aſcending out of the earth.

14 And he ſaid unto her, What form *is* he of? and ſhe ſaid, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he ſtooped with *his* face to the ground, and bowed himſelf.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? and Saul anſwered, I am ſore diſtreſſed: for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, nei-

enquiring of God, viz. by dreams, Urim, and prophets: the heathens had nearly the ſame methods of conſulting their gods; thus Achilles ſays in the council of the Greeks, Iliad 1.

> But let ſome prophet, or ſome ſacred ſage,
> Explore the cauſe of great Apollo's rage;
> Or learn the waſteful vengeance to remove
> By myſtic dreams, for dreams deſcend from Jove. *Pope.*

7 *A woman that hath a familiar ſpirit.*] Strange infatuation of Saul! He had baniſhed all wizards and ſorcerers out of his kingdom, as a dangerous ſort of people, who made profeſſion of a wicked and unwarrantable art; and yet he here enquires after one, and puts his whole confidence in what he had ſo wiſely exploded before: as if a witch, with her incantations, and other diabolical arts, was capable of allaying the uneaſineſs of his mind, or ſecuring him from the apprehenſions of danger.

En-dor.] En-dor was a town in the valley of Jezreel, at the foot of mount Gilboa.

13 *I ſaw gods aſcending.*] It ſhould have been rendered in the ſingular number *God*, or *a great perſon*: Joſephus ſays, that the woman anſwered, *I ſee a man that reſembles God.*

14 *Saul perceived it was Samuel.*] There is hardly a paſſage in the whole Old Teſtament that has been more tortured by authors, of all ages, than this; and, after peruſing them all, it muſt be owned, that there are difficulties in whatever ſenſe we take the hiſtory of Samuel's apparition; for there are three different opinions: firſt, that there was no real apparition, but the whole a cheat and juggle of the ſorcereſs: ſecondly, that it was the devil, who on this occaſion perſonated Samuel: and, thirdly, that it was really Samuel who appeared to Saul: which laſt opinion ſeems moſt conformable to the ſenſe of the ſacred hiſtorian, and is attended with fewer difficulties than either of the other.

With regard to the firſt opinion, that it was only an artifice of the woman, beſides that it puts too great a violence upon the text, it would have been highly imprudent for her to give Saul ſuch a dreadful anſwer, even though we ſhould grant that ſhe was ſo well acquainted with the affairs of that prince, that ſhe might eaſily foreſee what, in all probability, would be the caſe. It is more natural to think, that ſhe would have flattered the monarch, by giving him comfort, and promiſing him ſucceſs, than ſhe would provoke him by ſuch a terrible denunciation.

The ſecond opinion, namely, that it was the devil that perſonated Samuel, is equally incredible. Can it be ſuppoſed, that a wicked ſpirit, from the regions of perdition, would have upbraided Saul with thoſe very crimes he had himſelf tempted him to commit? or that the father of lies could pry into the womb of futurity, and determine the moſt caſual events poſitively and preciſely? for it muſt be granted, that only God himſelf could reveal the preciſe time of the two armies engaging, the ſucceſs and conſequence of the victory, and the very names of the perſons who were to fall in battle. Theſe tranſactions were told to Saul in the very manner they afterwards happened, conſequently the apparition muſt have received theſe informations from God himſelf, and therefore could not be an apoſtate ſpirit. The author of Eccleſiaſticus tells us expreſly, that Samuel, *after his death, propheſied and ſhewed the king his end*, xlvi. 20. And therefore we may conclude, that it was the real ſoul of Samuel, clothed in a viſible form, that appeared to Saul.

It muſt not be ſuppoſed, that it ever was in the power of any diabolical incantations, to call the ſouls of ſaints from the happy manſions of heaven; and therefore this apparition of Samuel was not effected by the magical enchantments of the ſorcereſs, but performed by the ſole power and appointment of God, who is the ſovereign Lord both of the living and the dead. Accordingly we may obſerve, from the ſurprize which the woman diſcovered upon Samuel's ſudden appearing, that her magic had no ſhare therein; but that it was the effect of ſome ſuperior hand. She ſaw an object ſo terrible, ſo majeſtic, indeed ſo contrary to any thing ſhe had ever raiſed, and which was even viſible before ſhe had begun her incantations, that ſhe could not forbear being terrified, well knowing that the apparition came from God.

ther by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

16 Then ſaid Samuel, Wherefore then doſt thou aſk of me, ſeeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him, as he ſpake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Becauſe thou obeyedſt not the voice of the LORD, nor executedſt his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will alſo deliver Iſrael with thee into the hand of the Philiſtines: and to morrow *ſhalt* thou and thy ſons *be* with me: the LORD alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

20 Then Saul fell ſtraightway all along on the earth, and was ſore afraid, becauſe of the words of Samuel: and there was no ſtrength in him; for he had eaten no bread all the day nor all the night.

21 And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou ſpakeſt unto me.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way.

23 But he refuſed, and ſaid, I will not eat. But his ſervants, together with the woman, compelled him, and he hearkened unto their voice. So he aroſe from the earth, and ſat upon the bed.

24 And the woman had a fat calf in the houſe, and ſhe haſted and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And ſhe brought *it* before Saul, and before his ſervants; and they did eat. Then they roſe up, and went away that night.

CHAP. XXIX.

1 *David, marching with the Philiſtines,* 3 *is diſallowed by their princes.* 6 *Achiſh diſmiſſeth him.*

NOW the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by hundreds, and by thouſands: but David and his men paſſed on in the rereward with Achiſh.

3 ¶ Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* and Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe days, or theſe years, and I have found no fault in him ſince he fell *unto me* unto this day?

4 And the princes of the Philiſtines were wroth with him; and the princes of the Philiſtines ſaid unto him, Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battle, leſt in the battle he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould it* not *be* with the heads of theſe men?

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, Saul ſlew his thouſands, and David his ten thouſands?

6 ¶ Then Achiſh called David, and ſaid unto him, Surely, *as* the LORD liveth, thou haſt been upright, and thy going out and thy coming in with me in the hoſt *is* good in my ſight: for I have not found evil in thee, ſince the day of thy coming unto me unto this day: nevertheleſs, the lords favour thee not.

7 Wherefore now return, and go in peace,

19 *To-morrow thou ſhalt be with me.*] i. e. Shortly thou ſhalt be dead, or in the other world, as I now am: for we cannot imagine that Saul who died like a reprobate, by his own hands, would be where Samuel was, in the manſions of the bleſſed.

Notes on the Twenty-ninth Chapter.

Ver. 1 *Aphek.*] In the tribe of Aſhur; the ſame place where the ſons of Eli were ſlain, chap. iv. 1.

2 *The lords of the Philiſtines paſſed on by hundreds, and by thouſands.*] Some at the head of a hundred, ſome of a thouſand men.

In the rereward.] In the rear, or laſt troop.

that thou diſpleaſe not the lords of the Philiſtines.

8 And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battle.

10 Wherefore now riſe up early in the morning with thy maſter's ſervants that are come with thee: and as ſoon as ye be up early in the morning, and have light, depart.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines. And the Philiſtines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites ſpoil Ziklag.* 7 *David, encouraged by God, purſueth them,* 11 *and overtaking them, recovereth all the ſpoil.*

AND it came to paſs when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the ſouth and Ziklag, and ſmitten Ziklag, and burned it with fire;

2 And had taken the women captives that *were* therein: they ſlew not any either great or ſmall, but carried *them* away, and went on their way.

3 So David and his men came to the city, and behold, *it was* burned with fire, and their wives and their ſons and their daughters were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people ſpake of ſtoning him; becauſe the ſoul of all the people was grieved, every man for his ſons and for his daughters: but David encouraged himſelf in the LORD his God.

7 ¶ And David ſaid to Abiathar the prieſt Ahimelech's ſon, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troop? ſhall I overtake them? and he anſwered him, Purſue: for thou ſhalt ſurely overtake *them*, and without fail recover *all*.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behind ſtayed.

10 But David purſued, he and four hundred men: for two hundred abode behind, which were ſo faint that they could not go over the brook Beſor.

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*. And when he had eaten, his ſpirit came again to him: for he had eaten no bread nor drank *any* water three days and three nights.

13 And David ſaid unto him, To whom

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8 *David ſaid unto Achiſh, But what have I done---that I may not go fight againſt the enemies of my lord the king?*] This action cannot be reconciled with the idea we form of *a man after God's own heart*; for whether David's intentions were to ſtand neuter, or to turn againſt the Philiſtines, in the enſuing battle, his perfidy and ingratitude to Achiſh will appear equally conſpicuous: how well ſoever we wiſh to his character, we cannot vindicate his conduct in this particular: all that can be ſaid is, that he was unhappily ſo ſituated, that what party ſoever he had joined, he muſt have been culpable; and one party he muſt have joined, had not Providence ſo critically interpoſed to preſerve his honour without injuring his conſcience.

Notes on the Thirtieth Chapter.

Ver. 1 *The Amalekites had---ſmitten Ziklag, and burned it with fire.*] This was doubtleſs done in revenge for the incurſion David had lately made into their country.

2 *They ſlew not any,* &c.] It may ſeem ſtrange, that David having killed all he could meet with, and ſpared none, they ſhould not ſerve his people in the ſame kind: but though they ſought revenge, yet they wanted booty much more; for probably they intended to ſell them for ſlaves, and make money of them. *Patrick.*

6 *The people ſpake of ſtoning him.*] As the cauſe of this calamity, in leaving the city unguarded; or in provoking the Amalekites ſo grievouſly as he had done, in the ſlaughter of all that he could find.

belongeſt thou? and whence *art* thou? and he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite: and my maſter left me, becauſe three days agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb; and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? and he ſaid, Swear unto me by God that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight even unto the evening of the next day: and there eſcaped not a man of them, ſave four hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters, neither ſpoil, nor any *thing* that they had taken to them. David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before thoſe *other* cattle, and ſaid, This *is* David's ſpoil.

21 And David came to the two hundred men which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him. And when David came near to the people, he ſaluted them.

22 Then anſwered all the wicked men, and *men* of Belial, of thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the LORD hath given us, who hath preſerved us, and delivered the company that came againſt us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 And it was *ſo* from that day forward, that he made it a ſtatute and an ordinance for Iſrael unto this day.

26 And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, ſaying, Behold, a preſent for you, of the ſpoil of the enemies of the LORD;

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himſelf and his men were wont to haunt.

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17 *David ſmote them from the twilight, even unto the evening of the next day.*] He came upon them in the evening, when they were refreſhing themſelves, and ſhewing the greateſt marks of joy for their late ſucceſs; little dreaming that David was ſo near, and vengeance ready to burſt upon their heads. Probably he let them fall aſleep, when they had eaten and drunken liberally, and at break of day fell upon them and purſued them till the evening. *Patrick.*

22 *We will not give them ought of the ſpoil.*] A very unjuſt reſolution; ſince it was not the choice of their brethren to ſtay behind, but mere neceſſity, and inability to travel further.

27 *South-Ramoth.*] A town in the tribe of Simeon; ſo called to diſtinguiſh it from Ramoth-gilead, which lay to the northward of it, Joſhua xix. 8.

Jattir.] A place in the mountainous part of the tribe of Judah.

28, 29 *Aroer---Rachal---the cities of the Jerahmeelites.*] Places on the ſouth of Judah.

Notes

CHAP. XXXI.

1 *Saul having loſt his army, and his ſons, killeth himſelf.* 8 *The Philiſtines triumph over the dead carcaſſes.* 11 *They of Jabeſh-gilead recover the bodies by night.*

NOW the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard upon Saul and upon his ſons; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Saul's ſons.

3 And the battle went ſore againſt Saul, and the archers hit him; and he was ſore wounded of the archers.

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and abuſe me. But his armour-bearer would not; for he was ſore afraid. Therefore Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſons, and his armour-bearer, and all his men that ſame day together.

7 And when the men of Iſrael that *were* on the other ſide of the valley, and *they* that *were* on the other ſide Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent it into the land of the Philiſtines round about, to publiſh *it* in the houſe of their idols, and among the people.

10 And they put his armour in the houſe Aſhtaroth: and they faſtened his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-gilead heard of that which the Philiſtines had done to Saul;

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabeſh, and faſted ſeven days.

Notes on the Thirty-firſt Chapter.

Ver. 2 *The Philiſtines ſlew Jonathan and Abinadab, and Malchi-ſhua, Saul's ſons.*] As Samuel had foretold. Jonathan ſeems to have deſerved a better fate; but the providence of God ſuffered him to be ſlain, that David might more eaſily aſcend the throne.

3 *The archers hit him*] This is the firſt time we find any mention of archers in the Philiſtine armies: the aſſault by this kind of weapon was new and ſurpriſing, and therefore ſucceſsful, the arrows deſtroying the Iſraelites at a diſtance, naturally threw them into terror and confuſion. It may not here be improper to obſerve, that the root of the Hebrew word, which we tranſlate *ſorely wounded*, more properly ſignifies *to be in dread*, alluding to the travail of a woman: ſo that it does not appear that Saul was at all wounded, but only *in the extremity of fear*, when he ſaw himſelf ſo beſet with enemies, that there was no way to eſcape. *Univerſal Hiſtory.* And agreeable to this, the Septuagint reads, he was *wounded in the hypocondria*, i. e. *he was depreſſed with melancholy.*

10 *They faſtened his body to the wall of Beth-ſhan.*] Probably they hung it on ſuch hooks as were placed there for the execution of criminals. *Shaw.*

12 *All the valiant men aroſe*, &c.] The inhabitants of Jabeſh had been delivered by Saul, at the beginning of his reign, from the cruelty of the Ammonites; and now, in gratitude to their deliverer, they took his body with thoſe of his ſons, from the wall where the Philiſtines had hanged them, that they might not want the honour of burial.

Came to Jabeſh, and burnt them there.] The cuſtom of burning the dead was never in uſe among the Jews: and therefore what is here ſaid of *burning* the bodies of Saul and his ſons, muſt be underſtood of *the perfumes which were burnt at their funerals* before their interment. *Lamy.*

THE SECOND BOOK OF
SAMUEL,
OTHERWISE CALLED
The Second Book of the KINGS.

THE ARGUMENT.

This Book contains the history of David's *reign,* viz. *about forty years, from the year of the* Julian *period* 3659 *to* 3699. *Here we have an impartial account of the failings and miscarriages of this great prince, and the many distresses and judgments he suffered in consequence thereof.*

CHAP. I.

1 *The Amalekite bringing tidings of the overthrow, and accusing himself of Saul's death, is slain.* 17 *David lamenteth Saul and Jonathan with a song.*

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day, that behold, a man came out of the camp from Saul, with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? and he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear: and lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I.

8 And he said unto me, Who *art* thou? and I answered him, I *am* an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after

Notes on the First Chapter.

Ver. 1 *Now it came to pass,* &c.] The battle between Saul and the Philistines happened at the time when David was in pursuit of the Amalekites.

10 *So I stood upon him, and slew him,* &c.] By the account we have of Saul's death in the conclusion of the foregoing book, it seems evident, that the whole story of this Amalekite was a fiction of his own inventing, on purpose to ingratiate himself with David, the presumptive successor to the throne. But then it may be asked, how he came by Saul's crown and bracelet? It is incongruous to think that he would wear them in the time of action, since that would have exposed him to the archers of the Philistines. In answer to this it may be said that they were carried to the battle by some of his servants, probably for him to have put them on, in case he had obtained the victory, and returned

that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and rent them; and likewiſe all the men that *were* with him.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 And David ſaid unto the young man that told him, Whence *art* thou? and he anſwered I *am* the ſon of a ſtranger, an Amalekite.

14 And David ſaid unto him, How waſt thou not afraid to ſtretch forth thine hand to deſtroy the LORD's anointed?

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head; for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his ſon:

18 (Alſo he bade them teach the children of Judah *the uſe of* the bow: behold, *it is* written in the book of Jaſher.)

19 The beauty of Iſrael is ſlain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publiſh *it* not in the ſtreets of Aſkelon: leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mighty is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back, and the ſword of Saul returned not empty.

23 Saul and Jonathan *were* lovely, and pleaſant in their lives, and in their death they were not divided: they were ſwifter than eagles, they were ſtronger than lions.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midſt of the battle! O Jonathan, *thou waſt* ſlain in thine high places!

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me:

returned in triumph; but the Iſraelites being defeated, and Saul himſelf ſlain, they fell by ſome accident into the hands of this Amalekite.

18 *Alſo he bade them teach the children of Judah the uſe of the bow.*] The ſenſe of this paſſage ſeems to be entirely miſtaken. It is evident that what David commanded to be taught to the children of Judah was written; but this could not be *the uſe of the bow*: nor indeed is it ſaid in the original, that he commanded to teach them *the uſe of* the bow, but only *the bow*; which was a term that David appropriated to ſignify the *threnodia*, or mourning ſong, which he had compoſed upon the death of Saul and Jonathan; and which he thus named from one particular paſſage in it, ver. 22. "Without the blood of "the ſoldiers; without the fat of the mighty, *the bow* of Jona-"than returned not back." A copy of the whole was written in the book of Jaſher, Joſhua x. 13. and this he commanded to be taught to the children of Judah. *Pilkington.* The LXX read, *David ſung this mourning ſong---alſo he bade them teach it to the children of Judah.* The Alexandrin copy and the Vulgate read, *He bade them teach the children of Judah the bow.*

19 *The beauty of Iſrael is ſlain upon thy high places.*] The flower of the nation, their choice young men, together with Saul and his ſons. This lamentation has ever been admired, as a picture of diſtreſs the moſt tender and the moſt ſtriking; unequally divided by grief into longer and ſhorter breaks, as nature could pour them forth from a mind much interrupted, and filled with the moſt lively images of love and greatneſs. *Kennicott.*

20 *Tell it not in Gath, &c.*] Theſe are expreſſions of the deepeſt ſorrow, the prophet deſiring what was impoſſible; Gath and Aſkelon ſeem to have been the principal cities of the Philiſtines.

21 *Ye mountains of Gilboa, let there be no dew, neither rain, nor fields of offerings.*] Let not heaven with fertilizing dews and rains nouriſh thy paſtures, from whence offerings are brought to the houſe of God.

There the ſhield of the mighty is vilely caſt away.] It was a great diſgrace to a warrior to loſe his ſhield; but in this total defeat they were obliged to throw them away, that they might fly with greater ſwiftneſs from the victors.

The ſhield of Saul, as though he had not been anointed with oil.] i. e. The Lord's anointed fell like a common ſoldier.

22 *From the blood of the ſlain, from the fat, &c.*] It would have been more properly rendered, *without the blood, &c. without the fat, &c.*

23 *Saul and Jonathan were lovely and pleaſant in their lives.*] Courteous and kind to their people, which is a great virtue in princes. This teſtimony in favour of Saul greatly advances the glory of David, whoſe generous ſpirit could celebrate the virtues of an enemy.

They were ſwifter than eagles, they were ſtronger than lions.] A noble hyperbole! *they were ſwifter than eagles* to purſue, *ſtronger than lions* to conquer.

26 *I am diſtreſſed for thee, my brother Jonathan.*] He laments the

thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

1 *David by God's direction going up to Hebron, is made king of Judah.* 8 *Abner maketh Ish-bosheth king of Israel.* 18 *Asahel slain.*

AND it came to pass after this, that David enquired of the LORD, saying, Shall I go up into any of the cities of Judah? and the LORD said unto him, Go up. And David said, Whither shall I go up? and he said, Unto Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim:

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah, was seven years and six months.

12 And Abner the son of Ner and the servants of Ish-bosheth the son of Saul went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah and the servants of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by num-

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the death of his faithful friend in the most pathetic and moving manner. I have attempted this elogy in English verse. See my *Poems*, p. 87.

Notes on the Second Chapter.

Ver. 1 *David enquired of the Lord.*] Though David, after the death of Saul, had a right to the kingdom, by virtue of God's own appointment; yet, as God had no where declared at what time he was to make use of this right, he would not take upon him the administration of public affairs, without first consulting him. *Patrick.*

He said, Unto Hebron.] This city stood in the midst of the tribe of Judah; and being the metropolis of the whole tribe, it was very commodious for David's residence at this juncture; for he could not be ignorant that the determination of the metropolis in his favour, would be of the greatest weight to influence the whole tribe. *Life of David.*

8 *Mahanaim.*] This was a place in the tribe of Gad, and had its name from the appearance of an host of angels to Jacob, as he came with his family from Padan-aram, Gen. xxxii. 1. The reasons why Abner retreated hither in the beginning of Ish-bosheth's reign, were, that he might secure the people on that side Jordan, especially the gallant inhabitants of Jabesh-gilead, who were firmly attached to the house of Saul; and, chiefly, that he might be at a greater distance from David, have the new king more absolutely under his command, and a better opportunity of recruiting his army among a people, not only very courageous, but well affected to the cause he had espoused. *Calmet.*

10 *Ish-bosheth reigned two years.*] i. e. He reigned two years before there was any war between him and David. But being an inactive prince, Abner, when the war broke out with Judah, took the government upon himself; so that the other five years, which passed before David ascended the throne of Israel, is not reckoned as part of Ish-bosheth's reign, because he was only a nominal king, without the least authority. *Patrick.*

14 *Let the young men now arise, and play before us.*] Abner does not here seem to mean, that they should destroy one another, but only that they should practise their military exercises, as the gladiators at Rome were afterwards wont to do, to divert the spectators.

16 *Helkath-*

ber twelve of Benjamin which *pertained* to Iſh-boſheth the ſon of Saul, and twelve of the ſervants of David.

16 And they caught every one his fellow by the head, and *thruſt* his ſword in his fellow's ſide: ſo they fell down together. Wherefore that place was called Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very ſore battle that day; and Abner was beaten, and the men of Iſrael, before the ſervants of David.

18 ¶ And there were three ſons of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild roe.

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and ſaid, *Art* thou Aſahel? and he anſwered, I *am*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Aſahel would not turn aſide from following of him.

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

23 Howbeit he refuſed to turn aſide. Wherefore Abner with the hinder end of the ſpear ſmote him under the fifth *rib*, that the ſpear came out behind him; and he fell down there, and died in the ſame place: and it came to paſs, *that* as many as came to the place where Aſahel fell down and died, ſtood ſtill.

24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderneſs of Gibeon.

25 And the children of Benjamin gathered themſelves together after Abner, and became one troop, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? knoweſt thou not that it will be bitterneſs in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken, ſurely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abner's men, *ſo that* three hundred and threeſcore men died.

32 And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Beth-lehem. And Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 *During the war David ſtill waxes ſtronger.* 6 *Abner diſpleaſed with Iſhboſheth,* 12 *revolteth to David.* 22 *Joab killeth Abner.* 28 *David curſeth Joab,* 31 *and mourneth for Abner.*

NOW there was long war between the houſe of Saul and the houſe of David. But David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

2 And unto David were ſons born in Hebron; and his firſt-born was Amnon, of Ahinoam the Jezreeliteſs;

3 And his ſecond, Chileab, of Abigail the wife of Nabal the Carmelite; and the third,

16 *Helkath-hazzurim.*] That is, the field of ſtrong men.

18 *Light of foot as a wild roe.*] Dr. Shaw ſays it ſhould be rendered, *as the antilope*, which few creatures exceed in ſwiftneſs.

23 *Smote him under the fifth rib.*] All the beſt tranſlations read, *Into the groin.*

26 *It will be bitterneſs in the latter end.*] In civil wars, as Cicero ſays, all things are miſerable, and nothing more miſerable than victory itſelf.

27 *Joab ſaid,* &c.] He wiſhes he had thought the ſame in the morning; for if he had not deſired the young men to play before them, all the blood ſpilt that day had been ſaved. *Patrick.*

Abſalom the ſon of Maacah, the daughter of Talmai king of Geſhur;

4 And the fourth, Adonijah the ſon of Haggith; and the fifth, Shephatiah the ſon of Abital;

5 And the ſixth, Ithream, by Eglah David's wife. Theſe were born to David in Hebron.

6 ¶ And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine whoſe name *was* Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* I a dog's head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman?

9 So do God to Abner, and more alſo, except, as the LORD hath ſworn to David, even ſo I do to him;

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 And he ſaid, Well; I will make a league with thee: but one thing I require of thee, that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Saul's daughter when thou comeſt to ſee my face.

14 And David ſent meſſengers to Iſh-boſheth Saul's ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me for an hundred fore-ſkins of the Philiſtines.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from Phaltiel the ſon of Laiſh.

16 And her huſband went with her along weeping behind her to Bahurim. Then ſaid Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David in times paſt *to be* king over you.

18 Now then do *it:* for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the ears of Benjamin. And Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab came from *purſuing* a troop, and brought

Notes on the Third Chapter.

Ver. 7 *Wherefore haſt thou gone in unto my father's concubine?*] It was a general rule, not only among the Jews, but among other nations alſo, that no private perſon ſhould preſume to marry the widow of the king; as this action made him appear as a rival, and competitor for the crown. *Calmet.*

8 *Am I a dog's head.*] This might better have been rendered, *Am I a keeper of dogs?* As if he had ſaid, "I am a leader of all "Iſrael, and yet I am treated like a perſon ſet over a pack of "dogs." *Patrick.*

9, 10 *So do God to Abner,* &c.] We have here an inſtance, in Abner, what a ſtrange alteration the ſtudy of revenge will produce in the human breaſt, and therefore we ſhould be remarkably careful to watch the firſt workings of that deſtructive paſſion. Abner, before he was inſtigated by revenge, was indefatigable to ſupport the crown he had placed on the head of Iſh-boſheth; and, in order to that, viſited every part of the country, to confirm the attachment of the Iſraelites to the houſe of Saul: but now he threatens to deſert himſelf, and at the ſame time to carry over all the troops his intereſt could procure to the oppoſite party. *Patrick.*

15 *Even from Phaltiel.*] He is called Phalti, 1 Sam. xxv. 44.

in a great ſpoil with them. But Abner *was* not with David in Hebron; for he had ſent him away, and he was gone in peace.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done? behold, Abner came unto thee; why *is* it *that* thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aſide in the gate to ſpeak with him quietly; and ſmote him there under the fifth *rib*, that he died, for the blood of Aſahel his brother.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdom *are* guiltleſs before the LORD for ever from the blood of Abner the ſon of Ner:

29 Let it reſt on the head of Joab, and on all his father's houſe; and let there not fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

30 So Joab and Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother Aſahel at Gibeon in the battle.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with ſackloth and mourn before Abner. And king David *himſelf* followed the bier.

32 And they buried Abner in Hebron. And the king lift up his voice and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *ſo* felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread or ought elſe till the ſun be down.

36 And all the people took notice *of it*, and it pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For all the people and all Iſrael underſtood that day that it was not of the king to ſlay Abner the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah *be* too hard for me. The LORD ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

1 *The Iſraelites being troubled at the death of Abner,* 2 *Baanah and Rechab ſlay Iſh-boſheth.* 9 *David cauſeth them to be ſlain, and Iſh-boſheth's head to be buried.*

AND when Saul's ſon heard that Abner was dead in Hebron, his hands were feeble, and all the Iſraelites were troubled.

27 *Smote him there under the fifth rib, that he died.*] This was a very treacherous action of Joab, and for which Providence would not ſuffer him to go down to the grave in peace. The true reaſon for ſtriking this treacherous blow was jealouſy: he was perſuaded, that if Abner was once taken into favour, his great experience, both in war and the nature of government, would ſoon gain him the aſcendant over him, and therefore took this wicked method to prevent it. Inſtead of the fifth rib, it ſhould be rendered, *into the groin*, as chap. ii. 23.

29 *Let it reſt on the head of Joab, and on all his father's houſe.*] This ſpeech may be conſidered rather as a prophetical prediction, than a private imprecation. David had, indeed, the greateſt reaſon for expreſſing his indignation in the moſt paſſionate manner for ſo foul a fact. Abner was a man of great power and authority, and at that time the head of the oppoſite party, and therefore rendered it ſuſpicious that David had ſome concern in the murder, as it was perpetrated by his firſt miniſter, and the general of his forces. Beſides, as Abner had been reconciled to David, the breach of faith and hoſpitality was added to the crime of murder, which was ſufficient to alienate the minds of thr Iſraelites from him for ever.

33 *Died Abner as a fool dieth?*] As a cowardly ſpiritleſs fellow? no, he was not through cowardice or defect of valour taken priſoner, bound, and ſo put to death; that would never have happened; but he was ſlain by the vileſt treachery. *Taylor's Heb. Concord.*

Notes

2 ¶ And Saul's ſon had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin. For Beeroth alſo was reckoned to Benjamin.

3 And the Beerothites fled to Gittaim, and were ſojourners there until this day.

4 And Jonathan Saul's ſon had a ſon *that* was lame of *his* feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſs as ſhe made haſte to flee, that he fell, and became lame. And his name *was* Mephiboſheth.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched wheat: and they ſmote him under the fifth *rib:* and Rechab and Baanah his brother eſcaped.

7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul thine enemy, which ſought thy life: and the LORD hath avenged my lord the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity,

10 When one told me, ſaying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and ſlew him in Ziklag, who *thought* that I would have given him a reward for his tidings:

11 How much more, when wicked men have ſlain a righteous perſon in his own houſe upon his bed? ſhall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Iſh-boſheth, and buried *it* in the ſepulchre of Abner in Hebron.

CHAP. V.

1 *The tribes come to Hebron to anoint David over Iſrael.* 6 *He taketh Zion from the Jebuſites.*

THEN came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone and thy fleſh:

2 Alſo in time paſt when Saul was king over us, thou waſt he that leddeſt out and broughteſt

Notes on the Fourth Chapter.

Ver. 4 *He fell and became lame.*] This ſeems to be related to ſhow, what it was that emboldened theſe captains to do what follows: becauſe he, who was the next avenger of blood, was very young, lame, and unable to purſue them. *Patrick.*

6 *They came thither—as though they would have fetched wheat.*] The variation in the Septuagint is remarkable: *She that kept the door had been cleaning wheat, and was drowſy and ſlept, and the brothers Rechab and Baanah came privily into the houſe, and Iſh-boſheth was aſleep on his bed—and they ſmote him and killed him, and took off his head.*

9 *David anſwered,* &c.] Joſephus introduces David as ſpeaking to them in the following manner: "Wicked wretches, pre-
"pare yourſelves immediately to receive the juſt reward of your
"villainy. You cannot be ignorant that I requited the murder
"of Saul; and am not I ſtill the ſame perſon? do you think
"that I can countenance the moſt profligate actions; or that I
"conſider myſelf under the leaſt obligation to you for embruing
"your hands in the blood of your maſter? For baſely aſſaſſinat-
"ing a perſon ſo juſt, that he never did any man wrong; and ſo
"generous a benefactor to your ungrateful ſelves, that every
"thing you enjoyed in this world was owing to his bounty?
"You ſhall therefore now ſeverely pay both for the breach of
"faith to your lord, and the ſcandal you have thrown on me;
"for how can any one give a greater wound to my reputation,
"than by expoſing me as a perſon who can take pleaſure in the
"tidings, or countenance the perpetrators, of ſo barbarous an
"aſſaſſination?"

Notes on the Fifth Chapter.

Ver. 1 *Then came all the tribes of Iſrael to David unto Hebron.*] i. e. Ambaſſadors were ſent from every tribe.

2 *Thou ſhalt feed my people Iſrael.*] This is the firſt time we find theſe words recorded in the ſacred writings; though it is natural to ſuppoſe, that Samuel frequently repreſented his office by the name of the *paſtor of the people*: hence the prophets uſed it frequently to expreſs a king or ruler, and our great Redeemer himſelf is called *the good ſhepherd*, and *the great ſhepherd*; i. e. the ruler of his people. And ſurely ſuch rulers as take care of their

in Iſrael: and the LORD ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

3 So all the elders of Iſrael came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Iſrael.

4 David *was* thirty years old when he began to reign, *and* he reigned forty years.

5 In Hebron he reigned over Judah ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

6 ¶ And the king and his men went to Jeruſalem, unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the blind and the lame, thou ſhalt not come in hither: thinking, David cannot come in hither.

7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is* the city of David.

8 And David ſaid on that day, whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame and the blind, *that are* hated of David's ſoul, *he ſhall be chief and captain.* Wherefore they ſaid, The blind and the lame ſhall not come into the houſe.

9 So David dwelt in the fort, and called it, The city of David. And David built round about, from Millo and inward.

10 And David went on, and grew great, and the LORD God of hoſts *was* with him.

11 And Hiram king of Tyre ſent meſſengers to David, and cedar-trees, and carpenters, and maſons: and they built David an houſe.

12 And David perceived that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſrael's ſake.

13 And David took *him* more concubines and wives out of Jeruſalem, after he was come from Hebron: and there were yet ſons and daughters born to David.

14 And theſe *be* the names of thoſe that were born unto him in Jeruſalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? and the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 And the Philiſtines came up yet again, and ſpread themſelves in the valley of Rephaim.

2[illegible]hen David enquired of the LORD, he ſai[illegible]halt not go up: *but* fetch a

their people, like a ſhepherd of his flock, are divine bleſſings, and thence called by Iſaiah, *nurſing fathers*, Iſa. xlix. 23. *Patrick.*

6 *Except thou take away the blind and the lame, thou ſhalt not come in hither.*] As they imagined their fortreſs impregnable, by way of contempt, they told David, the blind and the lame were able to defend it againſt all his forces.

8 *Whoſoever getteth up to the gutter.*] By the *gutter* is here meant the ſubterraneous paſſage, or hollow way, through which men could paſs and repaſs for water. As the ingenious and learned Mr. Kennicott, in a long diſſertation on part of this chapter, compared with the 11th chapter of 1 Chron. has given a very rational and authentic verſion of this paſſage, I ſhall favour the reader with the moſt material part of it. "6. And they ſpake unto David, ſaying, Thou ſhalt not come hither; for the blind and the lame ſhall keep thee off, by ſaying, David ſhall not come hither. 7. But David took the ſtrong hold of Sion, wh[illegible] David. 8. And David ſaid on that day, wh[illegible]teth the Jebuſites, and through the ſubterraneous [illegible]eth the blind and the lame, which are hated of Da[illegible] becauſe the blind and the lame continued to ſay, he ſhall not come into this houſe---ſhall be head and captain: ſo Joab the ſon of Zeruiah went up firſt, and was chief captain. 9. And David dwelt in the ſtrong hold---And he built a circuit from Millo, and round to the houſe of Millo. 10. So David waxed greater and greater, &c."

11 *Hiram king of Tyre ſent meſſengers to David.*] To congratulate him on his ſucceſſion to the throne: Hiram was the general name for the kings of Tyre, and ſignifies, *Let him live who is exalted*, i. e. Let the king live for ever.

21 *They left their images.*] Which they had brought into the field with them, as a token of the preſence of their gods. *Patrick.*

compaſs behind them, and come upon them over againſt the mulberry-trees.

24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thy ſelf: for then ſhall the LORD go out before thee to ſmite the hoſt of the Philiſtines.

25 And David did ſo as the LORD had commanded him; and ſmote the Philiſtines from Geba until thou come to Gazer.

CHAP. VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is ſmitten.* 12 *David danceth before the ark.* 20 *Michal's barrenneſs.*

AGain, David gathered together all *the* choſen *men* of Iſrael, thirty thouſand.

2 And David aroſe, and went with all the people that *were* with him, from Baal of Judah, to bring up from thence the ark of God, whoſe name is called by the name of The LORD of hoſts, that dwelleth *between* the cherubims.

3 And they ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in Gibeah: and Uzzah and Ahio the ſons of Abinadab drave the new cart.

4 And they brought it out of the houſe of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David, and all the houſe of Iſrael played before the LORD on all manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threſhing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it: for the oxen ſhook *it*.

7 And the anger of the LORD was kindled againſt Uzzah: and God ſmote him there for *his* error; and there he died by the ark of God.

8 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the Gittite.

11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite three months: and the LORD bleſſed Obed-edom and all his houſhold.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God from the houſe of Obed-edom into the city of David with gladneſs.

13 And it was *ſo*, that when they that bare the ark of the LORD had gone ſix paces, he ſacrificed oxen and fatlings.

14 And David danced before the LORD with

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24 *When thou heareſt the ſound of a going in the tops of the mulberry-trees.*] This paſſage ſhould not have been tranſlated *in the tops*, but *in the beginnings*; i. e. in the very entrance of the place where the mulberry-trees were planted. *Patrick.*

Notes on the Sixth Chapter.

Ver. 1 *Again David gathered together all the choſen men of Iſrael*, &c.] Having defeated the Philiſtines, he thought it a proper time to fetch up the ark, and give it a more honourable place. *Patrick.*

2 *From Baal of Judah.*] This is the ſame place, which was before called Kirjath-jearim, and in Joſhua xv. 9. Baalah.

7 *The anger of the Lord was kindled againſt Uzzah.*] There was a very great irregularity in placing the ark upon a cart; which, according to the law of Moſes, ought to have been carried by the prieſts upon their ſhoulders: and this accident made David ſo ſenſible of his error, that he acknowledged it to the prieſts at the next removal of the ark, and cauſed them to bear it upon their ſhoulders to his houſe. *Univerſal Hiſtory.*

13 *When they that bare the ark had gone ſix paces, he ſacrificed*, &c.] The moſt rational conſtruction is, that when thoſe who carried the ark had advanced ſix paces without any ſuch token of divine wrath as Uzzah had ſuffered, they offered ſacrifices of thankſgiving to God. *Calmet.*

14 *David danced before the Lord*, &c.] He had laid aſide his royal ornaments, and was girded with a ſimple ephod; which was uſed by thoſe who were not prieſts. His moving in certain ſolemn meaſures, ſuited to muſic of the ſame character and tendency, was highly conducive to the purpoſes of piety; and his mixing with the public feſtivities of the people was a condeſcenſion not unbecoming the greateſt monarch. Policy taught Auguſtus to put himſelf upon a level with his ſubjects in their public rejoicings; piety taught David, that all men are upon a level in the ſolemnities of religion. *Life of David.*

all *his* might; and David *was* girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people *even* among the whole multitude of Israel, as well to the woman as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child until the day of her death.

CHAP. VII.

1 *God forbiddeth David to build him an house.*
18 *His prayer and thanksgiving.*

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See, now I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go, and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house, since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

Notes on the Seventh Chapter.

Ver. 2 *The king said unto Nathan,* &c.] This is the first time Nathan is mentioned: he was a man well qualified to deliver the divine will to a prince, being master of great temper, prudence, and fine address; and knew how to mitigate the rigour of his reproofs with great sweetness and wisdom. *Calmet.*

3 *Nathan said to the king,* &c.] He spake this as a prudent man, not as a prophet: for the prophets did not see all things, but those only which the Divine Grace revealed unto them. Thus Samuel was ignorant which of Jesse's sons was to be anointed, till God informed him. But Nathan had great reason for what he said, because he knew that the Lord had an extraordinary kindness for David, and prospered him in all his undertakings. And David being also himself a prophet, he might presume his intention was suggested to him from God. *Patrick.*

5 *Shalt thou build me an house for me to dwell in?*] That is, Thou shalt not build me an house to dwell in. Probably, upon Nathan's approving his intention, David made that vow, mentioned Psalm cxxxii. 3, 4, 5; *Surely I will not go up to my bed, nor give sleep to mine eyes,* &c. *till I have found out a place for the Lord, an habitation for the mighty God of Jacob.*

10 Moreover, I will appoint a place for my people Iſrael: and will plant them, that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as before-time,

11 And as ſince the time that I commanded judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies. Alſo the LORD telleth thee, that he will make thee an houſe.

12 And when thy days be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdom.

13 He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdom for ever.

14 I will be his father, and he ſhall be my ſon. If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men:

15 But my mercy ſhall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine houſe and thy kingdom ſhall be eſtabliſhed for ever before thee: thy throne ſhall be eſtabliſhed for ever.

17 According to all theſe words, and according to all this viſion ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid; Who *am* I, O Lord GOD? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord GOD; but thou haſt ſpoken alſo of thy ſervant's houſe for a great while to come: and *is* this the manner of man, O Lord God?

20 And what can David ſay more unto thee? for thou, Lord GOD, knoweſt thy ſervant.

21 For thy word's ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beſide thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedſt to thee from Egypt, *from* the nations and their gods?

24 For thou haſt confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael: and let the houſe of thy ſervant David be eſtabliſhed before thee.

27 For thou, O LORD of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and thy words be true, and thou haſt promiſed this goodneſs unto thy ſervant:

13 *I will eſtabliſh the throne of his kingdom for ever.*] Theſe words, in their primitive ſenſe, relate to the terreſtrial kingdom of David's family, and the long duration of it; but in a more ſublime and abſolute ſenſe, they can belong to none but the ſon of David, to whom God the Father gave an eternal kingdom, and of whoſe dominion there ſhall be no end.

14 *I will be his father, and he ſhall be my ſon.*] This is a mixed prophecy, ſome part of which belongs to Chriſt, and the other to Solomon and his ſucceſſors in the kingdom of Iſrael.

I will chaſten him with the rod of men.] The original text is, *old men*, i. e. with the gentleneſs of men to the children of their old age.

16 *Thy throne ſhall be eſtabliſhed for ever.*] This paſſage can properly relate to none but Chriſt; for David's kingdom had an end, but Chriſt's will continue to all eternity.

19 *For a great while to come.*] The royal prophet magnifies the goodneſs of the Lord, who had not only made him a powerful king, but promiſed that his ſeed for a long ſeries of years, and at laſt, the great Meſſiah ſhould ſit upon his throne. So Abarbinel himſelf expounds theſe words, *a great while to come.*

23 *To make him a name, and to do,* &c.] There is a paſſage parallel to this, 1 Chron. xvii. 21, 22. but as there are miſtakes in both copies, Mr. Kennicott has given us what ſeems to be the true text, and this is the verſion of it; *To make himſelf a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemedſt to thee out of Egypt) the nations and their gods! and thou haſt confirmed to thyſelf thy people Iſrael, to be a people unto thee for ever; for thou, Jehovah, haſt been their God.*

29 Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord GOD, haſt ſpoken *it*: and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

CHAP. VIII.

1 *David ſubdueth the Philiſtines, and the Moabites.* 3 *He ſmiteth Hadadezer and the Syrians.* 16 *His officers.*

AND after this it came to paſs that David ſmote the Philiſtines, and ſubdued them: and David took Metheg-ammah out of the hand of the Philiſtines.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground; even with two lines meaſured he put to death, and with one full line to keep alive. And *ſo* the Moabites became David's ſervants, *and* brought gifts.

3 ¶ David ſmote alſo Hadadezer the ſon of Rehob king of Zobah, as he went to recover his border at the river Euphrates.

4 And David took from him a thouſand *chariots*, and ſeven hundred horſemen, and twenty thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put garriſons in Syria of Damaſcus: and the Syrians became ſervants to David, *and* brought gifts. And the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to Jeruſalem.

8 And from Betah and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to ſalute him, and to bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: for Hadadezer had wars with Toi. And *Joram* brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs:

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicated of all nations which he ſubdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob king of Zobah.

13 And David gat *him* a name when he returned from ſmiting of the Syrians, in the valley of ſalt, *being* eighteen thouſand *men*.

14 And he put garriſons in Edom; through-

Notes on the Eighth Chapter.

Ver. 1 *David ſmote the Philiſtines, and ſubdued them.*] The Philiſtines, at the beginning of David's reign, had twice invaded the territories of Iſrael; but now David invaded their country, and made a conqueſt of it. *Patrick.*

David took Metheg-ammah.] The corruptions which occur in the hiſtorical books of the Old Teſtament, appear chiefly in the proper names and ſeveral numbers; but as they are not immediately relative to the faith and practice of mankind, they are not very material: this chapter and the 18th of the 1 Chron. which is correſpondent to it, are inſtances of theſe corruptions: this place, *Metheg-ammah*, in Chron. is called *Gath*; and ver. 3. *Hadadezer*, is called *Hadarezer*.

2 *He ſmote Moab, and meaſured them with a line*, &c.] This paſſage ſeems to allude to a cuſtom among the monarchs of the Eaſt, when they were thoroughly incenſed againſt any nation, namely, to make all the captives aſſemble in one place, and proſtrate themſelves upon the ground; that, being divided into two parts, as it were with a line, their conqueror might appoint which part he pleaſed either for death or life.

4 *Seven hundred horſemen.*] In the Septuagint and in the ſimilar chapter of Chron. it is ſeven thouſand horſemen, which is probably the true account.

6 *David put garriſons in Syria of Damaſcus.*] That part of Syria which lay near Libanus, whoſe chief city was Damaſcus. It was watered by five rivers; the two principal of which, Abana and Pharphar, deſcended from mount Hermon; the former ran through it, dividing the city into two parts; and the latter waſhed its walls. *Patrick.*

8 *Betah and Barothai.*] Theſe cities, in 1 Chron. xviii. 18. are called *Tibbath* and *Chun*.

9 *When Toi king of Hamath*, &c.] This city was alſo in Syria, and called afterwards Epiphania, according to St. Jerom, and lay north of Judea. *Patrick.*

13 *David gat him a name.*] Erected a trophy as a monument of the victory. *Pilkington's Remarks.*

In the valley of ſalt.] The valley of Salt lay near the Dead, or Salt-ſea: but as the country of the Edomites, whom David ſubdued in his return from his expedition into Syria, muſt neceſſarily lie on the coaſt of Canaan, we muſt look for ſome other valley of ſalt in the confines of that country. The readings of this verſe are ſo various, ſo different from the paſſage in 1 Chron. xviii. 12, 13. and the 60th Pſalm, which all refer to the ſame battle, that till the text is ſettled, it will be to no purpoſe to look for *the valley of ſalt*.

out all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 And David reigned over all Israel, and David executed judgement and justice unto all his people.

16 ¶ And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder;

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seriah *was* the scribe;

18 And Benaiah the son of Jehoiada *was over* both the Cherethites, and the Pelethites; and David's sons were chief rulers.

CHAP. IX.

1 *David sendeth for Mephibosheth,* 7 *and for Jonathan's sake restoreth him.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?

2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? and he said, Thy servant *is he.*

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God unto him? and Ziba said unto the king, Jonathan hath yet a son, *which* is lame on *his* feet.

4 And the king said unto him, Where *is he?* and Ziba said unto the king, Behold, he *is* in the house of Machir the son of Ammiel, in Lo-debar.

5 Then king David sent, and fetched him out of the house of Machir the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth the son of Jonathan the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant.

7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness, for Jonathan thy father's sake, and will restore thee all the land of Saul thy father: and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

9 Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore and thy sons and thy servants shall till the land for him, and thou shalt bring in *the fruits,* that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons, and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king,* he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name *was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

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17 *Abimelech the son of Abiathar.*] Bos says, here is a mistake of the scribes, for Ahimelech was not Abiathar's son, but Abiathar was Ahimelech's son.

18 *The Cherethites and the Pelethites.*] The very learned and ingenious Dr. Pearce, the present bishop of Rochester, who has distinguished himself as one of the best critics of the age, gives the following account of the Cherethites and Pelethites. "They were not, says he, as some have thought, Philistines, but men of David's own tribe of Judah, whom he had caused to be trained as archers and shield-bearers, after the manner of the Cherethites and Pelethites, who were originally Philistines, inhabitants of Phœnicia: probably they derived their name, which may be rendered Chretites or Cretites, from some town where the use of bows and arrows first began, or from some Phœnician word, now unknown, which had relation to the use of bows and arrows: the Pelethites or Pelites, might derive their name from some Phœnician word, signifying a buckler, or shield, and from them the Greeks, borrowing the thing, borrowed the name also, calling it πελτη, a buckler, and the men so armed πελταται. The reason on which these conjectures are founded, is, that we are told, 2 Sam. xxiii. 20. that Jehoiada the father of Benaiah, who commanded these troops, was of Kabzeel, which was one of the cities of Judah, Josh. xv. 21.

Notes on the Ninth Chapter.

Ver. 1 *Is there yet any that is left of the house of Saul.*] Having ended his wars, he considers what private obligations he was under, especially to the house of Saul, and particularly to Jonathan.

3 *A son which is lame.*] See chap. iv. 4.

12 *All that dwelt in the house of Ziba, were servants unto Mephibosheth.*] Consequently accountable to him for all they received out of the produce of the estate, which therefore was settled upon Mephibosheth. *Patrick.*

Notes

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAP. X.

1 *David's messengers sent to comfort Hanun, are villainously intreated.* 6, 15 *The Ammonites and Syrians are overcome.*

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants, for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee to search the city, and to spy it out, and to overthrow *it?*

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering-in of the gate: and the Syrians of Zoba and of Rehob, and Ish-tob, and Maacah *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put them in array against the Syrians.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

Notes on the Tenth Chapter.

Ver. 2 *I will shew kindness unto Hanun---as his father shewed kindness unto me.*] David was always remarkable for his gratitude and compassion. He remembered the ancient kindness of Nahash, and pitied his son, who had lost so worthy a father. What particular benefits David had received from Nahash, the scripture has not informed us. The most probable opinion is, that, being a bitter enemy to Saul, he became a friend to David; and, perceiving how cruelly he was persecuted by Saul, he sent him relief and assistance, and perhaps offered him protection in his kingdom. *Patrick.*

4 *Shaved off the one half of their beards, and cut off their garments,* &c.] To use them in such a disgraceful manner, sufficiently indicated his cruel disposition; this being one of the greatest indignities that the malice of man could invent: for, in these eastern countries, the people considered their hair as so great an ornament, that some would rather have submitted to die than part with it; and the addition of cutting off their garments, even to the middle, whereby he exposed their nakedness, rendered the whole such a brutal and shameless insult, as could not fail of provoking, in the highest degree, a man of David's martial spirit, and just sentiments of honour. *Patrick* and *Calmet.*

6 *Sent and hired the Syrians of Beth-rehob.*] They knew David would highly resent the barbarous usage of his ambassadors; and distrusting their own strength, they hired auxiliaries, particularly those of Beth-rehob, a city belonging to the Canaanites, rather than the Syrians: it stood in the tribe of Ashur, but the Canaanites kept possession of it.

Maacah.] A city of Palestine, beyond Jordan, and situated in the tribe of Manasseh. The inhabitants of this city, as well as those of Beth-rehob, were called Syrians, because they imitated their manners. *Patrick.*

Ish-tob] Rather, *Tob*, the country whither Jephthah fled from he cruely of his brethren, Judg. xi. 3.

16 And Hadarezer ſent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered all Iſrael together, and paſſed over Jordan, and came to Helam. And the Syrians ſet themſelves in array againſt David, and fought with him.

18 And the Syrians fled before Iſrael; and David ſlew *the men of* ſeven hundred chariots of the Syrians, and forty thouſand horſemen, and ſmote Shobach the captain of their hoſt, who died there.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 *Joab beſiegeth Rabbah.* 2 *David committeth adultery with Bath-ſheba.* 6 *Uriah is ſlain.* 26 *David taketh Bath-ſheba to wife.*

AND it came to paſs, after the year was expired, at the time when kings go forth *to battle*, that David ſent Joab and his ſervants with him, and all Iſrael: and they deſtroyed the children of Ammon, and beſieged Rabbah. But David tarried ſtill at Jeruſalem.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his bed, and walked upon the roof of the king's houſe: and from the roof he ſaw a woman waſhing herſelf; and the woman *was* very beautiful to look upon.

3 And David ſent and enquired after the woman. And *one* ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the Hittite?

4 And David ſent meſſengers and took her. And ſhe came in unto him, and he lay with her, (for ſhe was purified from her uncleanneſs) and ſhe returned unto her houſe.

5 And the woman conceived, and ſent and told David, and ſaid, I *am* with child.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how Joab did, and how the people did, and how the war proſpered.

8 And David ſaid to Uriah, Go down to thy houſe, and waſh thy feet. And Uriah departed out of the king's houſe, and there followed him a meſs *of meat* from the king.

9 But Uriah ſlept at the door of the king's houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying, Uriah went not down to his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The ark, and Iſrael, and Judah abide in tents; and my lord Joab and the ſervants of my lord are en-

16 *Beyond the river.*] Beyond the Euphrates.

18 *David ſlew the men of ſeven hundred chariots*, &c.] Here is another confuſed account; the Syriac and Arabic verſions read, *ſeven hundred chariots* and *four thouſand horſemen*, which is far the moſt probable account. *Pilkington.*

Notes on the Eleventh Chapter.

Ver. 1 *When the year was expired.*] At the return of the year, i. e. in the ſpring.

2 *Walked upon the roof of the houſe.*] See note on 1 Sam. ix. 25.

3 *Is not this Bath-ſheba---the wife of Uriah the Hittite?*] Theſe words ſeem to be ſpoken by the perſon who was ſent to enquire after her, that he need not trouble himſelf any farther; for ſhe was another man's wife. Her huſband was called a Hittite, either becauſe he was of that nation, and a proſelyte to the Jewiſh religion, or for ſome gallant action he had performed againſt the Hittites. *Univerſal Hiſtory.*

4 *David ſent meſſengers, and took her.*] Notwithſtanding ſhe was another man's wife: this was a deliberate, and therefore a very heinous offence.

5 *The woman conceived*, &c.] She was afraid of being branded with infamy, and, perhaps, of the ſeverity of her huſband, who might cauſe her to be ſtoned; and therefore prays David to conſult her honour and ſafety. *Patrick.*

8 *Go down to thine houſe.*] Go and feaſt with thy wife, (for which purpoſe *a meſs of meat followed him from the king*) and indulge thyſelf in her company. Hitherto David's intention was, neither to murder Uriah, nor marry his wife; but only to ſcreen her honour and his own crime. *Calmet.*

9 *Uriah ſlept at the door of the king's houſe.*] Probably Uriah ſuſpected ſomething of his wife's crime, and reſolving that it ſhould be diſcovered, would not go down to his houſe: if he did, he certainly acted the part of a truſty ſervant, when he would not open the king's letter, which, if he really ſuſpected his criminal commerce with his wife, he muſt needs conclude could portend no good to himſelf.

11 *Shall I then go into mine houſe.*] This ſpeech, one would think, muſt cauſe David to reflect how greatly he had abuſed ſo brave a man, who refuſed the moſt innocent pleaſures for the ſervice of his country. *Patrick.*

camped in the open fields; ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid to Uriah, Tarry here to-day alſo, and to-morrow I will let thee depart. So Uriah abode in Jeruſalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

14 And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, Set ye Uriah in the forefront of the hotteſt battle, and retire ye from him, that he may be ſmitten, and die.

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 Then Joab ſent and told David all the things concerning the war;

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king,

20 And if ſo be that the king's wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote Abimelech the ſon of Jerubbeſheth? did not a woman caſt a piece of a millſtone upon him from the wall that he died in Thebez? why went ye nigh the wall? then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants; and *ſome* of the king's ſervants be dead; and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, Thus ſhalt thou ſay unto Joab, Let not this thing diſpleaſe thee; for the ſword devoureth one as well as another: make thy battle more ſtrong againſt the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her huſband was dead, ſhe mourned for her huſband.

27 And when the mourning was paſt, David ſent and fetched her to his houſe, and ſhe became his wife, and bare him a ſon. But the thing that David had done diſpleaſed the LORD.

CHAP. XII.

1 *Nathan's parable.* 7 *David confeſſeth his ſin, and is pardoned.* 24 *Solomon is born.* 26 *Rabbah is taken.*

AND the LORD ſent Nathan unto David. And he came unto him, and ſaid unto

15 *Set ye Uriah in the forefront of the hotteſt battle,* &c.] Hence we ſee how naturally one ſin leads to another, and therefore how careful we ought to be in checking the firſt paſſion; for, if we once ſuffer ourſelves to deviate from the paths of virtue, we ſhall find it very difficult to return. Theſe and ſeveral other particulars, which aggravate David's crime, are recorded by the ſacred hiſtorian for our inſtruction, to teach us the frailty of human nature, and how liable the beſt of men are, in ſome inſtances of their lives, to commit the worſt of ſins; to ſhew us the natural gradation from one ſin to another; and that, if we once ſuffer our appetites to gain the aſcendant, it will ſoon be out of our power to preſcribe them any bounds: to caution us againſt indulging any inordinate paſſion, or gazing on any object that might endanger our innocence; to remind us all, how greatly we want the Divine Aſſiſtance, and therefore how much we are concerned to *pray that we may not be led into temptation.*

26 *She mourned for her huſband.*] There is no expreſs precept in the law, ſignifying how long widows were to mourn for their huſbands; the uſual time was no more than ſeven days, and we cannot ſuppoſe Bath-ſheba mourned much longer.

Notes on the Twelfth Chapter.

Ver. 1 *There were two men in one city; the one rich, and the other poor.*] This was a prudent and reſpectful method of awakening the conſcience of David, by an appoſite parable; which was ſo properly managed, that the prophet did not condemn David, but made him condemn himſelf.

him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing ſave one little ew-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock and of his own herd to dreſs for the wayfaring man that was come unto him, but took the poor man's lamb, and dreſſed it for the man that was come to him.

5 And David's anger was greatly kindled againſt the man; and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this *thing* ſhall ſurely die.

6 And he ſhall reſtore the lamb fourfold, becauſe he did this thing, and becauſe he had no pity.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the LORD God of Iſrael; I anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

8 And I gave thee thy maſter's houſe, and thy maſter's wives into thy boſom, and gave thee the houſe of Iſrael and of Judah: and if *that had been* too little, I would moreover have given unto thee ſuch and ſuch things.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the children of Ammon.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

12 For thou didſt *it* ſecretly: but I will do this thing before all Iſrael, and before the ſun.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, The LORD alſo hath put away thy ſin: thou ſhalt not die.

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2 *The rich man had many flocks and herds.*] David had many wives and concubines, with whom he might have been ſatisfied, without violating another's bed.

3 *The poor man had nothing ſave one ewe-lamb.*] Uriah had but one wife, with whom he was entirely happy, and ſhe with him, till David's temptation perverted her mind.

4 *There came a traveller unto the rich man.*] This may be applied to David's wandering affection, which he ſuffered to range from his own houſe, and to covet another's wife. The Jewiſh rabbins ſay it repreſents *the evil diſpoſition* that is in us, which muſt be diligently watched when we feel its motions: for they have this ingenious obſervation, "In the beginning it is only "a traveller; but in time it becomes a gueſt; and, at laſt, the "maſter of the houſe." *Patrick.*

But took the poor man's lamb, &c.] The prophet, in this parable, does not mention the murder of Uriah, as that was committed to conceal the adultery. This would have made the reſemblance more complete; but if it had been mentioned, David would have readily apprehended Nathan's meaning, and conſequently not have pronounced a ſentence of condemnation upon himſelf: whereupon Nathan had a proper opportunity to ſhew, that if the rich man deſerved death for this unjuſt action, how much more he deſerved it, who had not only taken another man's wife, but alſo cauſed him to be ſlain by the enemies of Iſrael! *Patrick.*

5, 6 *The man that hath done this thing, ſhall ſurely die. And he ſhall reſtore the lamb four-fold, becauſe*, &c.] Puniſhments are ſometimes, for the great atrocity of the crime, extended beyond the law. David condemned the perſon who took away the lamb to pay four-fold, according to the law: and denounced ſentence of death againſt him, becauſe he had no pity. The Jews obſerve that the ſentence was ominous, the ſame number of David's children periſhing as the rich man was ordered to reſtore lambs; namely, the child he had by Bath-ſheba, Amnon, Abſalom, and Adonijah. *Patrick.*

7 *Nathan ſaid to David, Thou art the man.*] Thou art the criminal, and thou art the judge, and haſt pronounced a dreadful ſentence againſt thyſelf.

8 *I gave thee thy maſter's wives into thy boſom.*] The wives of a king went with his goods and houſes to his ſucceſſor. But there is no reaſon for tranſlating the Hebrew word, *wives*; for it ſignifies alſo women in general.

10 *The ſword ſhall never depart from thine houſe.*] i. e. As long as he lived there ſhould be ſlaughters in his family.

11 *I will raiſe up evil againſt thee out of thine own houſe.*] This was notoriouſly fulfilled in Abſalom's conſpiracy againſt him. Such ſcripture phraſes as theſe do not mean, that God either does, or can do evil himſelf, but only that he permits that evil to be done, which he foreſaw would be done, but might have been prevented, had he pleaſed. The word here tranſlated *evil*, ſignifies *affliction* or *misfortune*. *Le Clerc.*

13 *I have ſinned againſt the Lord.*] This confeſſion was made in a few words; but doubtleſs with many ſighs, tears, great compunction and contrition of heart. *Patrick.*

The Lord alſo hath put away thy ſin; thou ſhalt not die.] He was guilty of death upon a double account; as an adulterer, and as a murderer. But, upon his repentance, the prophet pronounces an abſolution on him ſo far, that he ſhould be par-

doned

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to blaſpheme, the child alſo *that is* born unto thee ſhall ſurely die.

15 And Nathan departed unto his houſe. And the LORD ſtruck the child that Uriah's wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child; and David faſted, and went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to paſs on the ſeventh day that the child died. And the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive we ſpake unto him, and he would not hearken unto our voice: how will he then vex himſelf, if we tell him that the child is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? and they ſaid, He is dead.

20 Then David aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe; and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive; but when the child was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and ſhe bare a ſon, and he called his name Solomon: and the LORD loved him.

25 And he ſent by the hand of Nathan the prophet; and he called his name Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of waters.

28 Now therefore gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 And he took their king's crown from off his head; the weight whereof *was* a talent of gold, with the precious ſtones: and it was *ſet* on David's head. And he brought forth the ſpoil of the city in great abundance.

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doned the guilt, and part of the puniſhment: i. e. he ſhould not periſh eternally, nor here ſuffer the death he ſo juſtly deſerved. *Patrick.*

14 *The child that is born unto thee ſhall ſurely die.*] One cannot here help obſerving, how bewitching ſenſual pleaſures are; for David continued many months inſenſible of the crimes he had been guilty of, the child begotten in adultery being born before Nathan came to rouze him from his lethargy. *Patrick.*

16 *David faſted, and went in, and lay all night upon the earth.*] He put off the purple robes of royalty, threw away his ornaments, laid aſide his diadem, ſtripped himſelf entirely of his kingly power, and appeared as a penitent, in an humble garb, faſting, lying on the ground, confeſſing, mourning, repenting, deprecating, &c. and yet, with all this humiliation and compunction, he could not obtain a revocation of his ſentence. *Salvian.*

18 *The child died.*] It may ſeem ſtrange, that David ſhould pray ſo earneſtly to God to ſpare the life of a child, who, had he lived, would have been a laſting monument of the guilt and infamy of his parents: but it muſt be aſcribed to his exceſſive fondneſs for Bath-ſheba, which made him forget every thing in this child, but that motive of endearment. Beſides, there is ſomething in human nature, which prompts us to rate things after a manner ſeemingly unaccountable; and to eſtimate them, not according to their real value, but according to the expence, or trouble, or even the diſtreſs they coſt us. Nor ſhould it be forgot, that this exceſſive mourning did not proceed ſo much from the fear of loſing the child, as from a deep ſenſe of his ſin, and of God's diſpleaſure manifeſted in the child's ſickneſs. *Poole.*

20 *Came into the houſe of the Lord, and worſhipped.*] This was done like a truly good man, who, before he would go to his houſe, went into the temple of the Lord, and there gave thanks to the omnipotent Being for the pardon of his ſin, and his goodneſs in not cutting him off, as he had done his child.

24 *Solomon.*] The word ſignifies *peace*, intimating that his reign ſhould be *peaceable*.

30 *The weight whereof was a talent of gold.*] Rather, the value of

31 And he brought forth the people that *were* therein, and put *them* under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

1 *Amnon loving Tamar, raviſheth her.* 15
He hateth her, and turneth her away. 23
Abſalom killeth Amnon, 37 *and fleeth.*

AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter whoſe name *was* Tamar, and Amnon the ſon of David loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar: for ſhe *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend whoſe name *was* Jonadab, the ſon of Shimeah David's brother: and Jonadab *was* a very ſubtil man.

4 And he ſaid unto him, Why *art* thou, *being* the king's ſon, lean from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſalom's ſiſter.

5 And Jonadab ſaid unto him, Lay thee down on thy bed, and make thy ſelf ſick. And when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 So Amnon lay down, and made himſelf ſick. And when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſs him meat.

8 So Tamar went to her brother Amnon's houſe; and he was laid down. And ſhe took flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan and poured *them* out before him; but he refuſed to eat. And Amnon ſaid, Have out all men from me. And they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat at thine hand. And Tamar took the cakes which ſhe had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay; my brother, do not force me: for no ſuch thing ought to be done in Iſrael: do not thou this folly.

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the fools in Iſrael. Now therefore, I pray thee,

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of it, as the Hebrew frequently ſignifies. It is neceſſary to underſtand it in that ſenſe here; for no perſon was able to wear on his head a crown of a talent weight, which was equal to 125 pounds. It might be tranſlated, the value of the crown, with the precious ſtones, amounted to a talent of gold; worth of our money, according to Arbuthnot, 5475 pounds ſterling.

31 *He brought forth the people—and put them under ſaws,* &c.] Theſe were the puniſhments which the Ammonites inflicted upon the Hebrews, whenever they took them priſoners; and therefore David, when he conquered their country, and reduced their capital city, uſed them with the like cruelty: for an inſtance of the barbarity of the Ammonites, ſee 1 Sam. xi. 2.

Notes on the Thirteenth Chapter.

Ver. 1 *Abſalom the ſon of David had a fair ſiſter, whoſe name was Tamar.*] A ſad ſcene now began to be opened, of the calamities which Nathan told David ſhould befal his houſe. This princeſs's mother was the daughter of the king of Geſhur, whom David had taken captive, and afterwards married.

2 *For ſhe was a virgin.*] Virgins of the blood-royal were kept in private apartments, ſeparate from the commerce of men: and though on ſome ceremonial occaſions they were permitted to ſhew themſelves, yet conſidering their cloſe confinement, it was hardly poſſible for Amnon to find an opportunity of declaring, much leſs of gratifying his paſſion: ſo that he might well *think it hard to do any thing to her*, i. e. difficult to compaſs his ends.

12 *Nay; my brother, do not force me.*] Tamar's ſpeech is wonderfully pathetic; *Nay, my brother*, &c. She reminds him of his relation to her, which ſhe hoped would influence him not to touch her, much leſs to offer violence to her, which was abominable even to a ſtranger. *Do not this folly:* ſhe prays him to recollect the heinouſneſs of the crime, and how highly offenſive it would be to God. *Whither ſhall I go?* Beſides the ſin againſt God, ſhe begs that he would conſider what diſgrace it would bring upon her. *Thou ſhalt be as one of the fools in Iſrael.* Such a vile action, ſhe concludes, would tarniſh his fame for ever, and make him looked upon as a man void of ſenſe, religion, honour, and even humanity. *Patrick.*

13 *Speak unto the king; for he will not with-hold me from thee.*] She was not ignorant that the Jewiſh law prohibited ſuch inceſtuous marriages; but perhaps ſaid any thing to pleaſe him, in order to eſcape for the preſent out of his hands.

ſpeak unto the king: for he will not with-hold me from thee.

14 Howbeit, he would not hearken unto her voice; but being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her exceedingly; ſo that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon ſaid unto her, Ariſe, be gone.

16 And ſhe ſaid unto him, *There is* no cauſe: this evil in ſending me away *is* greater than the other that thou didſt unto me. But he would not hearken unto her.

17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the door after her.

18 And *ſhe had* a garment of divers colours upon her; for with ſuch robes were the king's daughters *that were* virgins apparelled. Then his ſervant brought her out, and bolted the door after her.

19 And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my ſiſter: he *is* thy brother: regard not this thing. So Tamar remained deſolate in her brother Abſalom's houſe.

21 But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſs after two full years, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and Abſalom invited all the king's ſons.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers; let the king, I beſeech thee, and his ſervants go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee let my brother Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

27 But Abſalom preſſed him, that he let Amnon and all the king's ſons go with him.

28 Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnon's heart is merry with wine, and when I ſay unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be couragious, and be valiant.

29 And the ſervants of Abſalom did unto Amnon as Abſalom had commanded. Then all the king's ſons aroſe, and every man gat him up upon his mule, and fled.

30 And it came to paſs while they were in the way that tidings came to David, ſaying, Abſalom hath ſlain all the king's ſons, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

32 And Jonadab the ſon of Shimeah David's brother anſwered and ſaid, Let not my lord ſuppoſe *that* they have ſlain all the young men the king's ſons; for Amnon only is dead: for by the appointment of Abſalom this hath been determined from the day that he forced his ſiſter Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's ſons are dead: for Amnon only is dead.

34 But Abſalom fled. And the young man

15 *Amnon hated her exceedingly*, &c.] It is no uncommon thing for men of violent and irregular paſſions, to paſs from one extreme to another. He hated his ſiſter, when he ſhould have hated himſelf; and as this outrageous treatment of her made it impoſſible for his guilt to be concealed, ſo God ſeems to have abandoned him to the tumult of his intemperate mind, on purpoſe to make this puniſhment of David's adultery more flagrant, and the prophet's prediction of *raiſing up evil out of his own houſe*, the more conſpicuous.

19 *Tamar put aſhes on her head, and rent her garment.*] See note on 1 Sam. iv. 12. Thus Achilles expreſſes his grief, Iliad 18.

Caſt on the ground, with furious hands he ſpread
The ſcorching aſhes o'er his graceful head;
His purple garments, and his golden hairs,
Thoſe he deforms with duſt, and theſe with tears. *Pope.*

that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behind him.

35 And Jonadab ſaid unto the king, Behold, the king's ſons come: as thy ſervant ſaid, ſo it is.

36 And it came to paſs as ſoon as he had made an end of ſpeaking, that behold, the king's ſons came, and lift up their voice and wept. And the king alſo and all his ſervants wept very ſore.

37 ¶ But Abſalom fled, and went to Talmai the ſon of Ammihud king of Geſhur. And *David* mourned for his ſon every day.

38 So Abſalom fled, and went to Geſhur, and was there three years.

39 And *the ſoul* of king David longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

CHAP. XIV.

1 *Joab, ſuborning a widow of Tekoah to incline the king's heart to fetch home Abſalom,* 21 *bringeth him to Jeruſalem.*

NOW Joab the ſon of Zeruiah perceived that the king's heart *was* toward Abſalom.

2 And Joab ſent to Tekoah, and fetched thence a wiſe woman, and ſaid unto her, I pray thee, feign thy ſelf to be a mourner, and put on now mourning apparel, and anoint not thyſelf with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and ſpeak on this manner unto him. So Joab put the words in her mouth.

4 And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, Help, O king.

5 And the king ſaid unto her, What aileth thee? and ſhe anſwered, I *am* indeed a widow woman, and mine huſband is dead.

6 And thy handmaid had two ſons, and they two ſtrove together in the field, and *there was* none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine handmaid, and they ſaid, Deliver him that ſmote his brother, that we may kill him for the life of his brother whom he ſlew; and we will deſtroy the heir alſo: and ſo they ſhall quench my coal which is left, and ſhall not leave to my huſband *neither* name nor remainder upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord O king, the iniquity *be* on me, and on my father's houſe: and the king and his throne *be* guiltleſs.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king remember the LORD thy God, that thou wouldeſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon. And he ſaid, *As* the LORD liveth, there ſhall not one hair of thy ſon fall to the earth.

12 Then the woman ſaid, Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing

37 *Abſalom fled,* &c.] He could have no city of refuge in his own country, becauſe he had committed a wilful murder, and therefore he fled out of the kingdom to his mother's father.

Notes on the Fourteenth Chapter.

Ver. 1 *Now Joab—perceived that the king's heart was toward Abſalom.*] He was convinced that he longed to have him reſtored to his own country, if he could contrive ſome trifling excuſe for it.

2 *Joab ſent to Tekoah.*] Tekoah was a city in the tribe of Judah, and lay about twelve miles ſouth of Jeruſalem. Joab's conduct in this affair was remarkably artful: he choſe a widow, becauſe her condition of life was more proper to move compaſſion, and one who lived at ſome diſtance from Jeruſalem, as her caſe might not be ſo readily enquired into. The whole intention of her ſpeech was to frame a caſe ſimilar to that of David; in order, by prevailing with him to determine in her favour, that he might be convinced how much more reaſonable it was to preſerve Abſalom. There was great art in not making the ſimilitude too plain, leſt the king ſhould perceive the intention of the woman's petition, before ſhe had obtained a grant of pardon for her ſon, and came to make the application to the king.

7 *They ſhall quench my coal,* &c.] Deprive me of the little comfort of life which remains.

as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: neither doth God respect *any* person; yet doth he devise means that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord O king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king. And Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it,) he weighed the hair of his head at two hundred shekels after the king's weight.

27 And unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go, and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let

24 *Let him not see my face.*] His affection to him did not so blind his eyes, but he still saw it would not be for his honour, to let him come into his presence.

26 *He weighed the hair of his head at two hundred shekels after the king's weight.*] The Jewish shekel amounted to three pounds two ounces of our weight. But it may be observed, that when the books of Samuel were revised, after the Babylonish captivity, such weights were mentioned as were then known to them: therefore, when he mentions this weight of Absalom's hair, he adds, by way of explanation, that it was *after the king's weight*, i. e. the king of Babylon, whose shekel was only one third of that of the Jews: therefore this large quantity of hair, which has given occasion to the enemies of revelation to ridicule the sacred text, is reduced so far as not to seem at all improbable.

Notes

let me ſee the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him. And when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king. And the king kiſſed Abſalom.

CHAP. XV.

1 *Abſalom ſtealeth the hearts of Iſrael.* 10 *He maketh a conſpiracy.* 13 *David fleeth from Jeruſalem.*

AND it came to paſs after this, that Abſalom prepared him chariots and horſes, and fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was *ſo*, that when any man that had a controverſy came to the king for judgement, then Abſalom called unto him, and ſaid, Of what city *art* thou? and he ſaid, Thy ſervant *is* one of the tribes of Iſrael.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Abſalom ſaid moreover, Oh, that I were made judge in the land, that every man which hath any ſuit or cauſe might come unto me, and I would do him juſtice.

5 And it was *ſo*, that when any man came nigh *to him* to do him obeiſance, he put forth his hand, and took him and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgement. So Abſalom ſtole the hearts of the men of Iſrael.

7 And it came to paſs after forty years, that Abſalom ſaid unto the king, I pray thee, let me go and pay my vow which I have vowed unto the LORD, in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to Jeruſalem, then I will ſerve the LORD.

9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* called: and they went in their ſimplicity, and they knew not any thing.

12 And Abſalom ſent for Ahithophel the Gilonite, David's counſellor, from his city, *even* from Giloh, while he offered ſacrifices. And the conſpiracy was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee: for we ſhall not *elſe* eſcape from Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and bring evil upon us, and ſmite the city with the edge of the ſword.

Notes on the Fifteenth Chapter.

Ver. 1 *It came to paſs after this, that Abſalom prepared him chariots and horſes*, &c.] Being again reſtored to favour, and, as he thought, re-eſtabliſhed in the king's affections, he prepared himſelf a ſplendid equipage, in order to attract the eyes of the people, and pave his way to the unjuſt uſurpation of his father's throne. *Patrick.*

7 *It came to paſs after forty years.*] Inſtead of *forty* it ſhould be read *four years*, i. e. four years after Abſalom was re-eſtabliſhed in Iſrael. This makes the ſenſe eaſy and entire, and is confirmed by the authority of the Syriac and Arabic verſions, four MSS. the judgment of ſeveral able critics, particularly Mr. Kennicott, Dr. Wall, Mr. Pilkington, &c. and the teſtimony of Joſephus himſelf; who ſays, that *four* years after his father was reconciled to him, this conſpiracy broke out.

10 *As ſoon as ye hear the ſound of the trumpet.*] Probably Abſalom had placed trumpets at proper diſtances to take the ſound from one another, and diſperſe it over all the kingdom, that the abettors of his cauſe might inſtantly reſort to his aſſiſtance; to which they were encouraged by the ſuggeſtions of his emiſſaries, who perſuaded the people that all was done with the king's approbation, he being willing to reſign his crown to his eldeſt ſon, who was deſcended from a king by both parents. *Le Clerc.*

12 *The conſpiracy was ſtrong.*] It is ſurpriſing how any people could abandon a prince ſo brave and ſucceſsful as David had been. But in every nation there are always turbulent and diſcontented ſpirits, who are uneaſy at the preſent ſtate of things, and promiſe themſelves benefit from a change. Saul's party was not yet extinct; and Joab, who was David's prime miniſter, behaved with an inſufferable pride and inſolence. His crimes, which were very black, and which David was afraid to puniſh, reflected upon him: and the king himſelf had given his enemies umbrage enough againſt him, by living with Bath-ſheba, after he had murdered her huſband. But what gave the faireſt pretence of all, was the obſtruction of the civil adminiſtration of juſtice; for had there not been ſomething of this, Abſalom could have had no grounds for making ſuch loud complaints. *Calmet* and *Patrick.*

15 And the king's ſervants ſaid unto the king, Behold, thy ſervants *are ready to do* whatſoever my lord the king ſhall appoint.

16 And the king went forth, and all his houſhold after him. And the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his ſervants paſſed on beſide him: and all the Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

19 Then ſaid the king to Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day make thee go up and down with us? ſeeing I go whither I may; return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſs over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people paſſed over. The king alſo himſelf paſſed over the brook Kidron, and all the people paſſed over, toward the way of the wilderneſs.

24 And lo, Zadok alſo *was there*, and all the Levites with him, bearing the ark of the covenant of God: and they ſet down the ark of God; and Abiathar went up, until all the people had done paſſing out of the city.

25 And the king ſaid unto Zadok, Carry back the ark of God into the city: if I ſhall find favour in the eyes of the LORD, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee; behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king ſaid alſo unto Zadok the prieſt, *Art not* thou a ſeer? return into the city in peace, and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar.

28 See, I will tarry in the plain of the wilderneſs, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 And David went up by the aſcent of *mount* Olivet, and wept as he went up, and had his head covered, and he went barefoot. And all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 And *one* told David, ſaying, Ahithophel *is* among the conſpirators with Abſalom. And David ſaid, O LORD, I pray thee, turn the counſel of Ahithophel into fooliſhneſs.

32 And it came to paſs, that *when* David was come to the top *of the mount*, where he

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18 *The Gittites, ſix hundred men which came after him from Gath.*] Theſe paſſed in the front of his little army; but who theſe Gittites were is not eaſy to tell; for they are never mentioned before. Joſephus thinks they were the ſix hundred men which had been with him in his exile at Gath, and accompanied him ever after, not only in the time of Saul's perſecution, but after he came to the crown of Judah and Iſrael.

20 *Return thou, and take back thy brethren.*] By *brethren* David probably means thoſe perſons that were of Ittai's family, and came to ſojourn with him in Judea.

22 *All the little ones.*] Neither the LXX nor Vulgate have any thing of *little ones*: it is not likely they ſhould attend an army.

25 *Carry back the ark of God into the city.*] This order was given for ſeveral reaſons; either he might think it not decent to have the ark wander about with him he knew not whither, or it might look as if he placed more confidence in the token of God's preſence than he did in God himſelf, who had ſo wonderfully preſerved him during the long perſecution of Saul, when he had no ark with him. But his principal reaſon ſeems to have been, that the Prieſts and Levites, whoſe fidelity he well knew, by giving him intelligence of his enemies, might do him more ſervice in Jeruſalem than they could in the camp.

27 *Art thou a ſeer? return,* &c.] The Septuagint reads *ſee,* (or *look ye*) *return into the city.* A prieſt is not called a *ſeer.*

30 *David wept as he went up, and had his head covered.*] There is ſomething ſimilar to this melancholy image of David, in the picture which Homer gives us of Ulyſſes in the 8th book of the Odyſſey:

Again Ulyſſes veil'd his penſive head,
Again, unmann'd, a ſhow'r of ſorrow ſhed. *Pope.*

worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the city, and ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy father's ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahithophel.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, *that* what thing ſoever thou ſhalt hear out of the king's houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſons, Ahimaaz Zadok's *ſon:* and Jonathan Abiathar's *ſon:* and by them ye ſhall ſend unto me every thing that ye can hear.

37 So Huſhai David's friend came into the city, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 *Ziba by falſe ſuggeſtions obtaineth his maſter's inheritance.* 5 *Shimei curſeth David.* 9 *David abſtaineth and reſtraineth others from revenge.* 20 *Ahithophel's counſel.*

AND when David was a little paſt the top *of the hill,* behold, Ziba the ſervant of Mephibоſheth met him with a couple of aſſes ſaddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The aſſes *be* for the king's houſhold to ride on; and the bread and ſummer-fruit for the young men to eat; and the wine, that ſuch as be faint in the wilderneſs may drink.

3 And the king ſaid, And where *is* thy maſter's ſon? and Ziba ſaid unto the king, Behold, he abideth at Jeruſalem; for he ſaid, To-day ſhall the houſe of Iſrael reſtore me the kingdom of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibоſheth. And Ziba ſaid, I humbly beſeech thee, *that,* I may find grace in thy ſight, my lord O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei, the ſon of Gera: he came forth, and curſed ſtill as he came.

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus ſaid Shimei when he curſed, Come out, come out, thou bloody man, and thou man of Belial;

8 The LORD hath returned upon thee all the blood of the houſe of Saul, in whoſe ſtead thou haſt reigned; and the LORD hath delivered the kingdom into the hand of Abſalom thy ſon; and behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloody man.

9 ¶ Then ſaid Abiſhai the ſon of Zeruiah unto the king, Why ſhould this dead dog curſe my lord the king? let me go over, I pray thee, and take of his head.

10 And the king ſaid, What have I to do with you, ye ſons of Zeruiah? ſo let him curſe, becauſe the LORD hath ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſon, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the LORD hath bidden him.

Notes on the Sixteenth Chapter.

Ver. 1 *And a bottle of wine.*] What we render *bottle* was a ſkin, or large veſſel made of leather, which would contain a good deal of wine; for we muſt ſuppoſe the liquor proportioned to the reſt of the preſent. See note on Joſh. ix. 13.

4 *Thine are all that pertained unto Mephibоſheth.*] David was too credulous in believing Ziba, who, by a falſe but artful tale, had impoſed upon him, at a time when he was in the greateſt diſtreſs, and could not weigh the reaſons on which it was founded.

5 *He curſed ſtill as he came.*] It ſeems as if the king was fallen into the utmoſt contempt, when one private man durſt vent his malice againſt him in ſo groſs a manner, with impunity. *Howell.*

10 *Let him curſe, becauſe the Lord hath ſaid unto him, Curſe David.*] Not that God commanded it by his word, for that ſeverely forbids curſing: but the true meaning is, that David conſidered Shimei as an inſtrument in the hand of God, and therefore took all his abuſes patiently; being conſcious, that his crimes deſerved the inſults of this vile Benjamite. *Poole.*

12 It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his curſing this day.

13 And as David and his men went by the way, Shimei went along on the hill's ſide over againſt him, and curſed as he went, and threw ſtones at him, and caſt duſt.

14 And the king and all the people that *were* with him came weary, and refreſhed themſelves there.

15 And Abſalom and all the people the men of Iſrael came to Jeruſalem, and Ahithophel with him.

16 And it came to paſs when Huſhai the Archite, David's friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king.

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſs to thy friend? why wenteſt thou not with thy friend?

18 And Huſhai ſaid unto Abſalom, Nay; but whom the LORD and this people and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſon? as I have ſerved in thy father's preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall do.

21 And Ahithophel ſaid unto Abſalom, Go in unto thy father's concubines, which he hath left to keep the houſe; and all Iſrael ſhall hear that thou art abhorred of thy father: then ſhall the hands of all that *are* with thee be ſtrong.

22 So they ſpread Abſalom a tent upon the top of the houſe; and Abſalom went in unto his father's concubines, in the ſight of all Iſrael.

23 And the counſel of Ahithophel which he counſelled in thoſe days *was* as if a man had enquired at the oracle of God: ſo *was* all the counſel of Ahithophel both with David and with Abſalom.

CHAP. XVII.

1 *Ahithophel's counſel is overthrown by Huſhai's, according to God's appointment.* 15 *Secret intelligence is ſent to David.* 23 *Ahithophel hangeth himſelf.*

MOreover, Ahithophel ſaid unto Abſalom, Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee; and I will ſmite the king only.

3 And I will bring back all the people unto thee: the man whom thou ſeekeſt *is* as if all returned: *ſo* all the people ſhall be in peace.

4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us hear likewiſe what he ſaith.

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken after this manner: ſhall we do *after* his ſaying? If not; ſpeak thou.

7 And Huſhai, ſaid unto Abſalom, The council that Ahithophel hath given *is* not good at this time.

8 For, ſaid Huſhai, thou knoweſt thy father and his men, that they *be* mighty men,

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23 *The counſel of Ahithophel---was as if a man had enquired at the oracle of God.*] It was ſo ſure and ſafe, that it was generally followed, without ever doubting of its ſucceſs. *Patrick.* The counſel which Ahithophel gave Abſalom, was the ſame that the mother of Phœnix gave to her ſon, Iliad 9.

Notes on the Seventeenth Chapter.

Ver. 1 *Let me now chooſe out twelve thouſand men, and I will ariſe and purſue after David,* &c.] Ahithophel thought it requiſite to make diſpatch on this occaſion, well knowing, that if the people, who had revolted from their allegiance, had leiſure to reflect on what they were doing againſt their lawful prince, many of them would refuſe to go; and it would give that prince time to raiſe regular troops, and thoſe about him leiſure to recover from their fright; the conſequence of which would be, Abſalom's party would dwindle into nothing, and David's grow ſtronger and ſtronger. *Calmet.*

5 *Then ſaid Abſalom, call now Huſhai the Archite,* &c.] The providence of God is here very remarkable, as it was owing to this that Abſalom was irreſolute and doubtful, even in that counſel which was approved by all the elders of Iſrael, and was evidently the wiſeſt that could be given. *Patrick.*

8 *Thou knoweſt thy father and his men, that they be mighty men,* &c.] There is ſomething equally plauſible and elegant in this advice of Huſhai. A bear is a very fierce creature; but, according to naturaliſts, ſhe-bears are more fierce than the males, eſpe-

and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſs, when ſome of them be overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that *is* by the ſea for multitude; and that thou go to battle in thine own perſon.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahithophel. For the LORD had appointed to defeat the good counſel of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael; and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs, but ſpeedily paſs over? leſt the king be ſwallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel; for they might not be ſeen to come into the city: and a wench went and told them: and they went and told king David.

18 Nevertheleſs, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a man's houſe in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and ſpread a covering over the well's mouth, and ſpread ground corn thereon; and the thing was not known.

20 And when Abſalom's ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? and the woman ſaid unto them, They be gone over the brook of water. And when they had ſought and could not find *them*, they returned to Jeruſalem.

21 And it came to paſs after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel ſaw that his counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat him home to his houſe, to his city, and put his houſhold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.

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eſpecially when their whelps are taken from them: for this reaſon the ſcripture frequently uſes this ſimilitude; *I will meet them as a bear bereaved of her whelps, and will rend the caul of their hearts*, Hoſea xiii. 8. The purport of Huſhai's advice is founded on this maxim; "that we ſhould not drive an enemy to deſpair, nor attack thoſe who are reſolved to ſell their lives at as dear a rate as poſſible." *Calmet.*

13 *If he be gotten into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river.*] i. e. Should David betake himſelf to the ſtrongeſt of their cities, ſuch a numerous army would be ſufficient to encompaſs it round about, and by ropes put round the walls to draw them down, with all the houſes of the city; not that ſuch practices were ever uſed in war, the expreſſion being hyperbolical, and calculated to pleaſe Abſalom. *Patrick.*

17 *En-rogel.*] A place near Jeruſalem, called the *Fullers well.*

23 *He hanged himſelf.*] Convinced, from the methods Abſalom was going to purſue, that David would get the better of him, and that he ſhould be put to death for his treaſon, he choſe to be his own executioner; though the Septuagint ſays, he was ſuffocated with grief; and ſo ſeveral learned interpreters have thought, and ſo the Hebrew ſignifies.

Notes

24 Then David came to Mahanaim. And Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 And Abſalom made Amaſa captain of the hoſt inſtead of Joab. Which Amaſa *was* a man's ſon whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah Joab's mother.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 And it came to paſs, when David was come to Mahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon, and Machir the ſon of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and baſons, and earthen veſſels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulſe*,

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat. For they ſaid, The people *is* hungry and weary and thirſty in the wilderneſs.

CHAP. XVIII.

1 *David viewing the armies, giveth them charge of Abſalom.* 9 *Abſalom is ſlain by Joab.* 33 *David lamenteth for him.*

AND David numbered the people that *were* with him, and ſet captains of thouſands and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſon of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king ſaid unto the people, I will ſurely go forth with you my ſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thouſand of us: therefore now *it is* better that thou ſuccour us out of the city.

4 And the king ſaid unto them, What ſeemeth you beſt I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds and by thouſands.

5 And the king commanded Joab and Abiſhai and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 So the people went out into the field againſt Iſrael: and the battle was in the wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

8 For the battle was there ſcattered over the face of all the country: and the wood devoured more people that day than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David. And Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground? and I would have given thee ten *ſhekels* of ſilver, and a girdle.

12 And the man ſaid unto Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in

Notes on the Eighteenth Chapter.

Ver. 6 *In the wood of Ephraim.*] This wood probably had its name from the great ſlaughter of the Ephraimites by Jephthah, Judg. xii.

8 *The wood devoured more people that day than the ſword.*] The meaning ſeems to be, that there were more ſlain in the wood than in the field of battle; i. e. more in the purſuit than in the fight.

9 *The mule went under the thick boughs of a great oak, and his head caught hold of the oak,* &c.] Some think that Abſalom hung by his hair, ſome that his neck was ſo wedged between the boughs, that he was not able to diſengage himſelf. But it is of no conſequence whether he was taken up by the hair or not, ſince the providence of God is equally viſible, in not ſuffering ſo wicked a perſon to eſcape the death he ſo juſtly deſerved.

mine hand, *yet* I would not put forth mine hand againſt the king's ſon: for in our hearing the king charged thee and Abiſhai and Ittai, ſaying, Beware that none *touch* the young man Abſalom.

13 Otherwiſe, I ſhould have wrought falſhood againſt my own life; for there is no matter hid from the king, and thou thyſelf wouldeſt have ſet thy ſelf againſt *me*.

14 Then ſaid Joab, I may not tarry thus with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the midſt of the oak.

15 And ten young men that bare Joab's armour compaſſed about and ſmote Abſalom, and ſlew him.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 Now Abſalom in his life-time had taken and reared up for himſelf a pillar, which *is* in the king's dale: for he ſaid, I have no ſon to keep my name in remembrance: and he called the pillar after his own name. And it is called unto this day, Abſalom's place.

19 Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab ſaid unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the king's ſon is dead.

21 Then ſaid Joab to Cuſhi, Go, tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt no tidings ready?

23 But howſoever, *ſaid he*, let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain; and over-ran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman ſaw another man running: and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, Me thinketh the running of the foremoſt is like the running of Ahimaaz the ſon of Zadok. And the king ſaid, He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the LORD thy God, which hath delivered up the men that lift up their hand againſt my lord the king.

29 And the king ſaid, Is the young man Abſalom ſafe? and Ahimaaz anſwered, When Joab ſent the king's ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

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17 *Laid a very great heap of ſtones upon him.*] See note on Joſh. vii. 26.

18 *Abſalom in his life-time had---reared up for himſelf a pillar, which is in the king's dale.*] This dale is mentioned Gen. xiv. 17. and was not far from Jeruſalem; near which there is to this day a monument ſhewn to travellers, and called Abſalom's pillar. It is a chamber cut with a chiſſel out of a rock: but it is evident that this is a more modern ſtructure; for, in the days of Joſephus, the monument then ſaid to be Abſalom's was nothing more than a ſingle marble pillar.

For he ſaid, I have no ſon, &c.] He had, chap. xiv. 27, three ſons and a daughter. Either this pillar was erected before they were born; or elſe, after his ſons were dead, he reared it for a remembrance. *Wall.*

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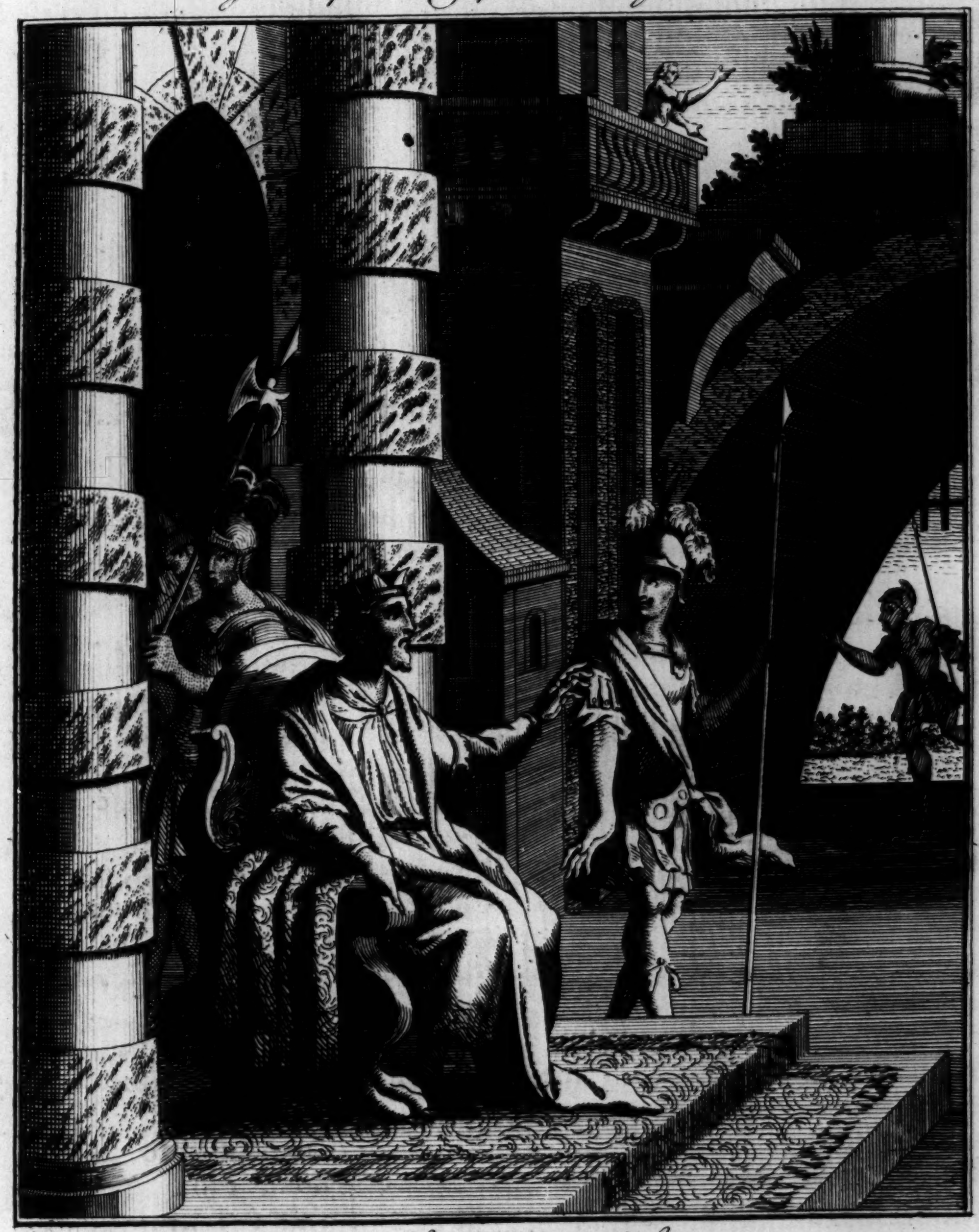

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone. — II.d Samuel Chap. XVIII. Ve. 24.

5 MA 56

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? and Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

1 *Joab cauſeth the king to ceaſe his mourning.* 9 *The Iſraelites bring the king back.* 11 *David ſendeth to the prieſts to incite them of Judah.* 16 *Shimei is pardoned.*

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard ſay that day how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

5 And Joab came into the houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou loveſt thine enemies, and hateſt thy friends. For thou haſt declared this day that thou regardeſt neither princes nor ſervants: for this day I perceive that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

7 Now therefore ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

8 Then the king roſe, and ſat in the gate. And they told unto all the people, ſaying, Behold, the king doth ſit in the gate. And all the people came before the king: for Iſrael had fled every man to his tent.

9 ¶ And all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines; and now he is fled out of the land for Abſalom.

10 And Abſalom, whom we anointed over us, is dead in battle. Now therefore why ſpeak ye not a word of bringing the king back?

11 ¶ And king David ſent to Zadok and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal to go to meet the king, to conduct the king over Jordan.

16 ¶ And Shimei the ſon of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah to meet king David.

17 And *there was* a thouſand men of Benja-

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33 *O my ſon Abſalom*, &c.] Nothing certainly can be more moving and pathetic, than the words uttered by David on this ſolemn occaſion: but whether it was David's deliberate wiſh, that he had died in Abſalom's ſtead, or only the effect of his exceſſive love and grief for him, is not ſo eaſy to determine: however, his grief was doubtleſs increaſed, from reflecting that himſelf, by his own ſin in the caſe of Uriah, had been the unhappy inſtrument and occaſion of his ſon's death.

Notes on the Nineteenth Chapter.

Ver. 4 *The king cried with a loud voice.*] It has been obſerved, that the Orientals expreſſed their paſſions with greater vehemence than the inhabitants of colder climates. See Gen. xlv. 2 Sam. iii. 32. and Ezra iii. 12, 13.

16, 17 *Shimei---haſted and came down---to meet king David---and*

min with him, and Ziba the ſervant of the houſe of Saul, and his fifteen ſons and his twenty ſervants with him: and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's houſhold, and do what he thought good. And Shimei the ſon of Gerar fell down before the king as he was come over Jordan;

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy ſervant did perverſely the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of Joſeph to go down to meet my lord the king.

21 But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORD's anointed?

22 And David ſaid, What have I to do with you, ye ſons of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not die: and the king ſware unto him.

24 And Mephiboſheth the ſon of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to paſs when he was come to Jeruſalem to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lord O king, my ſervant deceived me: for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king; becauſe thy ſervant *is* lame.

27 And he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's houſe were but dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the land.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourſcore years old: and he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, How long have I to live, that I ſhould go up with the king unto Jeruſalem?

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink; can I hear any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a burden unto my lord the king?

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward?

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and there were a thouſand men of Benjamin with him.] The reaſon why Shimei came with ſo large a retinue was to let David ſee that he was a man of ſome conſequence, and capable of doing him great ſervice among the people, which might be ſome inducement to the king to grant him his pardon.

22 *What have I to do with you, ye ſons of Zeruiah?*] Joab and his brother thought to have governed the king; but he bids them, with anger, not meddle in this matter.

24 *Mephiboſheth the ſon of Saul---came down to meet the king,* &c.] i. e. The grandſon of Saul: he was determined to convince the king of the baſeneſs of Ziba; and therefore came to meet him with all the marks of mourning, ſince no man, who neglected himſelf to this degree, could be ſuppoſed ambitious of a crown.

29 *I have ſaid, Thou and Ziba divide the land.*] i. e. My firſt grant ſhall ſtand; thou ſhalt be owner of the land, and Ziba manage it for thee. See chap. ix. 7.

35 *Can thy ſervant taſte what I eat or drink?*] He intimates that his kindneſs would be ill-beſtowed on one who had loſt all reliſh for the pleaſures of a court.

37 That

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy ſervant Chimham; let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him. And all the people of Judah conducted the king, and alſo half the people of Iſrael.

41 And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away, and have brought the king and his houſhold, and all David's men with him, over Jordan?

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *coſt?* or hath he given us any gift?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David than ye; why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael?

CHAP. XX.

1 *Sheba maketh a party in Iſrael.* 4 *Amaſa is ſlain.* 14 *Joab purſueth Sheba unto Abel.* 16 *A wiſe woman ſaveth the city by Sheba's head.* 23 *David's officers.*

AND there happened to be there a man of Belial, whoſe name *was* Sheba, the ſon of Bichri, a Benjamite; and he blew a trumpet, and ſaid, We have no part in David, neither have we inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

3 And David came to his houſe at Jeruſalem, and the king took the ten women *his* concubines, whom he had left to keep the houſe, and put them in ward, and fed them, but went not in unto them. So they were ſhut up unto the day of their death, living in widow-hood.

4 ¶ Then ſaid the king to Amaſa, Aſſemble me the men of Judah within three days, and be thou here preſent.

5 So Amaſa went to aſſemble *the men of* Judah: but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſon of Bichri do us more harm than *did* Abſalom: take thou thy lord's ſervants, and purſue after him, leſt he get him fenced cities and eſcape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jeruſalem to purſue after Sheba the ſon of Bichri.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a ſword

37 *That I may die in mine own city,* &c.] This whole little epiſode is extremely beautiful: Barzillai finiſhes his addreſs to the king with this requeſt, That he would ſuffer him to enjoy what old men naturally deſire; "to die in the place where they had lived, and to be buried with their anceſtors."

38 *Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee.*] He would not have it left to his own choice; but deſires the good old man to ſay what he would have him do for him, and it ſhould be done.

43 *We have ten parts in the king.*] i. e. The kingdom: ten parts of which they ſay were theirs, becauſe Simeon, being intermixed with Judah, probably now came along with them.

Notes on the Twentieth Chapter.

Ver. 1 *Blew a trumpet, and ſaid.*] This quarrel was not properly againſt David, but the quarrel of the other tribes againſt the tribe of Judah.

5 *He tarried longer than the ſet time which he had appointed him.*] The people had been ſo harraſſed in the late civil war, that they were not forward to engage in another.

6 *David ſaid to Abiſhai.*] Perſiſting in his reſolution to depreſs Joab, he had recourſe to his brother, who was the ſecond commander in the army.

faſtened upon his loins in the ſheath thereof; and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? and Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joab's hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtruck him not again; and he died. So Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

11 And one of Joab's men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in blood in the midſt of the high-way. And when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? and he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim, Sheba the ſon of Bichri by name, hath lifted up his hand againſt the king, *even* againſt David. Deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom. And they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoaida *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jairite was a chief ruler about David.

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9 *Joab took Amaſa by the beard.*] This was an antient cuſtom of reſpect among the Grecians, and is ſtill preſerved among the Indians.

10 *He ſmote him therewith.*] His inſolence was become ſo great, on the preſumption that David durſt not puniſh him, that he ventured upon this bloody fact.

14 *Unto Abel, and to Beth-maachah.*] Rather, unto Abel Beth-maachah; they were one and the ſame place.

15 *They caſt up a bank againſt the city.*] Mr. Pilkington thinks the word here tranſlated *bank* ſignifies an engine of war, to fling ſtones, or any heavy body againſt a city: then the tranſlation will be; "They beſieged Sheba in Abel; and they played an engine againſt the city; and it ſtood in the trench, and all the people that were with Joab battered the wall to throw it down." The Vulgate reads, the city was beſieged, or ſurrounded with a bank.

16 *Then cried a wiſe woman out of the city.*] Probably ſhe had the government of the city; for though that office was generally filled by men, yet there are not wanting inſtances of women being employed in the adminiſtration of civil affairs: as Deborah, and Athaliah, &c.

18 *They ſhall ſurely aſk counſel at Abel.*] There is another tranſlation in the margin of our Bibles, which ſeems more natural, and makes the woman ſpeak thus; "When the inhabitants ſaw thee lay ſiege to the city, they ſaid, *Surely he will aſk us if we will have peace; for the law preſcribes that he ſhould offer peace to ſtrangers, much more to Iſraelitiſh cities:* if thou hadſt done this, matters would have been ſoon determined in an amicable manner." Thus ſhe modeſtly reproved Joab for neglecting his duty, and artfully engaged him to perform it. *Poole.*

Notes

CHAP. XXI.

1 The three years famine for the Gibeonites ceaſe by the hanging ſeven of Saul's ſons. 10 Rizpah's kindneſs unto the dead. 12 David burieth the bones of Saul and Jonathan.

THEN there was a famine in the days of David three years, year after year: and David enquired of the LORD. And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites; and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah.)

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?

4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe; neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What ye ſhall ſay, *that* will I do for you.

5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did chooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephibosheth the ſon of Jonathan the ſon of Saul, becauſe of the LORD's oath that *was* between them, between David and Jonathan the ſon of Saul.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephibosheth; and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt.

10 ¶ And Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until the water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his ſon from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father: and they performed all that the king commanded. And after that, God was intreated for the land.

15 Moreover, the Philiſtines had yet war

Notes on the Twenty-firſt Chapter.

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16 *Being*

faſtened upon his loins in the ſheath thereof; and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? and Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joab's hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and ſtruck him not again; and he died. So Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

11 And one of Joab's men ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in blood in the midſt of the high-way. And when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city, and it ſtood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? and he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim, Sheba the ſon of Bichri by name, hath lifted up his hand againſt the king, *even* againſt David. Deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom. And they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jeruſalem unto the king.

23 ¶ Now Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoaida *was* over the Cherethites, and over the Pelethites:

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* recorder:

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jairite was a chief ruler about David.

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9 *Joab took Amaſa by the beard.*] This was an antient cuſtom of reſpect among the Grecians, and is ſtill preſerved among the Indians.

10 *He ſmote him therewith.*] His inſolence was become ſo great, on the preſumption that David durſt not puniſh him, that he ventured upon this bloody fact.

14 *Unto Abel, and to Beth-maachah.*] Rather, unto Abel Beth-maachah; they were one and the ſame place.

15 *They caſt up a bank againſt the city.*] Mr. Pilkington thinks the word here tranſlated *bank* ſignifies an engine of war, to fling ſtones, or any heavy body againſt a city: then the tranſlation will be; "They beſieged Sheba in Abel; and they played an engine againſt the city; and it ſtood in the trench, and all the people that were with Joab battered the wall to throw it down." The Vulgate reads, the city was beſieged, or ſurrounded with a bank.

16 *Then cried a wiſe woman out of the city.*] Probably ſhe had the government of the city; for though that office was generally filled by men, yet there are not wanting inſtances of women being employed in the adminiſtration of civil affairs: as Deborah, and Athaliah, &c.

18 *They ſhall ſurely aſk counſel at Abel.*] There is another tranſlation in the margin of our Bibles, which ſeems more natural, and makes the woman ſpeak thus; "When the inhabitants ſaw thee lay ſiege to the city, they ſaid, *Surely he will aſk us if we will have peace; for the law preſcribes that he ſhould offer peace to ſtrangers, much more to Iſraelitiſh cities:* if thou hadſt done this, matters would have been ſoon determined in an amicable manner." Thus ſhe modeſtly reproved Joab for neglecting his duty, and artfully engaged him to perform it. *Poole.*

Notes

CHAP. XXI.

1 The three years famine for the Gibeonites ceaſe by the hanging ſeven of Saul's ſons. 10 Rizpah's kindneſs unto the dead. 12 David buri-eth the bones of Saul and Jonathan.

THEN there was a famine in the days of David three years, year after year: and David enquired of the LORD. And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but of the remnant of the Amorites; and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah.)

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?

4 And the Gibeonites ſaid unto him, We will have no ſilver nor gold of Saul, nor of his houſe; neither for us ſhalt thou kill any man in Iſrael. And he ſaid, What ye ſhall ſay, *that* will I do for you.

5 And they anſwered the king, The man that conſumed us, and that deviſed againſt us *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did chooſe. And the king ſaid, I will give *them*.

7 But the king ſpared Mephibosheth the ſon of Jonathan the ſon of Saul, becauſe of the LORD's oath that *was* between them, between David and Jonathan the ſon of Saul.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephibosheth; and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites; and they hanged them in the hill before the LORD: and they fell *all* ſeven together, and were put to death in the days of harveſt, in the firſt *days*, in the beginning of barley-harveſt.

10 ¶ And Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until the water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his ſon from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father: and they performed all that the king commanded. And after that, God was intreated for the land.

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again with Iſrael; and David went down, and his ſervants with him, and fought againſt the Philiſtines. And David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of the giant, the weight of whoſe ſpear *weighed* three hundred *ſhekels* of braſs in weight, he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battle, that thou quench not the light of Iſrael.

18 And it came to paſs after this, that there was again a battle with the Philiſtines at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of the giant.

19 And there was again a battle in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite ſlew *the brother of* Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to the giant.

21 And when he defied Iſrael, Jonathan the ſon of Shimea the brother of David ſlew him.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

A Pſalm of thankſgiving for God's powerful deliverance, and manifold bleſſings.

AND David ſpake unto the LORD the words of this ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he ſaid, The LORD *is* my rock and my fortreſs, and my deliverer;

3 The God of my rock: in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who* is worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the waves of death compaſſed me, the floods of ungodly men made me afraid.

6 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſs I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook, becauſe he was wroth.

9 There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo and came down; and darkneſs *was* under his feet.

16 *Being girded with a new ſword.*] The expreſſion is obſcure: Le Clerc's interpretation is the moſt probable, who ſuppoſes his ſword was made on purpoſe for him, to ſuit his ſtrength, which greatly ſurpaſſed that of an ordinary man. *Univ. Hiſt.*

17 *The light of Iſrael.*] This phraſe is equally beautiful and ſignificant; for good kings are in ſcripture juſtly ſtiled *the light of the people*, 1 Kings, xi. 36. Pſalm cxxxii. 17.

19 *Elhanan the ſon of Jaare-oregim*, &c.] In 1 Chron. xx. 5. it is, *Elhanan the ſon of Jaor ſlew Lahmi the brother of Goliath of Gath*, which is plain and conſiſtent. *Kennicott.*

Notes on the Twenty-ſecond Chapter.

Ver. 1 *David ſpake unto the Lord the words of this ſong.*] At what time of life David compoſed this moſt ſublime ſong is uncertain: he ſeems to have written it at firſt, for his own private uſe; but near the cloſe of his life he thought fit to communicate it to others, and therefore placed it in the book of Pſalms, that it might ſerve for the uſe of thoſe who ſhould be encompaſſed with the ſame difficulties, and receive like mercies from the God of their ſalvation. *Patrick.* The reader will obſerve it is nearly the ſame as the 18th Pſalm. On this divine ode Mr. Kennicott very juſtly obſerves, that it contains perhaps the nobleſt image that was ever expreſſed in words. David, overflowing with gratitude to God for delivering him from his numerous and powerful enemies, pours forth his ſoul in the ſtrongeſt expreſſions of his own miſery and God's majeſty---Diſtreſs, danger, death, had every way ſurrounded him---he ſupplicated God, and that ſo earneſtly, that his voice aſcended to heaven, and his cry entered the ears of the Almighty---Then---the earth ſhook, the foundations of the hills trembled; for God was wroth---He bowed the heavens, he came down; darkneſs was under his feet---He rode, he flew upon the cherubim; he flew ſwiftly upon the wings of the wind---Darkneſs was as yet his pavilion; waters ſurrounded, and clouds concealed his glory! but---the brightneſs of his preſence ſoon ſcattered the clouds; they removed, they kindled into coals of fire! the blaze of glory burſt forth, and the whole univerſe was in flames. *Diſſert.* p. 466.

8 *The foundations of heaven moved.*] In the 18th Pſalm the words are, *the foundations of the hills*, &c. which explain what is here meant by *heaven*; viz, mountains lifted up to heaven.

11 *He*

11 And he rode upon a cherub, and did fly: and he was ſeen upon the wings of the wind.
12 And he made darkneſs pavilions round about him, dark waters, *and* thick clouds of the ſkies.
13 Through the brightneſs before him were coals of fire kindled.
14 The LORD thundered from heaven, and the moſt High uttered his voice.
15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.
16 And the channels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.
17 He ſent from above, he took me; he drew me out of many waters.
18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.
19 They prevented me in the day of my calamity: but the LORD was my ſtay.
20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.
21 The LORD rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.
22 For I have kept the ways of the LORD, and have not wickedly departed from my God.
23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.
24 I was alſo upright before him, and have kept my ſelf from mine iniquity.
25 Therefore the LORD hath recompenced me according to my righteouſneſs, according to my cleanneſs in his eye-ſight.
26 With the merciful thou wilt ſhew thy ſelf merciful, *and* with the upright man thou wilt ſhew thy ſelf upright.
27 With the pure thou ſhalt ſhew thy ſelf pure, and with the froward thou wilt ſhew thy ſelf unſavoury.
28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.
29 For thou *art* my lamp, O LORD: and the LORD will lighten my darkneſs.
30 For by thee I have run through a troop: by my God have I leaped over a wall.
31 *As for* God, his way *is* perfect; the word of the LORD *is* tried: he *is* a buckler to all them that truſt in him.
32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?
33 God *is* my ſtrength *and* power: and he maketh my way perfect.
34 He maketh my feet like hinds *feet:* and ſetteth me upon my high places.
35 He teacheth my hands to war: ſo that a bow of ſteel is broken by mine arms.
36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſs hath made me great.
37 Thou haſt enlarged my ſteps under me; ſo that my feet did not ſlip.
38 I have purſued mine enemies, and deſtroyed them; and turned not again until I had conſumed them.
39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.
40 For thou haſt girded me with ſtrength to battle: them that roſe up againſt me, haſt thou ſubdued under me.
41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.
42 They looked, but *there was* none to ſave; *even* unto the LORD, but he anſwered them not.
43 Then did I beat them as ſmall as the

11 *He rode upon a cherub.*] To *ride*, in the Hebrew ſignifies to rule with an abſolute authority that on which the perſon is ſaid to ride; therefore the ſenſe is, that he ſent his heavenly miniſters to execute his pleaſure. *Patrick.*

16 *The chaunels of the ſea appeared.*] An earthquake made ſuch breaches in the earth, that the very bottom of it was diſcovered.

24 *I was alſo upright before him,* &c.] This is ſpoken in reſpect to Saul; for though he afterwards offended grievouſly againſt God, yet he choſe rather to ſuffer any thing than injure Saul.

27 *Thou wilt ſhow thyſelf unſavoury.*] The parallel place in the Pſalms is better; *With the froward thou wilt ſhow thyſelf froward.*

29 *Thou art my lamp.*] The reading of the ſimilar place in the Pſalms is preferable; *Thou ſhalt light my candle.*

34 *Like hinds feet.*] With reſpect to the firmneſs of their treading, which is very remarkable. *Bochart.*

duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 Strangers ſhall ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

46 Strangers ſhall fade away, and they ſhall be afraid of their cloſe places.

47 The LORD liveth, and bleſſed *be* my rock; and exalted be the God of the rock of my ſalvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will ſing praiſes unto thy name.

51 *He is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and to his ſeed for evermore.

CHAP. XXIII.

1 *David profeſſeth his faith in God's promiſes.*
8 *A catalogue of his mighty men.*

NOW theſe *be* the laſt words of David. David the ſon of Jeſſe ſaid, and the man *who was* raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael, ſaid,

2 The Spirit of the LORD ſpake by me, and his word *was* in my tongue.

3 The God of Iſrael ſaid, the Rock of Iſrael ſpake to me, He that ruleth over men *muſt be* juſt, ruling in the fear of God:

4 And *he ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning without clouds; *as* the tender graſs *ſpringing* out of the earth by clear ſhining after rain.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all *things* and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make *it* not to grow.

6 But *the ſons* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them muſt be fenced with iron and the ſtaff of a ſpear: and they ſhall be utterly burned with fire in the *ſame* place.

8 ¶ Theſe *be* the names of the mighty men whom David had. The Tachmonite that ſat in the ſeat, chief among the captains; the ſame

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44 *Thou haſt delivered me from the ſtrivings of my people.*] He alludes to the union of the people of Iſrael and Judah under his government.

50 *Therefore will I give thanks unto thee, O Lord,* &c.] He was reſolved upon all occaſions to praiſe God for his goodneſs, but eſpecially among the heathens whom he had ſubdued, that they might know all his victories were wrought by the hand of Omnipotence, and thence be inſpired to worſhip the great Jehovah, and put their truſt under the ſhadow of his wings.

Notes on the Twenty-third Chapter.

Ver. 1 *Now theſe be the laſt words of David.*] i. e. The laſt words he ſpoke by Divine inſpiration. The Chaldee paraphraſe conſiders theſe words as a prophecy of the Meſſiah, and accordingly expounds them in the following manner: *Theſe are the words of the prophecy of David, which he propheſied of the conſummation of all things, in the day of conſolation which is to come.* Patrick.

The ſon of Jeſſe ſaid.] He remembers his low condition, when God was pleaſed to ſingle him out to be the leader of his people.

The ſweet pſalmiſt of Iſrael.] Who was inſpired to compoſe delightful hymns in praiſe of his Maker.

3 *He that ruleth over men muſt be juſt, ruling in the fear of God.*] This paſſage the Chaldee paraphraſe applies to the Meſſiah, expounding the words in the following manner: *The faithful God ſaid, I will conſtitute to me a king, the Meſſiah, who ſhall ariſe and reign in the fear of the Lord.* But this relates primarily to David, as the type of Chriſt, being taught to rule juſtly in the fear of God; i. e. in exact conformity to the Divine laws. *Patrick.*

4 *He ſhall be as the light of the morning,* &c.] There is a remarkable variation in an old MS which ſeems to determine this hymn to have been a prophecy of the Meſſiah, which in Engliſh runs thus: *And as the morning light ſhall Jehovah, the ſun, ariſe.* Kennicott.

5 *Although my houſe be not ſo with God; yet he hath made with me an everlaſting covenant.*] Theſe two verſes are ſomewhat obſcure; but *Lud. de Dieu* ſeems to have given the true ſenſe. David, ſays he, amplifies the ſtability and perpetuity of his kingdom, by comparing it to three natural things which are grateful to man, but not remarkable for their conſtancy: for the ſun ariſes, but alſo ſets; the morning may be clear, but clouds ſoon after intervene; the tender graſs ſprings up, but withers away. Not ſo, ſays the pſalmiſt, is my kingdom before the Almighty: it flouriſhes like theſe, but is at the ſame time perpetual; for the Holy One of Iſrael hath made an everlaſting covenant with me: and though ſome afflictions have befallen me, and all my deſires have not flouriſhed, yet he hath not taken his mercies nor his favours from me.

8 *Theſe be the names of the mighty men whom David had.*] There is alſo a liſt of David's worthies in 1 Chron. xi. which originally contained the ſame ſenſe: where it is now contradictory,

was Adino the Eznite: *he lift up his ſpear* againſt eight hundred, whom he ſlew at one time.

9 And after him *was* Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battle, and the men of Iſrael were gone away.

10 He aroſe, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword: and the LORD wrought a great victory that day; and the people returned after him only to ſpoil.

11 And after him *was* Shammah the ſon of Agee the Hararite. And the Philiſtines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

12 But he ſtood in the midſt of the ground, and defended it, and ſlew the Philiſtines: and the LORD wrought a great victory.

13 And three of the thirty chief went down and came to David in the harveſt-time unto the cave of Adullam. And the troop of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then in Bethlehem.

15 And David longed, and ſaid, Oh, that one would give me drink of the water of the well of Beth-lehem which *is* by the gate.

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem that *was* by the gate, and took *it* and brought *it* to David: nevertheleſs, he would not drink thereof, but poured it out unto the LORD.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men.

18 And Abiſhai the brother of Joab, the ſon of Zeruiah, was chief among three. And he lift up his ſpear againſt three hundred, *and* ſlew *them*, and had the name among three.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſon of Jehoida, the ſon of a valiant man, of Kabzeel, who had done many acts, he ſlew two lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

21 And he ſlew an Egyptian, a goodly man: and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

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dictory, one of the two places muſt have been corrupted. *Kennicott.* The reader is to obſerve that this liſt conſiſts of 37 warriors, the firſt of which is Joab, who, though not expreſly mentioned here (becauſe he has been celebrated through this whole book of Samuel) yet he muſt be here included, to complete the number ſpecified at the 39th verſe: the author of Chronicles enumerates Joab at the beginning of his catalogue: he therefore is to be reckoned the captain-general; next comes a double ſeries of three generals, (the three moſt honourable next to Joab making the firſt ſeries, viz. Jaſhobeam, Eleazar, and Shammah; and the three more honourable than the thirty, but leſs honourable than the firſt three, making the ſecond ſeries, viz. Abiſhai, Benaihu, and Aſahel) and then the body of thirty. This verſe is miſerably corrupted; but Mr. Kennicott has, with great ingenuity and induſtry, corrected the original, and given us this tranſlation: *Theſe are the names of the mighty men whom David had: Jaſhobeam the Hachmonite, chief of three; he lifted up his ſpear againſt three hundred ſoldiers at one time.* This is nearly correſpondent to Chron. xi. 11. The emendations in this chapter are ſo numerous, that I ſhall tranſcribe only the moſt material; and refer the learned reader to Mr. Kennicott's excellent Diſſertation, from page 64, to p. 258.

9 *Dodo.*] Read, *Dodi*; and after the three mighty men, read *he was* with David *at Paſdammim.* 10 *And the Philiſtines* were there gathered together to battle, and the men of Iſrael fled, &c. and inſtead of *victory*, read, a great *deliverance.* 12 Inſtead of *a troop*, read, the Philiſtines were gathered together *at Lehi*, where was a piece of ground full *of barley*, &c. 13 Read---now *theſe* three, *who were head men, ſuperior to the* thirty, went down and came *over the rock* to David, &c.

15, 16 *O that one would give me drink of the waters of the well of Beth-lehem*, &c.] It is very remarkable, that three men ſhould break through the hoſt of the Philiſtines, ſtay to draw water out of the well, and carry it away with an high hand through the ſame hoſt to David.

17 *Is not this the blood of the men*, &c.] He no longer conſidered it as mere water, but the blood of the men who had fetched it. This however is the verſion: *Shall I drink the blood of theſe men, who have thus hazarded their lives? for at the hazard of their lives, have they brought it.*

20 For *Benaiah*, read *Benaihu*, and for *lion-like*, read, *men who were ſtouter than lions.* 21 Read, he ſlew an Egyptian, *a man wonderful to behold*; and in the hand of the Egyptian was a ſpear, *like a weaver's beam*, &c. 22 Read, theſe things did *Benaihu*, &c. 24 Read *Aſahel*, the brother of Joab, *was alſo above the* thirty. 25 *Shamhoth* the Harodite. 26 *Heletz* the Pelonite. 27 For *Mebunnai*, read *Sibbecai.* 28 For *Zalmon*, read *Ilai.* 29 Read *Heled*, and for *Ittai*, read *Ithai.* 30 For *Hiddai*, read *Hurai.* 31 For *Barhumite*, read *Bahurimite.* 32 Read *Gonni, of the ſons of Haſhem.* 33 *Jonathan, the ſon of Shammah*, the Hararite, Ahiam, the ſon of *Shacar*, &c. 35 *Naarai, the ſon of Azbai.* 36 *Joel, the brother of* Nathan.

Notes

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the *first* three. And David set him over his guard.

24 Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Bethlehem,

25 Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Helab the son of Baanah a Netophathite, Ittai the son of Ribia out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Aihiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbia the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmalite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beethorite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

CHAP. XXIV.

1 *David numbereth the people.* 10 *He, having three plagues propounded by Gad, repenteth, and chooseth the three days pestilence.* 17 *His intercession to God.*

AND again the anger of the LORD was kindled against Israel: and he moved David against them, to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the river of Gad, and toward Jazer.

6 Then they came to Gilead, and to the land of Tahtim-hodshi: and they came to Danjaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.

8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number

Notes on the Twenty-fourth Chapter.

Ver. 1 *Again the anger of the Lord was kindled against Israel.*] Probably God was provoked by the many crimes they now commited, as they lived in luxury and ease.

He moved David against them.] It should rather be translated with Castalio, *David was moved to say, go, number the people*; for God is not the author of evil: 1 Chron. xxi. 1, it is said that *Satan stood up against Israel, and provoked David to number Israel.* By *Satan*, we are not to understand the *Devil*, the Hebrew implying any wicked person or spirit in general; therefore this pernicious advice seems to have been given David by some evil minister or counsellor. *Le Clerc.*

It is plain from several passages of the Old Testament compared with each other, viz. Exod. xxx. 12. Numb. i. 2, 3. 2 Chron. xxiv. 6. that the *census* among the Jews was a sacred action, as the money was to be applied to the service of the temple; and that David's crime consisted in converting a sacred action to a civil purpose: that he was faulty likewise in numbering the Levites, and those under the age fit for war. *Ward's Dissert.* p. 42.

9 *Joab gave up the sum of the number of the people unto the king,* &c.] If we compare this account with what we meet in 1 Chron.

xxi.

of the people unto the king: and there were in Iſrael eight hundred thouſand valiant men that drew the ſword: and the men of Judah *were* five hundred thouſand men.

10 ¶ And David's heart ſmote him, after that he had numbered the people. And David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD, take away the iniquity of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's ſeer, ſaying,

12 Go, and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us now fall into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man.

15 So the LORD ſent a peſtilence upon Iſrael from the morning even to the time appointed: and there died of the people from Dan even to Beer-ſheba ſeventy thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, the LORD repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the LORD was by the threſhing-place of Araunah the Jebuſite.

17 ¶ And David ſpake unto the LORD when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? let thine hand, I pray thee, be againſt me, and againſt my father's houſe.

18 And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the LORD in the threſhing-floor of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the LORD commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him. And Araunah went out, and bowed himſelf before the king on his face upon the ground.

21 And Araunah ſaid, wherefore is my lord the king come to his ſervant? and David ſaid, To buy the threſhing-floor of thee to build an altar unto the LORD, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments and *other* inſtruments of the oxen for wood.

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xxi. 5, we ſhall find a great difference; for there the men of Iſrael are ſaid to be three hundred thouſand more than here; and, on the other hand, the men of Judah are ſaid to be thirty thouſand leſs. The ſcribes have been apt to write their numbers wrong: the leſſer number is more likely to be the true one: for if there were ſo many fighting men, the additional numbers of the aged, women, and children, muſt fill ſo ſmall a country very full. *Wall.*

10 *David ſaid unto the Lord, I have ſinned greatly in that I have done.*] Interpreters are far from being agreed in what this ſin of David conſiſted; but the moſt probable opinion is, that David, being the anointed of the Lord, and one who had been favoured by the Almighty in the moſt remarkable manner, ſhould not have gloried in the multitude of his forces, nor made fleſh his arm; for he well knew, that *there is no reſtraint to the Lord to ſave by many or by few.*

11 *For when David was up in the morning.*] Here is an egregious error in the tranſlation; which gives us to apprehend, that David's penitence was the effect of Gad's threat; *For when David was up in the morning*, &c. whereas it ſhould not be tranſlated *For*, but *And*; being a connective, and not a caſual particle. *Delany.*

13 *Shall ſeven years of famine come unto thee in thy land?*] In 1 Chron. xxi. 12, the propoſal runs regularly (not ſeven but) three years famine, three months flight, three days peſtilence: the LXX alſo read, *three years famine*; therefore there is no doubt but this is a miſtake of the tranſcriber, who has corrupted three into ſeven. *Wall* and *Kennicott.*

15 *So the Lord ſent a peſtilence----from the morning even to the time appointed.*] The time appointed was three days, therefore ſome are of opinion that the plague laſted ſo long: but then this does not agree with what the ſacred hiſtorian tells us, namely, that the *Lord repented him of the evil*, and commanded the angel who ſmote the people *to ſtay his hand*; God in his mercy having been pleaſed to mitigate the rigour of his judgment, on the ſincere repentance of his people.

17 *Lo, I have ſinned; but theſe ſheep, what have they done?*] Like a good man, he reflected only on his own ſin, in numbering the people; but forgot their crimes in depoſing him, and ſetting Abſalom on the throne of Iſrael.

18 *In the threſhing-floor of Araunah.*] This threſhing-floor was on mount Moriah, where Abraham attempted to offer up his ſon, and where the temple was afterwards built by Solomon.

23 All theſe *things* did Araunah, *as* a king, give unto the king. And Araunah ſaid unto the king, The LORD thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth coſt me nothing. So David bought the threſhing-floor and the oxen for fifty ſhekels of ſilver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was intreated for the land, and the plague was ſtayed from Iſrael.

24 *David bought the threſhing-floor, and the oxen, for fifty ſhekels of ſilver.*] In Chronicles it is ſaid, that David bought the threſhing-floor, &c. for ſix hundred ſhekels of gold. Now a ſhekel of gold being of twelve times more value than a ſhekel of ſilver, it makes the diſparity very large; therefore it is generally ſuppoſed that David made two purchaſes. He firſt bought the threſhing-floor and oxen for fifty ſhekels of ſilver, and afterwards all the adjacent ground, occupied by the courts of the temple, for ſix hundred ſhekels of gold. *Patrick.*

THE FIRST BOOK OF THE KINGS, COMMONLY CALLED The Third Book of the KINGS.

THE ARGUMENT.

Theſe Books are called Kings, *becauſe they contain the hiſtory of the kings of* Iſrael *and* Judah, *from the beginning of* Solomon's *reign down to the captivity of* Babylon; *viz. for the ſpace of near* 600 *years, taking into the account the hiſtory of the two foregoing books of Samuel. They are thought to have been compoſed by* Ezra, *who extracted them from the public records. This book contains the latter part of the life and the death of* David, *and the flouriſhing ſtate of the* Jews *under* Solomon, *his building of the temple, his ſhameful defection from the true religion, and the ſudden decay of the* Jewiſh *nation after his death, when it was divided into two kingdoms. The reſt of the book is taken up in relating the reigns of four kings of* Judah, *and eight of* Iſrael.

CHAP. I.

1 *Abiſhag cheriſheth David in his extreme old age.* 5 *Adonijah, David's darling, uſurpeth the kingdom.* 32 *Solomon, by David's appointment is anointed king by Zadok and Nathan.* 50 *Adonijah, fleeing to the horns of the altar, is diſmiſſed by Solomon.*

NOW king David was old *and* ſtricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his ſervants ſaid unto him, Let there be ſought for my lord the king a young virgin: and let her ſtand before the king, and let her cheriſh him, and let her lie in thy boſom, that my lord the king may get heat.

Notes on the Firſt Chapter.

Ver. 1 *They covered him with clothes, but he gat no heat.*] He ſeems to have been ſtricken with a palſy, or ſome other diſtemper that chilled his blood, ſo that he could find no warmth in his bed. *Patrick.*

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not.

5 ¶ Then Adonijah the ſon of Haggith exalted himſelf, ſaying, I will be king: and he prepared him chariots and horſemen, and fifty men to run before him.

6 And his father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo? and he alſo *was* a very goodly *man*; and *his mother* bare him after Abſalom.

7 And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they following Adonijah, helped *him*.

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattle by the ſtone of Zoheleth, which *is* by En-rogel, and called all his brethren the king's ſons, and all the men of Judah the king's ſervants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.

11 Wherefore Nathan ſpake unto Bathſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſon of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the life of thy ſon Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and confirm thy words.

15 And Bath-ſheba went in unto the king, into the chamber. And the king was very old; and Abiſhag the Shunammite miniſtred unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king. And the king ſaid, What wouldeſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now, my lord O king, thou knoweſt *it* not.

19 And he hath ſlain oxen and fat cattle and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall be counted offenders.

22 And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord O king, haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen and fat cattle and ſheep in abundance, and hath called all the king's ſons, and

6 *His father had not diſpleaſed him at any time.*] It is remarked of David, that one of his greateſt faults, and the ſource from whence many of his misfortunes flowed, was his exceſſive indulgence to his children; of whom he was ſo extravagantly fond, that he overlooked their faults: though he could not be ignorant, that this was a breach of a poſitive law, and that Eli the high-prieſt was ſeverely puniſhed for this neglect. *Poole.*

24 *Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reign after me, &c.*] God had before promiſed David, by Nathan, 2 Sam. vii. 12. that he would ſet upon his throne a ſon that ſhould proceed from him; which plainly ſignified, that none of his ſons already born were to be the perſon. And in 1 Chron. xxii. 10. he declared, by the ſame prophet, that, after his father, Solomon ſhould reign and build him an houſe. *Patrick.*

the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, God ſave king Adonijah.

26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant, who ſhould ſit on the throne of my lord the king after him?

28 Then king David anſwered and ſaid, Call me Bath-ſheba. And ſhe came into the king's preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord, and cauſe Solomon my ſon to ride upon mine own mule, and bring him down to Gihon.

34 And let Zadok the prieſt and Nathan the prophet anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael and over Judah.

36 And Benaiah the ſon of Jehoiada anſwered the king, and ſaid, Amen: the LORD God of my lord the king ſay ſo *too*.

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites went down, and cauſed Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people ſaid, God ſave king Solomon.

40 And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, ſo that the earth rent with the ſound of them.

41 And Adonijah and all the gueſts that *were* with him heard *it* as they had made an end of eating. And when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city being in an uproar?

42 And while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt came. And Adonijah ſaid unto him Come in; for thou *art* a valiant man, and bringeſt good tidings.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the king's mule.

45 And Zadok the prieſt and Nathan the

30 *Solomon thy ſon ſhall reign after me.*] The power of naming a ſucceſſor was firſt aſſumed by David, and in after-ages, granted to ſeveral good princes; but among the Iſraelites it did not prevail long, becauſe the conſtitution of other nations, to which the Iſraelites affected to conform themſelves, was different.

33 *Cauſe Solomon to ride on my mule.*] This was the beginning of Solomon's authority; for no perſon, as Abarbinel obſerves, might ride upon the king's mule. The reaſon why he was ordered to ride upon a mule, and not upon a horſe, was, becauſe a horſe is a warlike creature, but a mule is a pacific animal, and was an emblem of that tranquility and ſecurity which they enjoyed in Solomon's reign.

38 *So Zadok the prieſt, and Nathan the prophet—cauſed Solomon to ride upon the king's mule.*] All the ſons of David rode upon mules when they went abroad; but David had a mule peculiar to himſelf, and therefore the ſetting Solomon upon it was a ſufficient declaration in his favour; it being, according to Maimonides, a capital offence to ride upon the king's mule, to ſit on his throne, or handle his ſceptre, without his order.

Brought him to Gihon.] A fountain or brook on the weſt ſide of Jeruſalem, where great numbers of people uſed to reſort; therefore proper to be the ſcene of ſo ſolemn a ceremony.

40 *The earth rent with the ſound.*] An hyperbolical expreſſion, ſignifying the loud acclamations of the people.

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And Zadok the priest took an horn of oil out of the tabernacle & anointed Solomon: & they blew the trumpet, & all the people said, God save king Solomon.

I. Kings Chap: I. Verse 39.

5 MA 56

prophet have anointed him king in Gihon: and they are come up from thence rejoicing, ſo that the city rang again. This *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdom.

47 And moreover, the king's ſervants came to bleſs our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himſelf upon the bed.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſs ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar. And he came and bowed himſelf to king Solomon. And Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

1 *David, having given a charge to Solomon,* 10 *dieth.* 12 *Solomon ſucceedeth.* 13 *Adonijah is put to death.* 28 *Joab is ſlain.* 36 *Shimei's death.*

NOW the days of David drew nigh that he ſhould die; and he charged Solomon his ſon, ſaying,

2 I go the way of all the earth: be thou ſtrong therefore, and ſhew thy ſelf a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his ſtatutes and his commandments and his judgments and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thy ſelf:

4 That the LORD may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in truth, with all their heart and with all their ſoul, there ſhall not fail thee (ſaid he) a man on the throne of Iſrael.

5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether, whom he ſlew, and ſhed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his ſhoes that *were* on his feet.

6 Do therefore according to thy wiſdom, and let not his hoary head go down to the grave in peace.

47 *The king bowed himſelf upon the bed.*] This is like an expreſſion in Gen. xlvii. 31. See the note upon it.

50 *Adonijah feared---and went and caught hold on the horns of the altar.*] There is no precept in the law that makes the altar a privileged place: but the Jews, in conformity to the cuſtom of other nations, ſeem to have conſidered it as ſuch. The queſtion is, to what altar Adonijah fled; whether to the brazen one which Moſes made, and which was now at Gibeon, or to that which his father had lately erected in the threſhing-floor of Araunah? Moſt probably, as David had built a place for the reception of the ark of the covenant on Mount Zion, he had alſo built there an altar, for the oblation of the daily ſacrifices, and that it was to this altar that Adonijah fled for refuge. *Le Clerc.*

Notes on the Second Chapter.

Ver. 6 *Let not his hoary head go down to the grave in peace.*] David's character has been greatly impeached by this laſt dying charge to his ſon, in regard to Joab and Shimei; on both whom he deſired vengeance ſhould be taken for thoſe crimes, which he ſeemed to have forgiven in the one, by ſuffering them to go ſo long unpuniſhed; and which he expreſly forgave in the other, and confirmed that forgiveneſs by an oath, that he ſhould not die. To the firſt of theſe I anſwer, that Joab's murders were crimes which David never did forgive; and probably thought he could not, in contradiction to the expreſs commands of God: and therefore that guilt, which he himſelf wanted power to puniſh, and which he only forbore to puniſh, becauſe he wanted power, he wiſely and religiouſly recommended to his ſon to expiate, by the blood of the offender, that his family and kingdom might be clear of it. See the ſpeech which David made on Joab's murder of Abner, 2 Sam. iii. 28, 29, and 39. Beſides, it was for the public good that ſuch a bloody wretch as Joab ſhould ſuffer at a proper time, and as Providence ſhould direct; and as reaſons of ſtate might defer the puniſhment both of Joab and Shimei during his own life-time, he thought it derogatory to the glory of his ſon's reign, to ſuffer ſuch notorious offenders to go unpuniſhed. As to his charge concerning Shi-

7 But ſhew kindneſs unto the ſons of Barzillai the Gileadite, and let them be of thoſe that eat at thy table: for ſo they came to me when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee Shimei the ſon of Gera, a Benjamite of Bahurim, which curſed me with a grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſs: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoary head bring thou down to the grave with blood.

10 ¶ So David ſlept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Iſrael *were* forty years: ſeven years reigned he in Hebron, and thirty and three years reigned he in Jeruſalem.

12 ¶ Then ſat Solomon upon the throne of David his father; and his kingdom was eſtabliſhed greatly.

13 ¶ And Adonijah the ſon of Haggith came to Bath-ſheba the mother of Solomon. And ſhe ſaid, Comeſt thou peaceably? and he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdom was mine, and *that* all Iſrael ſet their faces on me that I ſhould reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

16 And now I aſk one petition of thee, deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay,) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well; I will ſpeak for thee unto the king.

19 Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah. And the king roſe up to meet her, and bowed himſelf unto her and ſat down on his throne, and cauſed a ſeat to be ſet for the king's mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee; *I pray thee*, ſay me not nay. And the king ſaid unto her, Aſk on, my mother: for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid

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mei, it is plain, that if David had been actuated by a ſpirit of revenge, he would not have ſpared him in the very inſtant of paſſion and provocation, and when he was ſo earneſtly importuned for leave to puniſh him. And as to David's oath to Shimei, it muſt be remembered that it was only perſonal; and Solomon was at full liberty to vindicate the majeſty of kings, in chaſtiſing this high inſult upon his father, after ſuch a manner as he thought fit.

9 *Now therefore, hold him not guiltleſs*, &c.] Dr. Delany ingeniouſly obſerves, that this paſſage is not rightly tranſlated; and that the particle *vau* ſhould be rendered, as in ſimilar caſes, not connectively, but disjunctively: for inſtance, Agur, (Prov. xxx.) beſeeches God to keep him from the extremes, both of poverty and wealth: if the *vau* were to be rendered connectively, the petition would run thus: *Give me not poverty and riches*—which is abſurd: in the ſame analogy this verſe, rightly tranſlated, will ſtand thus: *Now therefore neither hold him guiltleſs, (for thou art a wiſe man, &c.) nor his hoary head bring thou down to the grave with blood.* In this ſenſe, the advice is full of humanity, as well as wiſdom; and Solomon underſtood and obſerved it in this ſenſe, and no other.

10 *Was buried in the city of David.*] Modern travellers aſſure us, that the monument of David is no where to be found. But though Providence has thought proper to ſuffer his ſepulchre to be loſt in oblivion, there is ſtill remaining an eternal monument of his genius and piety; I mean the book of Pſalms, the greateſt part of which was compoſed by him, and which publiſhes his glory far beyond the moſt pompous elegies: the ſon of Sirach has conſecrated to his memory the following epitaph, which will remain when braſs and marble ſhall be no more: *As the fat is taken away from the peace-offerings, ſo was David choſen from the people of Iſrael. He played with lions as with kids, and with bears as with lambs. Slew he not a giant when he was young? and did not he take away reproach from the people? he deſtroyed the enemies on every ſide, and brought to nought the Philiſtines.---In all his works he praiſed the Holy One moſt high with words of glory.---He ſet ſingers alſo before the altar, that by their voices they might make ſweet melody, and daily ſing praiſes in their ſongs. He beautified their feaſts, and ſet in order the ſolemn times.---The Lord took away his ſins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Iſrael.* Eccleſ. xlvii. 2, &c.

11 *The days that David reigned over Iſrael were forty years*, &c.] It is ſaid, 2 Sam. v. 5, that he reigned ſeven years and ſix months in Hebron, and three and thirty in Jeruſalem, which make his reign forty years and a half: but we muſt remember, that it is very common in ſcripture computation to omit ſmaller ſums, and only reckon by a round number; for which reaſon theſe ſix months are not taken notice of in this account of David's reign. *Patrick.*

22 *Aſk for him the kingdom alſo.*] Solomon here gently reproves his mother for aſking a favour, which, if granted, muſt prove of the moſt fatal conſequence; for Adonijah, by aſking Abiſhag, David's wife, did, in fact, aſk the kingdom alſo, ſince the wives of the deceaſed monarch could only belong to the perſon who ſucceeded to the throne.

unto his mother, And why doſt thou aſk Abiſhag the Shunammite for Adonijah? aſk for him the kingdom alſo; for he *is* mine elder brother; even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada; and he fell upon him, that he died.

26 And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, becauſe thou bareſt the ark of the Lord GOD before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might fulfil the word of the LORD which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Abſalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the altar. Then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay; but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and fall upon him, and bury him; that thou mayeſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father.

32 And the LORD ſhall return his blood upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit*, Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa the ſon of Jether, captain of the hoſt of Judah.

33 Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the LORD.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him. And he was buried in his own houſe in the wilderneſs.

35 And the king put Benaiah the ſon of Jehoiada in his room over the hoſt. And Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be *that* on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain that thou ſhalt ſurely die: thy blood ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many days.

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maacah king of Gath. And they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants: and Shimei went, and brought his ſervants from Gath.

28 *He turned not after Abſalom.*] What has Abſalom to do here? the Vatican copy of the Septuagint and moſt of the antient verſions read *Solomon*, inſtead of *Abſalom*; which ſeems the genuine reading.

31 *Do as he hath ſaid*] Kill him at the very altar where he reſolves to die. To let all men ſee, that no place, however ſacred, ſhould ſecure a murderer from juſtice.

Notes

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the LORD ſhall return thy wickedneſs upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the LORD for ever.

46 So the king commanded Benaiah the ſon of Jehoiada; which went out and fell upon him, that he died. And the kingdom was eſtabliſhed in the hand of Solomon.

CHAP. III.

1 *Solomon marrieth Pharaoh's daughter.* 5 *His choice.* 16 *His judgment between the two harlots.*

AND Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

2 Only the people ſacrificed in high places, becauſe there was no houſe built unto the name of the LORD until thoſe days.

3 And Solomon loved the LORD, walking in the ſtatutes of David his father: only he ſacrificed and burned incenſe in high places.

4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place. A thouſand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Aſk what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great mercy, according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee, and thou haſt kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

7 And now, O LORD my God, thou haſt made thy ſervant king inſtead of David my father: and I *am but* a little child: I know not *how* to go out or come in.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy ſervant an underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo great a people?

10 And the ſpeech pleaſed the LORD, that Solomon had aſked this thing.

11 And God ſaid unto him, Becauſe thou haſt aſked this thing, and haſt not aſked for thy ſelf long life, neither haſt aſked riches for thy ſelf, nor haſt aſked the life of thine enemies, but haſt aſked for thy ſelf underſtanding, to diſcern judgement;

Notes on the Third Chapter.

Ver. 1 *Solomon made affinity with Pharaoh king of Egypt.*] It may ſeem ſtrange, that in all the hiſtory of the Jews, from Moſes to Solomon, no mention ſhould be made of the kings of Egypt; but their own hiſtorians tell us, that, during this time, the Egyptian kings did nothing worth recording.

Took Pharaoh's daughter.] This was contrary to the law, unleſs ſhe was firſt a proſelyte to the Jewiſh religion.

2 *The people ſacrificed in high places,* &c.] Theſe were the original places where divine worſhip was performed by the ancient patriarchs, ſo that the whole fault conſiſted in the place, not in the worſhip itſelf: and the ſacred hiſtorian tells us, that the reaſon why the people took this liberty, was becauſe there was no houſe built for a ſettled place of worſhip. *Patrick.*

4 *The king went to Gibeon to ſacrifice there.*] The tabernacle and brazen altar were both at Gibeon: for, after Shiloh was deſtroyed, it was carried to Nob; and the prieſts being there ſlain by Saul, it was removed to Gibeon, 2 Chron. i. 3.

A thouſand burnt-offerings did Solomon offer.] It is not to be ſuppoſed that theſe ſacrifices were offered in one day: each of the great feſtivals laſted ſeven days; but Solomon might ſtay much longer at Gibeon, till, by the daily oblations, this number of burnt-offerings were conſumed.

7 *I am but a little child: I know not how to go out,* &c.] i. e. I am incapable of governing ſo great a people for want of experience.

5 MA 56

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And the King said, Divide the living child in two, and give half to the one, and half to the other.

1. Kings. Chap 3. v. 25.

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and underſtanding heart; ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo given thee that which thou haſt not aſked, both riches, and honour: ſo that there ſhall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes, and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a dream. And he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe; and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this woman's child died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon which I did bear.

22 And the other woman ſaid, Nay; but the living *is* my ſon, and the dead *is* thy ſon. And this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword. And they brought a ſword before the king.

25 And the king ſaid, Divide the living child in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living child *was* unto the king, (for her bowels yerned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it. But the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king anſwered, and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgement which the king had judged; and they feared the king: for they ſaw that the wiſdom of God *was* in him to do judgement.

CHAP. IV.

1 *Solomon's princes.* 7 *His twelve officers.* 24 *The peace and largeneſs of his kingdom.* 29 *His wiſdom.*

SO king Solomon was king over all Iſrael.

2 And theſe *were* the princes which he had: Azariah the ſon of Zadok, the prieſt;

3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes; Jehoſhaphat the ſon of Ahilud, the recorder.

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and Abiathar *were* the prieſts.

12 *I have given thee a wiſe and an underſtanding heart.*] Other wiſe men accumulate knowledge by ſtudy and obſervation: the common road to wiſdom is full of difficulties; but Solomon had his by inſpiration; he laid down on his bed covered with the veil of human ignorance, but awoke in the morning like an angel of God.

16 *Two women that were harlots.*] The Hebrew word, which we render *harlot*, ſignifies alſo an *hoſteſs*. See Joſh. ii. 1.

25 *The king ſaid, Divide the living child in two.*] Solomon was convinced that the only method of diſcovering the truth, would be by the affection, compaſſion, and tenderneſs the real mother would ſhew for her infant. And if we ſuppoſe, when he commanded the child to be divided, he ſpake with a ſedate countenance, not only the two women, but all the people preſent were ſtruck with horror, expecting his order would be immediately executed; but when it ended in ſo juſt a deciſion, quite contrary to what they looked for, it raiſed joy in every breaſt, and gave a more advantageous commendation to the judge. *Poole.*

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And the King said Divide the living child in two, and give half to the one, and half to the other.

I. Kings. Chap 3. v. 25.

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and underſtanding heart; ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo given thee that which thou haſt not aſked, both riches, and honour: ſo that there ſhall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my ſtatutes, and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a dream. And he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then came there two women, *that were* harlots, unto the king, and ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe; and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this woman's child died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and took my ſon from beſide me, while thine handmaid ſlept, and laid it in her boſom, and laid her dead child in my boſom.

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5 And Azariah the ſon of Nathan *was* over the officers: and Zabud the ſon of Nathan *was* the principal officer, *and* the king's friend.

6 And Ahiſhar *was* over the houſhold: and Adoniram the ſon of Abda *was* over the tribute.

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his month in a year made proviſion.

8 And theſe *are* their names. The ſon of Hur, in mount Ephraim.

9 The ſon of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elonbeth-hanan.

10 The ſon of Heſed, in Aruboth: to him *pertained* Sochoh, and all the land of Hepher.

11 The ſon of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife.

12 Baana the ſon of Ahilud: *to him pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 The ſon of Geber, in Ramoth-gilead: to him *pertained* the towns of Jair the ſon of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls and braſen bars.

14 Ahinadab the ſon of Iddo *had* Mahanaim.

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſon of Huſhai *was* in Aſher and in Aloth:

17 Jehoſhaphat the ſon of Paruah, in Iſſachar:

18 Shimei the ſon of Elah, in Benjamin.

19 Geber the ſon of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Baſhan; and *he was* the only officer which *was* in the land.

20 Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, eating and drinking and making merry.

21 And Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt, they brought preſents, and ſerved Solomon all the days of his life.

22 And Solomon's proviſion for one day was thirty meaſures of fine flour, and threeſcore meaſures of meal,

23 Ten fat oxen, and twenty oxen out of the paſtures, and an hundred ſheep, beſide harts, and roe-bucks, and fallow deer, and fatted fowl.

24 ¶ For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah, over all the kings on this ſide the river: and he had peace on all ſides round about him.

25 And Judah and Iſrael dwelt ſafely, every man under his vine and under his fig-tree, from Dan even to Beer-ſheba, all the days of Solomon.

26 And Solomon had forty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

27 And thoſe officers provided victual for Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley alſo and ſtraw for the horſes and

Notes on the Fourth Chapter.

Ver. 21 *Solomon reigned over all kingdoms, from the river unto the land of the Philiſtines, and unto the border of Egypt.*] His kingdom was bounded on the eaſt by the river Euphrates; on the weſt by the land of the Philiſtines, which bordered on the Mediterranean-ſea; and on the ſouth by Egypt. It muſt be obſerved, that God had now performed the promiſe he made to Abraham, that his ſeed ſhould poſſeſs the land, *from the river of Egypt to the great river, the river Euphrates*, Gen. xviii. 18. For David had conquered all theſe countries, and his ſon Solomon maintained his conqueſts.

22 *Thirty meaſures of fine flour*, &c.] This meaſure contained ten ephahs; enough for near three thouſand perſons.

24 *From Tiphſah even to Azzah.*] This is an explanation of what was ſaid before, viz. that he reigned from the Euphrates to the land of the Philiſtines; for Tiphſah was ſituated on the banks of that river. *Patrick.*

25 *Every man under his vine and under his fig-tree.*] This is expreſſive of great plenty of corn, wine, oil, and all neceſſaries of life.

26 *Solomon had forty thouſand ſtalls of horſes for his chariots.*] In Chronicles ix. 25, it is expreſly ſaid, *he had four thouſand ſtalls of horſes*, which is thought the more conſiſtent account, and that in this place a fault is crept into the original by the negligence of the tranſcribers.

Twelve thouſand horſemen.] Theſe ſeem alſo to have been diſtributed in every tribe, to maintain peace, and to be ready to oppoſe any enemy that might invade them.

dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And God gave Solomon wiſdom and underſtanding exceeding much, and largeneſs of heart, even as the ſand that *is* on the ſea-ſhore.

30 And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt country, and all the wiſdom of Egypt.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes.

34 And there came of all the people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

1 *Hiram ſendeth to congratulate Solomon*; 7 *and furniſheth timber to build the temple.* 13 *Solomon's workmen and labourers.*

AND Hiram king of Tyre ſent his ſervants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

2 And Solomon ſent to Hiram, ſaying,

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the wars which were about him on every ſide, until the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor evil occurrent.

5 And behold, I purpoſe to build an houſe unto the name of the LORD my God, as the LORD ſpake unto David my father, ſaying, Thy ſon, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto thy name.

6 Now therefore command thou that they hew me cedar-trees out of Lebanon; and my ſervants ſhall be with thy ſervants: and unto thee will I give hire for thy ſervants according to all that thou ſhalt appoint: for thou knoweſt that *there is* not among us any that can ſkill to hew timber like unto the Sidonians.

7 ¶ And it came to paſs, when Hiram heard the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſon over this great people.

8 And Hiram ſent to Solomon, ſaying, I have conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar and concerning timber of fir.

9 My ſervants ſhall bring *them* down from Lebanon unto the ſea: and I will convey them by ſea in floats unto the place that thou ſhalt appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them*: and ſhalt accompliſh my deſire in giving food for my houſhold.

10 So Hiram gave Solomon cedar-trees and fir-trees *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand meaſures of wheat *for* food to his houſhold, and twenty meaſures of pure oil: thus gave Solomon to Hiram year by year.

30 *Solomon's wiſdom excelled the wiſdom of all the children of the eaſt country.*] There were three oriental nations famous for their wiſdom and erudition: the Chaldeans, beyond the Euphrates; the Perſians, beyond the Tigris; and the Arabians, ſouth of the Euphrates.

All the wiſdom of Egypt.] This country was celebrated for wiſdom in the time of Moſes; and the Egyptians always pretended to be the inventors of the arts and ſciences, and that the Chaldeans had all their learning from them.

32 *Three thouſand proverbs.*] Many of theſe are loſt, all we have being compriſed in the book of that name, and Eccleſiaſtes.

His ſongs were a thouſand and five.] None of theſe compoſitions were thought to be divinely inſpired, except the *ſong of ſongs*, which was therefore joined to the ſacred books.

33 *He ſpake of trees, from the cedar-tree that is in Lebanon, even unto the hyſſop that ſpringeth out of the wall.*] i. e. Of the whole claſs of plants, from the greateſt to the ſmalleſt.

He ſpake alſo of beaſts, and of fowl, &c.] Hence we may form ſome idea of his vaſt genius, which comprehended the whole hiſtory of animals as well as plants.

Notes on the Fifth Chapter.

Ver. 1 *Hiram king of Tyre ſent his ſervants to Solomon.*] He ſent ambaſſadors to condole with king Solomon the death of his father, and to congratulate his acceſſion to the throne.

11 *Twenty thouſand meaſures of wheat,* &c.] Dr. Shaw obſerves, that the Holy Land is ſtill in general very fruitful, and were it well ſtocked with inhabitants, would ſtill be capable of affording the like ſupplies of corn and oil.

12 And the LORD gave Solomon wiſdom, as he promiſed him: and there was peace between Hiram and Solomon; and they two made a league together.

13 ¶ And king Solomon raiſed a levy out of all Iſrael; and the levy was thirty thouſand men.

14 And he ſent them to Lebanon, ten thouſand a month by courſes: a month they were in Lebanon, *and* two months at home. And Adoniram *was* over the levy.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and fourſcore thouſand hewers in the mountains;

16 Beſides the chief of Solomon's officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed-ſtones, to lay the foundation of the houſe.

18 And Solomon's builders and Hiram's builders did hew *them*, and the ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

CHAP. VI.

1 *The building of Solomon's temple.* 11 *God's promiſe unto it.* 37 *The time of building it.*

AND it came to paſs in the four hundred and eightieth year after the children of Iſrael were come out of the land of Egypt, in the fourth year of Solomon's reign over Iſrael, in the month Zif, which *is* the ſecond month, that he began to build the houſe of the LORD.

2 And the houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the houſe, twenty cubits *was* the length thereof, according to the breadth of the houſe; *and* ten cubits *was* the breadth thereof before the houſe.

4 And for the houſe he made windows of narrow lights.

5 And againſt the wall of the houſe he built chambers round about, *againſt* the walls of the houſe round about, *both* of the temple and of the oracle: and he made chambers round about.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made narrowed reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe.

7 And the houſe, when it was building, was built of ſtone made ready before it was brought thither: ſo that there was neither hammer nor ax *nor* any tool of iron heard in the houſe while it was in building.

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15 *Fourſcore thouſand hewers in the mountains.*] i. e. Hewers of ſtones; for the timber was hewed by Hiram's ſervants. It may ſeem ſtrange, that ſo many men ſhould be employed in building ſo ſmall a place as the temple: but we muſt conſider, there were many other works which Solomon finiſhed, (ix. 15.) the materials of which were probably prepared here. *Patrick.*

18 *Stone-ſquarers.*] The Hebrew is *Giblim*, and ſignifies the *Giblites*, or inhabitants of the country now called *Gibyle*, whom Hiram made uſe of in preparing the materials for Solomon's temple: the LXX call it *Bybli*, or *Byblus*.

Notes on the Sixth Chapter.

Ver. 1 *In the fourth year of Solomon's reign.*] If it ſhould be aſked, why Solomon did not begin the building of the temple ſooner, ſince his father had left him a plan, and all things neceſſary for the undertaking? it may be anſwered, that the materials his father had provided lay rude and unfaſhioned, and at a conſiderable diſtance: this time was therefore requiſite to form them into the exact ſymmetry and order in which the ſcripture repreſents them; eſpecially as the very ſtones, which made the foundation, were probably vaſt blocks of marble or porphry, and all poliſhed in the moſt exquiſite manner. Therefore four years cannot be accounted an unreaſonable time, to gather gold and ſilver ſufficient to defray ſo vaſt an expence. *Patrick* and *Poole*.

3 *The length was threeſcore cubits.*] The reader will remember that the cubit was about twenty-two inches; ſee note on Gen. vi. 15.

4 *He made windows of narrow lights.*] It is in the margin, *broad within and narrow without*. By which means the houſe was better ſecured from the weather, and had ſufficient light.

5 *Againſt the wall of the houſe.*] Or, *joining to it*, as in the margin: for the beams were not faſtened in the walls of the houſe, as we read in the following verſe; but a wooden wall ſeems to have been built contiguous to the inner ſurface of the wall, in which the beams ſupporting the chambers were faſtened.

He made chambers round about.] Where the prieſts laid up their garments, took their reſt, and eat the ſacrifices.

6 *The nethermoſt chamber was five cubits broad, the middle ſix cubits, and the third ſeven.*] It appears, from ver. 10, that they were only five cubits high, and built over one another three ſtories; increaſing one cubit in breadth every ſtory, by the following contrivance: the wall of the temple was not of the ſame thickneſs at the top as it was near the foundation, but narrowed in a gradual manner, and by that means rendered the chambers larger. *Patrick.*

7 *There was neither hammer, nor ax, &c.*] The ſtones were laid without any noiſe, difficulty, or confuſion, being all before prepared to fit their reſpective ſituations, ſo that nothing was wanting but to fix them in their places.

8 The door for the middle chamber *was* in the right ſide of the houſe: and they went up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the houſe, and finiſhed it; and covered the houſe with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee which I ſpake unto David thy father.

13 And I will dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, both the floor of the houſe, and the walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floor of the houſe with planks of fir.

16 And he built twenty cubits on the ſides of the houſe, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the houſe within *was* carved with knops and open flowers: all *was* cedar; there was no ſtone ſeen.

19 And the oracle he prepared in the houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *ſo* covered the altar *which was of* cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle he overlaid with gold.

23 And within the oracle he made two cherubims *of* olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure and one ſize.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe: and they ſtretched forth the wings of the cherubims; ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midſt of the houſe.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims and palm-trees and open flowers, within and without.

30 And the floor of the houſe he overlaid with gold within and without.

15 *He built the walls of the houſe within with boards of cedar.*] i. e. He wainſcotted the whole houſe with cedar.

16 *Even for the oracle, even for the moſt holy place.*] We have an explanation of what is meant by the *houſe* in the preceding verſes. And ſurely this part beſt deſerved to be ſtiled *the houſe*, as the Divine Glory dwelt here, and hence God gave anſwers when he was conſulted. *Patrick.*

19 *The oracle he prepared in the houſe within, to ſet there the ark of the covenant of the Lord.*] i. e. In the innermoſt part of the houſe he built the moſt holy place, to receive the ark of God. It ſeems to have been called the innermoſt part, becauſe it was furtheſt from the entrance into the building.

23 *Within the oracle he made two cherubims of olive-tree, each ten cubits high.*] Theſe were different from the cherubims made by Moſes, which were of ſolid gold. See note on Exodus xxv. 18.

27 *He ſet the cherubims within the inner houſe.*] With their faces towards the ſanctuary, ſo that they looked upon him that entered into the oracle. There were four cherubims in the moſt holy place of Solomon's temple; namely, two made by Moſes, and two by Solomon. The latter ſeem to have ſpread their wings over the former, and were added for the greater ornament and glory of the houſe of God. *Patrick.*

31 And for the entering of the oracle he made doors *of* olive-tree: the lintel *and* side-posts *were* a fifth part *of the wall.*

32 The two doors also *were of* olive-tree: and he carved upon them carvings of cherubims and palm-trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple, posts *of* olive-tree a fourth part *of the wall*:

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm-trees and open flowers; and covered *them* with gold fitted upon the carved work.

36 And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

CHAP. VII.

1 The building of Solomon's house, 2 of the house of Lebanon, 8 of the house for Pharaoh's daughter. 13 Hiram's works.

BUT Solomon was building his own house thirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty-five pillars, fifteen in a row.

4 And *there were* windows in three rows, and light *was* against light *in* three ranks.

5 And all the doors and posts *were* square, with the windows: and light *was* against light in three ranks.

6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them; and the *other* pillars and the thick beam *were* before them.

7 Then he made a porch for the throne where he might judge, *even* the porch of judgement: and *it was* covered with cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, *even* great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was*

31 *The lintel and side-posts were a fifth part of the wall.*] This passage is very obscure: the words *of the wall* are not in the Hebrew; therefore it may be understood to signify, that they held the proportion of a fifth part to the doors. Though some are of opinion, that it implies this gate to be the fifth in number, belonging to the house; the first opening into the court of the people; the second into the court of the priests; the third, the door of the porch; the fourth, that of the holy place; and the fifth, that of the oracle. *Patrick.*

38 *So was he seven years in building it.*] It must be owned, that Solomon made extraordinary dispatch; for though the temple itself was but a small edifice, yet the several adjoining offices rendered the whole a vast pile of building. The temple of Diana at Ephesus is said to have employed all Asia two hundred years: and Pliny affirms, that one of the Egyptian pyramids employed no less than three hundred and sixty thousand men for twenty years together. *Poole* and *Calmet.*

Notes on the Seventh Chapter.

Ver. 1 *Solomon was building his own house thirteen years.*] He did not begin to build his own house, till he had finished the temple of God. This appears from chap. ix. 10, where it is said he was twenty years in finishing both these structures. *Patrick.*

2 *He built also the house of the forest of Lebanon.*] This house was near Jerusalem, and called by the name of the forest of Lebanon, because it was situated in a lofty place like Lebanon; and the trees which grew around it, made it cool and shady, and consequently proper for Solomon to reside in during the summer, as he did in his palace at Jerusalem in the winter. *Patrick.*

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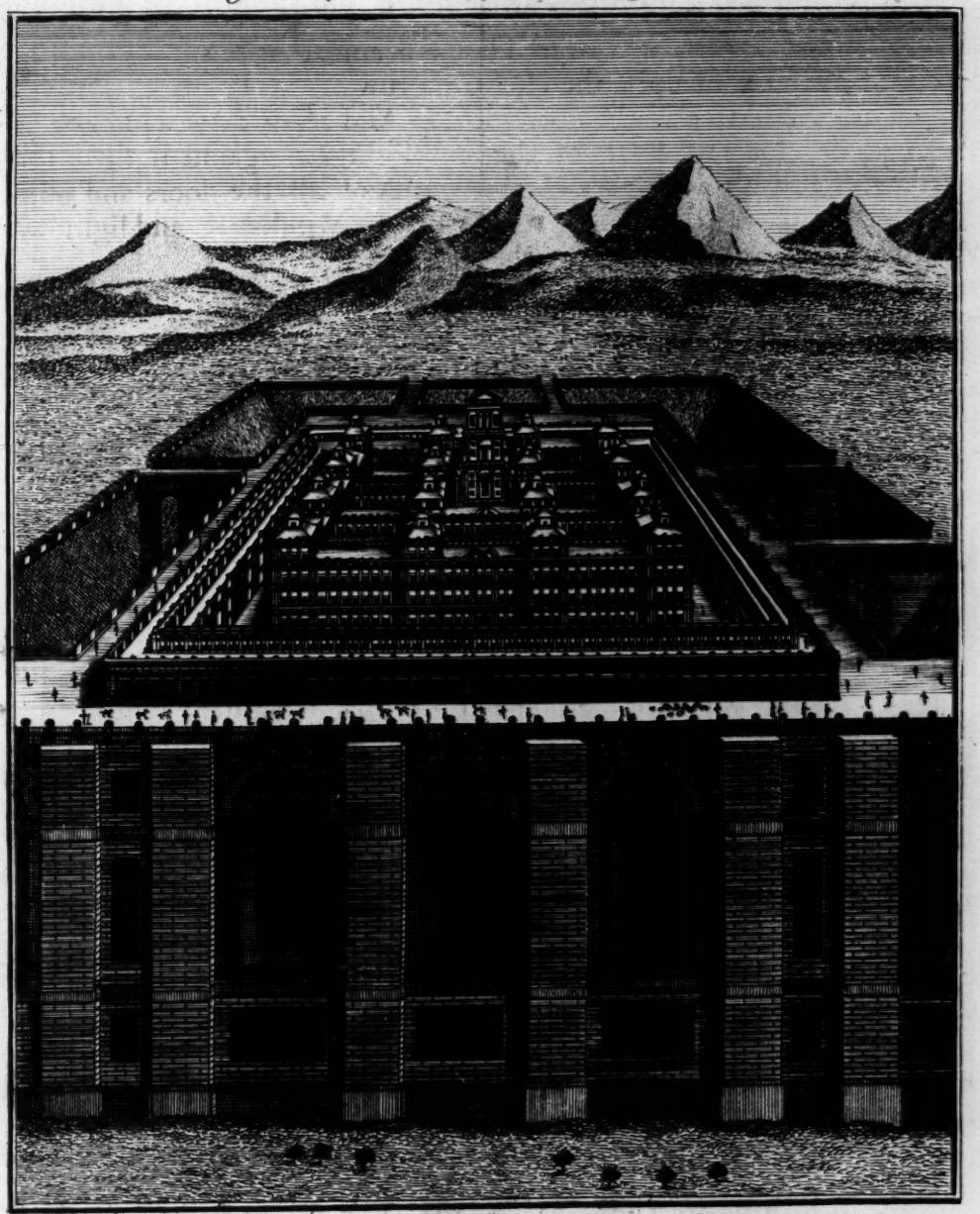

And in the eleventh year, in the month Bul, which is the eight month, was the House finished throughout all the parts thereof, & according to all the fashion of it: so was he seven years in building it. 1Kings Chap. *VI. ver. 38.*

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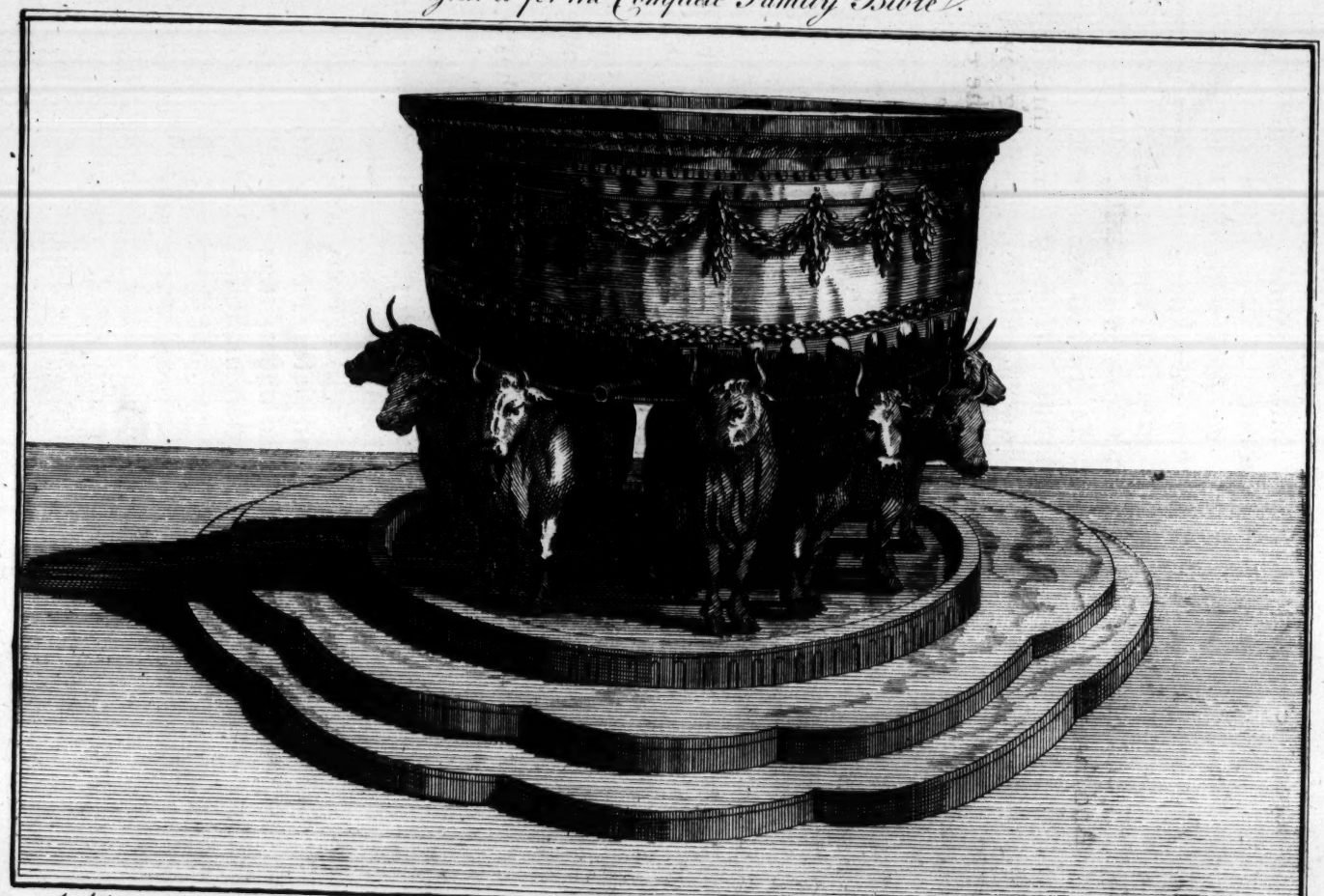

And he made a Molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. — I. Kings Chap: VII, Ve. 23.

with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the LORD, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fetched Hiram out of Tyre.

14 He *was* a widow's ſon of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſs: and he was filled with wiſdom and underſtanding, and cunning to work all works in braſs. And he came to king Solomon, and wrought all his work.

15 For he caſt two pillars of braſs, of eighteen cubits high a piece: and a line of twelve cubits did compaſs either of them about.

16 And he made two chapiters *of* molten braſs to ſet upon the tops of the pillars; the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters, which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work; and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And he ſet up the pillars in the porch of the temple: and he ſet up the right pillar, and called the name thereof Jachin: and he ſet up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily-work. So was the work of the pillars finiſhed.

23 And he made a molten ſea, ten cubits from the one brim to the other: *it* was round all about, and his height *was* five cubits: and a line of thirty cubits did compaſs it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, compaſſing the ſea round about: the knops *were* caſt in two rows when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* a hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths.

27 And he made ten baſes of braſs: four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had four braſen wheels, and plates of braſs: and the four corners thereof had underſetters: under the laver *were* underſetters molten at the ſide of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit; but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of of it *were* gravings with their borders, four-ſquare, not round.

15 *He caſt two pillars of braſs of eighteen cubits high a-piece.*] In Chronicles it is ſaid, that theſe pillars were thirty-five cubits high; but this relates to the height of both of them together, without their pedeſtals; whereas the height of each is given here with its pedeſtal. *Patrick.*

21 *He ſet up the pillars in the porch of the temple,* &c.] It is generally thought that theſe pillars were erected for ornament only, becauſe they ſupported no building; but Abarbinel is of opinion, that Solomon placed them here as ſymbols of the pillar of the cloud, and the pillar of fire that conducted the Iſraelites through the wilderneſs; Jachin repreſenting the pillar of the cloud, and Boaz the pillar of fire. *Patrick.*

26 *It contained two thouſand baths.*] A bath was the ſame with the ephah, and contained eight gallons; ſo that this molten ſea held five hundred barrels. *Patrick.*

Notes

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* joined to the baſe; and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axle-trees and their naves and felloes and their ſpokes *were* all molten.

34 And *there were* four underſetters to the four corners of one baſe; *and* the underſetters *were* of the very baſe it ſelf.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe the ledges thereof and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof and on the borders thereof he graved cherubims, lions, and palm-trees, according to the proportion of every one, and additions round about.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, *and* one ſize.

38 Then made he ten lavers of braſs: one laver contained forty baths: *and* every laver was four cubits; *and* upon every one of the ten baſes one laver.

39 And he put five baſes on the right ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the houſe eaſt-ward, over-againſt the ſouth.

40 And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars;

43 And the ten baſes, and ten lavers on the baſes;

44 And one ſea, and twelve oxen under the ſea;

45 And the pots, and the ſhovels, and the baſons; and all theſe veſſels which Hiram made to king Solomon, for the houſe of the LORD, *were of* bright braſs.

46 In the plain of Jordan did the king caſt them in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, becauſe they were exceeding many: neither was the weight of the braſs found out.

48 And Solomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of gold, and the table of gold whereupon the ſhew-bread *was*,

49 And the candleſticks of pure gold, five on the right *ſide*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the cenſers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

CHAP. VIII.

1 *The dedication of the temple.* 12, 55 *Solomon's bleſſing.* 22 *His prayer.* 62 *His ſacrifice of peace-offerings.*

THEN Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 All the men of Iſrael aſſembled them-

Notes on the Eighth Chapter.

Ver. 2 *All the men of Iſrael aſſembled themſelves unto king Solomon---in the month Ethanim.*] This happened at the feaſt of tabernacles, which was appointed in commemoration of the children of Iſrael's dwelling in tents, while they wandered in the wilderneſs, and of the tabernacle, which at that time was built, where

ſelves unto king Solomon, at the feaſt in the month Ethanim, which *is* the ſeventh month.

3 And all the elders of Iſrael came, and the prieſts took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep and oxen, that could not be told nor numbered for multitude.

6 And the prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe, to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof above.

8 And they drew out the ſtaves, that the ends of the ſtaves were ſeen out in the holy *place* before the oracle, and they were not ſeen without: and there they are unto this day.

9 *There was* nothing in the ark ſave the two tables of ſtone, which Moſes put there at Horeb, when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 And it came to paſs, when the prieſts were come out of the holy place, that the cloud filled the houſe of the LORD,

11 So that the prieſts could not ſtand to miniſter becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD ſaid that he would dwell in the thick darkneſs.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael. And all the congregation of Iſrael ſtood;

15 And he ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe that my name might be therein: but I choſe David to be over my people Iſrael.

17 And it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart.

19 Nevertheleſs, thou ſhalt not build the houſe: but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of

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where God promiſed to meet them, to dwell among them, and to ſanctify the place with his glory; and, conſequently, might be well thought a very proper ſeaſon for the dedication of the temple, which was to ſucceed in the tabernacle's place. *Bedford's Scrip. Chron.*

4 *They brought up the ark of the Lord, and the tabernacle of the congregation.*] The Moſaic tabernacle is moſt probably here intended; which, for the prevention of ſchiſm, and to make the temple the center of devotion, was now taken down and depoſited in the treaſury, where it continued till the taking of Jeruſalem by the Chaldeans; when Jeremiah, as Joſephus informs us, was admoniſhed by God to take it, together with the ark, and the altar of incenſe, and hide them in ſome ſecret place, for fear of profanation; and it is doubted whether they have ever yet been removed. *Calmet.*

9 *There was nothing in the ark ſave the two tables of ſtone.*] The author of the Hebrews, ſpeaking of the ark, ſays, *Wherein was the golden pot, that had the manna, and Aaron's rod that budded, as well as the tables of the covenant*, Heb. ix. 4. To reconcile this paſſage we muſt obſerve, that the prepoſition *a* does not always ſignify *in* but *by*; the interpretation therefore will be, that the golden pot and the rod were depoſited *by* or *beſides the ark*, as it is ſaid, *before the Lord, and before the teſtimony*, Exod. xxxiii.

10 *The cloud filled the houſe of the Lord.*] This cloud was dark and luminous at the ſame time, its darkneſs was aweful and majeſtic, its internal part was bright and refulgent, darting its rays through its obſcurity: ſo that, according to its different poſition, it became to the Iſraelites, a pillar of a cloud by day, and a pillar of fire by night, to direct them in their journey, and enlighten their paths. Its appearance was conſidered as a ſymbol of the Divine Preſence; for the holy pſalmiſt informs us, that *He*, who dwelleth in light that is inacceſſible, *made darkneſs his ſecret place, his pavilion round about him, with dark water and thick clouds to cover him*, Pſalm xviii. 11. *Calmet.*

12 *The Lord ſaid that he would dwell in the thick darkneſs.*] As if he had ſaid, Be not afraid, but look upon this cloud as a token of God's preſence and protection; that he owns this for his houſe, the place of his reſidence, where he will vouchſafe to dwell. *Patrick.*

Iſrael, as the LORD promiſed, and have built an houſe for the name of the LORD God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands toward heaven.

23 And he ſaid, LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants that walk before thee with all their heart;

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me.

26 And now, O God of Iſrael, let thy word, I pray thee, be verified which thou ſpakeſt unto thy ſervant David my father.

27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee; how much leſs this houſe that I have builded?

28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O LORD my God, to hearken unto the cry and to the prayer which thy ſervant prayeth before thee to day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place.

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place: and hear thou in heaven thy dwelling-place; and when thou heareſt, forgive.

31 If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

32 Then hear thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head; and juſtifying the righteous, to give him according to his righteouſneſs.

33 When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and confeſs thy name, and pray, and make ſupplication unto thee in this houſe:

34 Then hear thou in heaven, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt unto their fathers.

35 When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſin, when thou afflicteſt them:

36 Then hear thou in heaven, and forgive

22 *Solomon---ſpread forth his hands towards heaven.*] This was a ſolemn attitude uſed in praying among other nations, as well as the Hebrews. But it is evident, from ver. 54, that when he had ſtood ſome time with his face towards the altar, he fell on his knees, and ſpread forth his hands towards heaven.

27 *But will God---dwell on the earth?*] A very ſignificant expreſſion, elegantly deſcribing the amazement and rapture of the royal prophet's mind---*God!* he uſes no epithet where writers of inferior diſcernment would have been fond to multiply them; but ſpeaks of the Deity as an incomprehenſible Being, whoſe excellency is exalted above all praiſe---*Dwell:* to beſtow on ſinful creatures a propitious look, or favour them with a tranſient viſit of kindneſs, would have been an unutterable obligation: will he then vouchſafe to fix his abode with us?

29 *Hearken unto the prayer which thy ſervant ſhall make towards this place.*] He beſeeches God to hear the prayer of every ſupplicant, who ſhould look toward the temple in his prayer, even though he was not preſent to preſent his petition. *Patrick.*

33 *When thy people Iſrael---pray and make ſupplication unto thee in this houſe.*] Though Solomon well knew that in every place God was ready to hear the prayers of every devout ſupplicant, yet, for the preſervation of peace and unity, he was deſirous of inſpiring the people with an opinion that God would be found more propitious to the prayers that were offered in the temple at Jeruſalem, and thereby excite them to frequent that rather than any other place.

the ſin of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpiller; if their enemy beſiege them in the land of their cities, whatſoever plague, whatſoever ſickneſs *there be*;

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own heart, and ſpread forth his hands towards this houſe:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whoſe heart thou knoweſt; (for thou, *even* thou only, knoweſt the hearts of all the children of men:)

40 That they may fear thee all the days that they live in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a ſtranger, that *is* not of thy people Iſrael, but cometh out of a far country for thy name's ſake;

42 (For they ſhall hear of thy great name, and of thy ſtrong hand, and of thy ſtretched-out arm;) when he ſhall come and pray towards this houſe;

43 Hear thou in heaven thy dwelling-place, and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Iſrael; and that they may know that this houſe which I have builded is called by thy name.

44 If thy people go out to battle againſt their enemy, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD toward the city which thou haſt choſen, and *toward* the houſe that I have built for thy name:

45 Then hear thou in heaven their prayer and their ſupplication, and maintain their cauſe.

46 If they ſin againſt thee, (for *there is* no man that ſinneth not) and thou be angry with them, and deliver them to the enemy, ſo that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they ſhall bethink themſelves in the land whither they were carried captives, and repent, and make ſupplication unto thee in the land of them that carried them captives, ſaying, We have ſinned, and have done perverſly, we have committed wickedneſs;

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name:

49 Then hear thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their cauſe,

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have compaſſion on them:

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord God.

54 And it was *ſo*, that when Solomon had made an end of praying all this prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

55 ¶ And he ſtood, and bleſſed all the congregation of Iſrael with a loud voice, ſaying,

48 *And ſo return to thee with all their heart, and all their ſoul.*] In theſe and the foregoing words, he gives a full deſcription of true repentance: which begins in the ſerious reflection which men make upon their paſt lives, and the preſent miſeries into which their ſins have brought them: which begets an unfeigned ſorrow and reſolution of amendment, with earneſt ſupplication for mercy and grace; confeſſing their unworthineſs, and condemning themſelves for their ſins, which they relinquiſh with joy, and become ſincere converts to the ſervice of God. *Patrick.*

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes his ſervant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his ſtatutes and his judgments, which he commanded our fathers.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael at all times, as the matter ſhall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Iſrael with him, offered ſacrifice before the LORD.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep. So the king and all the children of Iſrael dedicated the houſe of the LORD.

64 The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar, that *was* before the LORD, *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, ſeven days and ſeven days, *even* fourteen days.

66 On the eighth day he ſent the people away: and they bleſſed the king, and went unto their tents joyful and glad of heart, for all the goodneſs that the LORD had done for David his ſervant, and for Iſrael his people.

CHAP. IX.

1 *God's covenant in a viſion with Solomon.* 10 *The mutual preſents of Solomon and Hiram.* 25 *His yearly ſacrifices.*

AND it came to paſs when Solomon had finiſhed the building of the houſe of the LORD, and the king's houſe, and all Solomon's deſire which he was pleaſed to do,

2 That the LORD appeared to Solomon the ſecond time, as he had appeared unto him at Gibeon.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, to put my name there for ever; and mine eyes and mine heart ſhall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightneſs, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes, and my judgments:

5 Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever, as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

6 *But* if ye ſhall at all turn from following me, ye or your children, and will not keep my commandments *and* my ſtatutes which I have

63 *Two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep.*] We are not to ſuppoſe that they were offered in one day, much leſs on one altar: the brazen altar before the door of the temple not being ſufficient to receive all theſe ſacrifices, Solomon erected others on this occaſion in the court of the prieſts. The hecatombs of the heathens were an imitation of theſe ſacrifices, which they offered, of an hundred beaſts of the ſame kind.

65 *Seven days and ſeven days*, &c.] This account is no way conſiſtent with that propriety which is obſervable through the whole ſcriptures. The Vatican copy only renders it conſiſtently; "Solomon held a feaſt *ſeven* days, and on the eighth day he ſent away the people." This is entirely conſiſtent with what is ſaid 2 Chron. vii. 9, 10. *Pilkington's Remarks.*

Notes on the Ninth Chapter.

Ver. 3 *Mine eyes and mine heart ſhall be there perpetually.*] By his *eyes* and his *heart* he means his gracious providence, and his tender love and affection ſhould always have a regard to what was done there. *Patrick.*

ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them: and this houſe which I have hallowed for my name, will I caſt out of my ſight; and Iſrael ſhall be a proverb and a by-word among all people:

8 And at this houſe, *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſs: and they ſhall ſay, Why hath the LORD done thus unto this land, and to this houſe?

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhiped them, and ſerved them; therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to paſs at the end of twenty years, when Solomon had built the two houſes, the houſe of the LORD, and the king's houſe,

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees and fir-trees, and with gold, according to all his deſire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him; and they pleaſed him not.

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? and he called them the land of Cabul unto this day.

14 And Hiram ſent to the king ſixſcore talents of gold.

15 And this *is* the reaſon of the levy which king Solomon raiſed; for to build the houſe of the LORD and his own houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burned it with fire, and ſlain the Canaanites that dwelt in the city, and given it *for* a preſent unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor in the wilderneſs, in the land,

19 And all the cities of ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuzites, which *were* not of the children of Iſrael,

21 Their children that were left after them in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solo-

11 *Solomon gave Hiram twenty cities in the land of Galilee.*] The ſcripture expreſly tells us, that theſe cities were not in the territories of Iſrael, nor inhabited at that time by the Iſraelites, 2 Chron. viii. 2. They were ſome of them conquered by the king of Egypt, who gave them to Solomon as a portion for his daughter, and others by Solomon himſelf; and therefore he had an undoubted right to diſpoſe of them as he pleaſed.

12 *Hiram came out from Tyre to ſee the cities---and they pleaſed him not.*] The reaſon was, becauſe the Tyrians were wholly addicted to trade and merchandiſe, and therefore would not remove from the ſea-ſhore, where they were ſo commodiouſly ſituated for that purpoſe, to live in a ſoil which was fat and deep, and conſequently required a great deal of labour to cultivate it, which was a buſineſs they were little accuſtomed to. But though Hiram did not approve of theſe cities, the friendſhip was not in the leaſt impaired between him and Solomon, who doubtleſs ſatisfied him ſome other way. *Bedford.*

13 *He called them the land of Cabul unto this day.*] It is generally thought that Hiram gave it this name by way of contempt, *Cabul* ſignifying a dirty country; or, as it is in the margin, *diſpleaſing.*

15 *Millo.*] Moriah was divided from Sion by a valley, which was guarded on both ſides by banks and buttreſſes, works of immenſe labour and infinite expence; and theſe works, I apprehend, are called *Millo.* The Hebrew word ſignifies *fullneſs*; and the Chaldee paraphraſe interprets it a *bank*, *wall*, or *buttreſs.* Lamy.

18 *Tadmor in the wilderneſs.*] This city was by the Greeks called Palmyra, and ſtood in the wilderneſs of Syria, upon the borders of Arabia Deſerta, inclining towards the Euphrates. Joſephus places it two days journey from Upper Syria, one from the Euphrates, and ſix from Babylon. The ruins which ſtill remain of this city abundantly demonſtrate, that it was one of the moſt magnificent in the Eaſt; and it is ſomething ſurpriſing, that hiſtory ſhould give us no account either when or by whom it was reduced to that deplorable condition wherein it lies at this day; for it is a melancholy ſpectacle to behold, being only inhabited by thirty or forty miſerable families, who have built poor huts of mud, within a ſpacious court, which once encloſed a magnificent temple. It is thought Solomon built a city in this place, becauſe, in all the country round about, there was no ſuch thing as a well or fountain to be found, but in this ſpot only. Meſſrs. Dawkins and Wood have lately publiſhed *The Ruins of Palmyra* in a moſt pompous manner, which are well worth the obſervation of the curious.

mon make no bond-men: but they *were* men of war, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

23 Theſe *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD: and he burned incenſe upon the altar that *was* before the LORD. So he finiſhed the houſe.

26 And king Solomon made a navy of ſhips in Ezion-geber, which *is* beſide Eloth, on the ſhore of the Red-ſea, in the land of Edom.

27 And Hiram ſent in the navy his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wiſdom of Solomon.* 14 *His riches.*

AND when the queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her queſtions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had ſeen all Solomon's wiſdom, and the houſe that he had built,

5 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters and their apparel, and his cup-bearers, and his aſcent by which he went up unto the houſe of the LORD; there was no more ſpirit in her.

6 And ſhe ſaid to the king, It was a true report that I heard in mine own land of thy acts and of thy wiſdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had ſeen *it*: and behold, the half was not told me: thy wiſdom and proſperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that hear thy wiſdom.

9 Bleſſed be the LORD thy God, which delighted in thee, to ſet thee on the throne of Iſrael: becauſe the LORD loved Iſrael for ever, therefore made he thee king, to do judgement and juſtice.

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26 *Ezion-geber.*] Ezion-geber was a port of Idumea, or Arabia Deſerta, ſituate upon the coaſts of the Rea-ſea.

28 *They came to Ophir.*] The moſt probable conjecture with regard to the ſituation of this place is, that it was in ſome of thoſe remote rich countries of India beyond the Ganges, perhaps as far as China or Japan; which laſt ſtill abounds with the fineſt gold, and ſeveral other commodities in which Solomon's fleet dealt, as ſilver, precious ſtones, ebony, ſpices, peacocks, parrots, apes, &c. and by its diſtance, beſt anſwers the length of the voyage. *Univerſal Hiſtory*, vol. IV. p. 105.

Notes on the Tenth Chapter.

Ver. 1 *The queen of Sheba*] It is generally ſuppoſed that ſhe came from Aljemin, which lay on the borders of the Red-ſea, in the ſouthern part of Arabia Felix. Hence our Saviour calls her *the queen of the ſouth*. And this ſeems more probable, becauſe it abounded in precious ſtones, ſpices, and gold, (which they fetched from Ophir) the preſents ſhe brought to Solomon. This place will alſo agree with what our Saviour ſays, that *ſhe came from the ends of the earth*; as there is no land beyond the Sabæans in Arabia, their country being bounded by the Indian ocean, the Perſian gulph, and the Rea-ſea. The Chriſtians of Abyſſinia however are confident, that the queen of Sheba came from their country, where it was a conſtant tradition, that ſhe had a ſon by Solomon, and from him their kings are deſcended.

5 *There was no more ſpirit in her.*] She was perfectly aſtoniſhed.

9 *Bleſſed be the Lord thy God,* &c.] This is an excellent admonition both to the people and to the king: ſhe directs the former to think themſelves highly obliged to God, who had given them ſuch a king; and the latter, to think that God made him king, in order to govern his people juſtly.

10 *Spices very great ſtore, and precious ſtones.*] This country was famous for myrrh, frankincenſe, and cinnamon, as Bochart abundantly ſhews from various authors: for their very fires were made of caſſia and cinnamon. He alſo proves that precious ſtones were ſo very common, that they adorned their cups, beds, ſtools, &c. with them. *Patrick.*

11 *Alſug-*

10 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices very great ſtore, and precious ſtones. There came no more ſuch abundance of ſpices as theſe which the queen of Sheba gave to king Solomon.

11 And the navy alſo of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious ſtones.

12 And the king made of the almug-trees pillars for the houſe of the LORD, and for the king's houſe, harps alſo and pſalteries for ſingers. There came no ſuch almug-trees, nor were ſeen unto this day.

13 And king Solomon gave unto the queen of Sheba all her deſire whatſoever ſhe aſked, beſides *that* which Solomon gave her of his royal bounty. So ſhe turned and went to her own country, ſhe and her ſervants.

14 ¶ Now the weight of gold that came to Solomon in one year was ſix hundred threeſcore and ſix talents of gold,

15 Beſides *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields *of* beaten gold: three pound of gold went to one ſhield. And the king put them in the houſe of the foreſt of Lebanon.

18 Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round behind: and *there were* ſtays on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtays.

20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps. There was not the like made in any kingdom.

21 And all king Solomon's drinking veſſels *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold; none *were of* ſilver. It was nothing accounted of in the days of Solomon.

22 For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram. Once in three years came the navy of Tharſhiſh, bringing gold and ſilver, ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth for riches and for wiſdom.

24 And all the earth ſought to Solomon, to hear his wiſdom, which God had put in his heart.

25 And they brought every man his preſent, veſſels of ſilver and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate year by year.

26 And Solomon gathered together chariots, and horſemen: and he had a thouſand and four hundred chariots and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

27 And the king made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycamore-trees that *are* in the vale for abundance.

28 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

11 *Almug-trees.*] This word in 2 Chron. ix. 10. by a tranſpoſition of the letters is wrote *algum-trees*, but what is the right reading, or what the particular ſort of wood, is uncertain.---- Dr. Shaw ſays, we may take it for the cypreſs, which Diodorus Siculus, and Bochart acquaint us was equally known and flouriſhing in thoſe parts. This wood was of the cloſeſt grain, and conſequently fitteſt for making harps and pſalteries. The like uſe is ſtill made in Italy, and other places, of the cypreſs-wood, which is preferred to all others for violins, harpſichords, and other the like ſtringed inſtruments.

16 *Two hundred targets of beaten gold.*] Theſe targets and ſhields ſeem to have been made for ſtate and pomp, to be carried before him on ſpecial occaſions.

18 *A great throne of ivory.*] We never read of ivory till about the time of Solomon, who either brought elephants from India, or imported great quantities of ivory from thence; for in after-ages we read of ivory beds, and ivory palaces, &c. It was, however, as precious as gold in his time. *Patrick.*

Overlaid it with the beſt of gold.] It was not entirely covered with gold, but ſtudded with gold in particular places, that the mixture of gold and ivory, by increaſing the luſtre of each other, might render the throne more beautiful. *Patrick.*

20 *There was not the like made in any kingdom.*] i. e. There was no throne like it in the days of Solomon; but in after-ages we read, that the throne of the Parthian kings was of gold, encompaſſed with four golden pillars, beſet with precious ſtones; and that the kings of Perſia ſat in judgment under a golden vine, (and other trees of gold) whoſe bunches of grapes were made of various ſorts of precious ſtones. *Patrick.*

27 *Cedars made he as the ſycamore-trees.*] The ſycamore was a very common tree not only in Egypt, but in the Holy Land: the mummy cheſts and ſacred boxes were made of it. *Shaw.*

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

CHAP. XI.

1 *Solomon's wives and concubines in his old age draw him to idolatry.* 9 *God threateneth him.* 14 *His adversaries,* 41 *and death.* 43 *Rehoboam succeedeth him.*

BUT king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go into them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods. Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass when Solomon was old *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh the abomination of Moab, in the hill that *is* before Jerusalem; and for Molech the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burned incense and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice.

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding, in thy days I will not do it, for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit, I will not rend away all the kingdom; *but* will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite. He *was* of the king's seed in Edom.

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29 *A chariot came up,* &c.] In order to understand the sense of this verse, it must be observed, that a toll or custom was anciently paid to the kings of Egypt, for all horses and chariots that were brought out of that kingdom; namely, six hundred shekels of silver for a chariot, and an hundred and fifty for a horse. But Solomon prevailed on his father-in-law, the king of Egypt, not to demand this tribute of the Israelites, and accept a yearly tax instead of it. By this means they were enabled to sell the horses and chariots they brought out of Egypt to the Hittites and Syrians much cheaper than they could purchase them in Egypt. *Patrick.*

Notes on the Eleventh Chapter.

Ver. 1 *Solomon loved many strange women.*] Hitherto we have seen nothing in Solomon but what was truly great; but the latter actions of his life sadly tarnish his character; for he gave himself up to the love of women, who were descended from idolatrous nations, and not proselyted to the Jewish religion. By this means Solomon committed two sins against the law; one in multiplying wives, the other in marrying those of strange nations who still retained their idolatry.

3 *Seven hundred wives and three hundred concubines.*] It is probable that he kept so many merely for state, after the manner of the eastern princes, as is the custom at this day, as father la Compte tells us in his History of China, where the emperor has a multitude of wives, chosen out of the most beautiful women in the country, many of whom he never saw. It is likewise said of the Great Mogul, that he has as many women as will make up a full thousand.

4 *His wives turned away his heart after other gods.*] It is astonishing that a person of Solomon's wisdom, who had twice conversed with the Almighty himself, should be persuaded by his wives to forsake the religion in which he had been so well instructed, and which he was so fully convinced to have been delivered to Moses by that Omnipotent Being, who had brought the Israelites from a land of bondage, placed him on the throne of David, and inspired him with that wisdom which rendered him famous throughout all the earth.

11 *The Lord said unto Solomon,* &c.] By some prophet; for we can hardly suppose he would again appear to him after so shameful a defection, unless we think he now appeared dressed in the robes of terror, to pronounce this sentence upon him.

14 *Hadad the Edomite.*] This person bore a mortal hatred to Solomon, ever since the death of David, who had attempted to destroy him and every male in the country. *Patrick.*

15 For it came to paſs when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom;

16 (For ſix months did Joab remain there with all Iſrael, until he had cut off every male in Edom,)

17 That Hadad fled, he and certain Edomites of his father's ſervants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they aroſe out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that behold, thou ſeekeſt to go to thine own country? and he anſwered, Nothing: howbeit, let me go in any wiſe.

23 And God ſtirred him up *another* adverſary, Rezon the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David ſlew them *of Zobah*. And they went to Damaſcus, and dwelt therein, and reigned in Damaſcus.

25 And he was an adverſary to Iſrael all the days of Solomon, beſide the miſchief that Hadad *did*: and he abhorred Iſrael, and reigned over Syria.

26 And Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's ſervant, whoſe mother's name *was* Zeruah *a* widow woman, even he lifted up *his* hand againſt the king.

27 And this *was* the cauſe that he lifted up *his* hand againſt the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he was induſtrious, he made him ruler over all the charge of the houſe of Joſeph.

29 And it came to paſs at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himſelf with a new garment: and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and rent it *in* twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the LORD the God of Iſrael, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 But he ſhall have one tribe for my ſervant David's ſake, and for Jeruſalem's ſake, the city which I have choſen out of all the tribes of Iſrael.

33 Becauſe that they have forſaken me, and have worſhipped Aſhtaroth the goddeſs of the

25 *An adverſary to Iſrael all the days of Solomon.*] This is not to be underſtood of the whole reign of Solomon; but of all the days remaining of his life, after his wives publickly exerciſed their idolatry. *Patrick.*

27 *Solomon built Millo.*] It is ſaid to be one reaſon, why the Iſraelites revolted from Rehoboam, that *his father had built Millo*, i. e. Solomon had laid very heavy taxes upon the people, to enable him to defray the expences of his great works, and of this of Millo among the reſt. See chap. ix. 15. *Lamy.*

30 *Ahijah caught the new garment and rent it in twelve pieces.*] This is the firſt ſymbolical action we meet with in any prophet; but in after-ages inſtances of this kind became more frequent. Thus Jeremiah made himſelf bonds and yokes, and put them upon his neck, to ſignify the near approaching captivity of Jeruſalem, Jer. xxvii. 2. Iſaiah, to denote the captivity of Egypt and Ethiopia, walked naked, i. e. without his upper garment, and bare-foot, for three years, in the ſtreets, Iſaiah xx. 2, 3. The falſe prophet Zedekiah made himſelf horns of iron, and ſaid to Ahab, *With theſe ſhalt thou puſh the Syrians till thou haſt conſumed them*, 1 Kings, xxii. 11. The like practice continued under the goſpel; for Agabus, having bound his hands and feet with Paul's girdle, told the company, *ſo ſhall the Jews at Jeruſalem bind the man that oweth this girdle*, Acts xxi. 11.

33 *The goddeſs of the Zidonians.*] The diſtinction of ſex among the Pagan gods could not be introduced till the deification of mortals. It was therefore wrong to bring into the tranſlation of the Bible a notion, which was at that time a ſtranger to Paganiſm itſelf; and for which there is no foundation in the Hebrew text. *Winder's Hiſt. of Knowledge.*

Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my ſtatutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But I will take the kingdom out of his ſon's hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſon will I give one tribe, that David my ſervant may have a light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reign according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this afflict the ſeed of David, but not for ever.

40 Solomon ſought therefore to kill Jeroboam. And Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the reſt of the acts of Solomon, and all that he did, and his wiſdom, *are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jeruſalem over all Iſrael *was* forty years.

43 ¶ And Solomon ſlept with his fathers, and was buried in the city of David his father. And Rehoboam his ſon reigned in his ſtead.

CHAP. XII.

1 *Rehoboam refuſing the old men's counſel,* 16 *ten tribes revolt.* 26 *Jeroboam's idolatry.*

AND Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat, who was yet in Egypt, heard *of it,* (for he was fled from the preſence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they ſent and called him. And Jeroboam and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter, and we will ſerve thee.

39 *I will for this afflict the ſeed of David, but not for ever.*] For, ſays Raſi, in the days of the Meſſiah the kingdom ſhall be reſtored to the houſe of David. He might have added, that few returned from their captivity, except the houſe of Judah, who were delivered in a wonderful manner from Babylon. *Patrick.*

40 *Solomon ſought to kill Jeroboam.*] A ſign of his dotage, to endeavour to defeat the purpoſe of the Almighty.

Unto Shiſhak king of Egypt.] Moſt men are of opinion that this was the famous Seſoſtris, mentioned by Herodotus.

41 *The book of the acts of Solomon.*] Abarbinel is of opinion, that all the kings of Iſrael and Judah maintained proper perſons to write the tranſactions of their reigns.

43 *Solomon ſlept with his fathers,* &c.] Thus concludes the hiſtory of this great man, without any mention of his repentance; though he ſaw terrible puniſhments coming upon his family: which ſhould have moved him, one would think, to pull down the high places he had built for idolatrous worſhip, and abandon his wives, and do ſome remarkable honour to the Lord God of Iſrael: which if he did, the Divine Writer has not thought fit to record, but has left an eternal blot upon his memory, that all poſterity may have a frightful example of human weakneſs; and learn thereby to watch and pray, leſt they enter into temptation. The fall of Solomon ſeems to be an inſtance the moſt lamentable that ever happened, except that of the fallen angels: and ſhould be a warning and admonition to all men, that however they may think of *doing whatever their eyes deſire,* and of *not with-holding their hearts from any joy*; yet, in the end, they will find what experience taught him at laſt, that *all is vanity and vexation of ſpirit*; and that *there is no profit* in any kind of wickedneſs *under the ſun*; but that to *fear God, and keep his commandments, is the whole duty of man.*

Notes on the Twelfth Chapter.

Ver. 1 *Rehoboam.*] Solomon, if he had any more children beſides this ſon and two daughters, ſee chap. iv. 11, 15. the ſacred hiſtorian does not mention them: in the concluſion of his reign, he tells us, that his mother's name was Naamah, and that ſhe was an Ammoniteſs.

All Iſrael were come to Shechem to make him king.] Probably they made choice of this place becauſe it was in the tribe of Ephraim, where they could ſpeak with greater freedom than at Jeruſalem; and this ſeems the more likely by their ſending for Jeroboam to meet them there, as he would not venture to come to Jeruſalem.

2 *Jeroboam dwelt in Egypt.*] Some commentators read, *returned out of Egypt*; and the context lays a good foundation for their opinion. See *Poole's Synop.*

5 And he ſaid unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 And king Rehoboam conſulted with the old men that ſtood before Solomon his father while he yet lived, and ſaid, How do ye adviſe that I may anſwer this people?

7 And they ſpake unto him ſaying, If thou wilt be a ſervant unto this people this day, and will ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

8 But he forſook the council of the old men which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What council give ye that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us lighter.

10 And the young men that were grown up with him ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come to me again the third day.

13 And the king anſwered the people roughly, and forſook the old men's counſel that they gave him;

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will add to your yoke: my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people: for the cauſe was from the LORD, that he might perform his ſaying which the LORD ſpake by Ahijah the Shilonite unto Jeroboam the ſon of Nebat.

16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in David? neither *have we* inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

17 But *as for* the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute; and all Iſrael ſtoned him with ſtones, that he died. Therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem.

19 So Iſrael rebelled againſt the houſe of David unto this day.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah only.

21 And when Rehoboam was come to Je-

8 *Conſulted with the young men that were grown up with him.*] It was a common cuſtom among the kings of the Eaſt to have their ſons educated among other young lords of the ſame age, which, as it created a generous ſpirit of emulation, and both endeared the prince to the nobles, and the nobles to the prince, muſt greatly tend to the benefit of the public. So that Solomon's method and deſign in the education of his ſon were wiſe and well-concerted, though they failed of ſucceſs. *Calmet.*

10 *My little finger ſhall be thicker than my father's loins.*] They adviſe him to acknowledge, that his father had greatly oppreſſed them, and at the ſame time to declare that he would act in a far more tyrannical and oppreſſive manner.

11 *My father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.*] This was ſtill worſe, to acknowledge that his father had treated the Iſraelites like beaſts of burden, but he would uſe them in a far more cruel manner; and inſtead of common whips, uſe thoſe full of thorns or rowels of iron, which would tear their very fleſh in pieces.

16 *What portion have we in David?*] We have here a true picture of an ungrateful world; for, ſurely, if ever any people were obliged to their prince, the Iſraelites were ſo to David. He had delivered them from all their enemies, who had for many years cruelly oppreſſed them; and from being ſervants to the Philiſtines, had made them their maſters; enlarged their kingdom to its utmoſt bounds, and given them peace on every ſide; ſo that they lived happily every man under his vine, and under his fig-tree.

18 *Rehoboam made ſpeed to get him up to his chariot.*] This is the firſt time we read of a king's riding in a chariot: Saul, David, and Solomon rode upon mules, afterwards chariots were uſed both by the kings of Judah and Iſrael. *Patrick.*

ruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

22 But the word of God came unto Shemaiah the man of God, ſaying,

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael: return every man to his houſe: for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.

26 ¶ And Jeroboam ſaid in his heart, Now ſhall the kingdom return to the houſe of David.

27 If this people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counſel, and made two calves *of* gold, and ſaid unto them, It is too much for you to go up to Jeruſalem: behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſin; for the people went *to worſhip* before the one *even* unto Dan.

31 And he made an houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſons of Levi.

32 And Jeroboam ordained a feaſt in the eighth month, on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar. So did he in Beth-el, ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart; and ordained a feaſt unto the children of Iſrael: and he offered upon the altar, and burned incenſe.

CHAP. XIII.

1 *Jeroboam's hand withereth,* 6 *and at the prayer of the prophet is reſtored.* 23 *The diſobedient prophet is ſlain by a lion.* 33 *Jeroboam's obſtinacy.*

AND behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam ſtood by the altar to burn incenſe,

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a child ſhall be born unto the houſe of David, Joſiah by name; and upon thee ſhall he offer the prieſts of the high places

28 *Behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.*] Theſe are the ſame words which Aaron ſpoke upon a like occaſion. *Exod.* ii. 4.

31 *Made prieſts of the loweſt of the people, which were not of the ſons of Levi.*] The words which we render *the loweſt of the people*, properly ſignify *out of all the people*; i. e. he made all that were willing prieſts, be their tribe and family what it would: indeed this ſeemed to be a caſe of neceſſity; for the Levites refuſed to act in theſe idolatrous practices, as we learn from 2 Chron. vi. 14, and therefore he expelled them his kingdom, and ſeized on their cities and lands. Thus he eaſed his people from paying tythes, there being none to demand them; and not only transferred the kingdom from the houſe of David, but alſo the prieſthood from the houſe of Aaron. *Patrick.*

32 *Jeroboam ordained a feaſt in the eighth month,* &c.] The Jews held their feaſt of tabernacles on the fifteenth day of the ſeventh month, ſo that this feaſt was entirely of his own appointment: his chief intention being to alienate the minds of the people from the worſhip of the true God performed at Jeruſalem.

Notes on the Thirteenth Chapter.

Ver. 1 *There came a man of God out of Judah.*] i. e. There came a prophet from Judah; for prophets only are called men of God in ſcripture.

2 *A child ſhall be born unto the houſe of David, Joſiah by name.*] The prophet ſaw the future tranſactions of the deſcendants of Jacob as if they were preſent; and though this prophecy was not fulfilled till three hundred and ſixty years after; yet he foretels it with all its circumſtances, points out the family, and even the very name of the perſon who was to perform it. *Patrick.*

Upon thee ſhall he offer the prieſts of the high-places, &c.] i. e. He ſhall ſlay the prieſts of the high-places, and then burn their bones, as he did the bones of thoſe which had been buried, and conſequently defile the altar. *Patrick.*

that burn incenſe upon thee, and men's bones ſhall be burned upon thee.

3 And he gave a ſign the ſame day, ſaying, This *is* the ſign which the LORD hath ſpoken; Behold the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, Lay hold on him. And his hand which he put forth againſt him dried up, ſo that he could not pull it again to him.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 ¶ And the king anſwered and ſaid unto the man of God, Intreat now the face of the LORD, thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought the LORD, and the king's hand was reſtored to him again, and became as *it was* before.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For ſo was it charged me by the word of the LORD, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his ſons came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſons had ſeen what way the man of God went which came from Judah.

13 And he ſaid unto his ſons, Saddle me the aſs. So they ſaddled him the aſs; and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak: and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? and he ſaid, I *am*.

15 Then he ſaid unto him, Come home with me, and eat bread.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread nor drink water there, nor turn again to go by the way that thou cameſt.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*; and an angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water. *But* he lyed unto him.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 And it came to paſs as they ſat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, Foraſmuch as thou haſt diſobeyed the mouth

6 *Intreat now the face of the Lord thy God.*] A ſurpriſing change indeed! that the prince who a moment ago threatened to puniſh the man of God, now deſires him to pray to that Being for aſſiſtance whoſe worſhip he had deſtroyed, and was now offering incenſe to idols.

The king's hand was reſtored him again.] God did not intend to deſtroy Jeroboam, but to reform him, and therefore granted the requeſt of the prophet; whereby a new miracle was wrought for his converſion.

7 *Come home with me, and refreſh thyſelf, and I will give thee a reward.*] A ſtrange inſenſibility of the favour God had beſtowed on him; ſurely it was enough to have led him to repentance, at the ſame time it moved him to be grateful to the prophet. His hand was miraculouſly reſtored, but his mind remained as corrupted as before.

9 *Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.*] The reaſon why this prophet was forbid to eat or drink with the people of Beth-el is obvious, becauſe he was to have no familiarity with idolaters; but why he was not to return by the ſame way he came, is not ſo evident. Some think that the reaſon for this command was to prevent the prophet's receiving any harm from the inhabitants of Beth-el, who, in revenge for his ſevere denunciations againſt their altar and worſhip, might lay wait for him on the road, had he taken that by which he came. *Calmet.*

20 *It came to paſs as they ſat at the table, that the word of the Lord,* &c.] In the Hebrew a word is here wanting, which the Arabic verſion only ſupplies; it reads thus: *As they ſat at the table* and did eat, *that the word of the Lord,* &c. *Kennicott.*

of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee;

22 But cameſt back, and haſt eaten bread and drunk water in the place of the which *the LORD* did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

23 ¶ And it came to paſs, after he had eaten bread, and after he had drunk, that he ſaddled for him the aſs, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and ſlew him: and his carcaſe *was* caſt in the way, and the aſs ſtood by it, the lion alſo ſtood by the carcaſe.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and ſlain him, according to the word of the LORD, which he ſpake unto him.

27 And he ſpake to his ſons, ſaying, Saddle me the aſs. And they ſaddled *him*.

28 And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe: the lion had not eaten the carcaſe, nor torn the aſs.

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſs, and brought it back. And the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcaſe in his own grave; and they mourned over him, *ſaying*, Alas, my brother!

31 And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried: lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD againſt the altar in Beth-el, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſs.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the loweſt of the people prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

1 *Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Ahijah at Shiloh.* 5 *Ahijah forewarned, denounceth God's judgment.*

24 *A lion met him by the way, and ſlew him.*] Many have thought the fate of this prophet too ſevere: but they would do well to conſider, that whenever God in an extraordinary manner communicates his will to a prophet, he always makes ſuch a ſenſible impreſſion upon his mind, that he cannot but perceive himſelf actuated by a Divine Spirit, and conſequently muſt be aſſured of the evidence of his own revelation. This evidence the prophet that was ſent to Bethel had: the conſideration of this circumſtance ſhould have made him diffident of what the other told him, at leaſt till he had ſhewn him ſome divine teſtimony to convince him: had he acted as he ought to have done herein, having received the command from God, he ſhould not have looked upon himſelf as diſcharged from it by any authority inferior to that which enjoined it. God enjoined the command, but a falſe prophet, an inhabitant of a place notorious for idolatry, perſuades him to an act of diſobedience, contrary to his own inclination, and the duty he owed to a far ſuperior command. Let us not ſay then his crime was ſmall, and his puniſhment too ſevere: but let us learn from hence to hold faſt our faith without wavering, and continue to walk ſtedfaſtly in the way which the Lord hath commanded us; neither turning aſide to the right hand, nor to the left: ever remembering that we cannot err when we do the will of our Father which is in heaven.

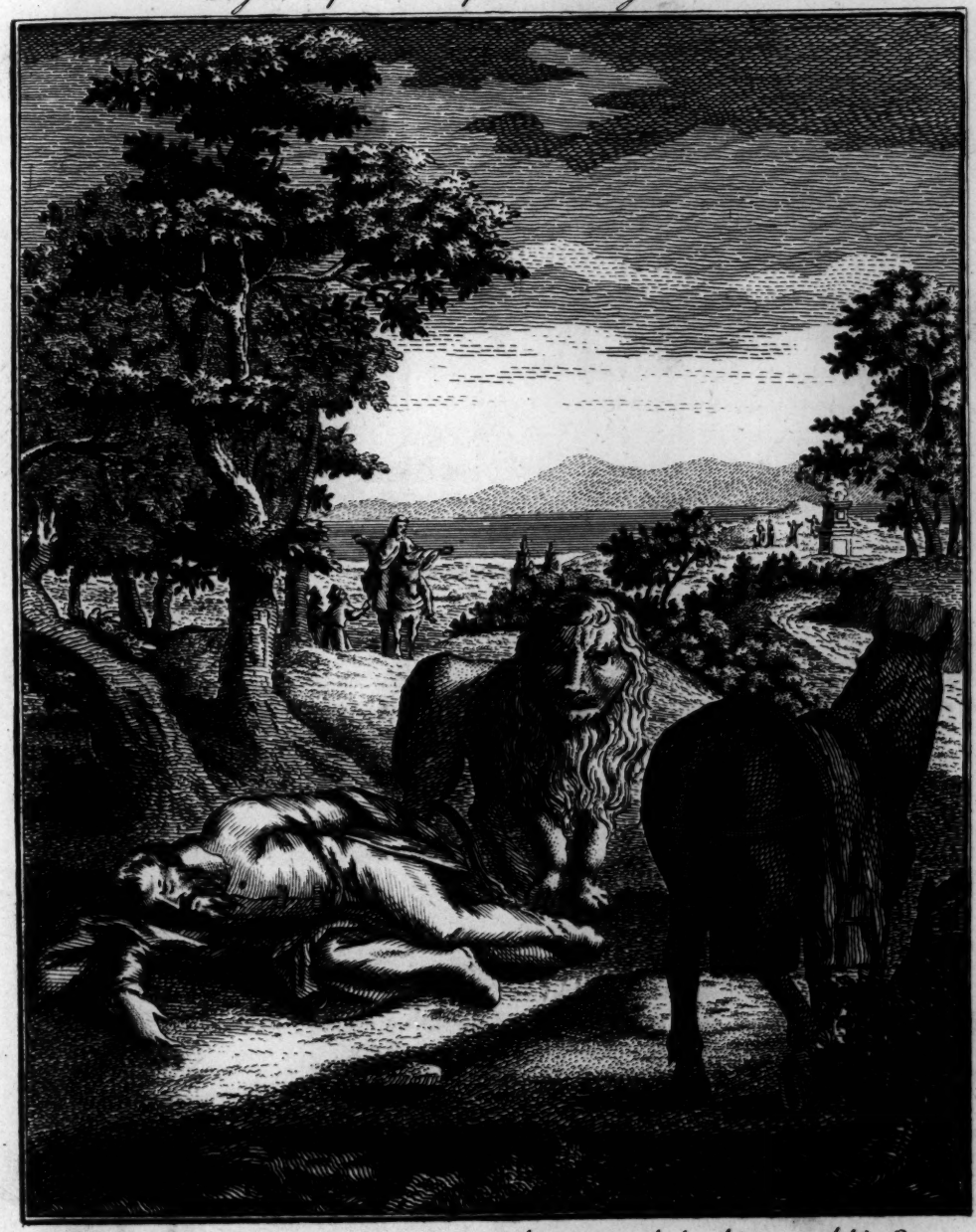
His carcaſe was caſt in the way, &c.] This ſevere judgment was to admoniſh all prophets to obſerve every part of God's commands, and to ſhew Jeroboam what he might expect, ſince God ſpared not a much leſs offender.

28 *He went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe*, &c.] We have here a cluſter of miracles: the lion, contrary to his nature, neither eats the carcaſe, tears the aſs, meddles with the travellers that paſs by, nor hurts the old prophet or his aſs. All this was doubtleſs done to convince the people, that the man of God was not ſlain by accident, but that the lion had been directed by a ſupernatural power.

31 *Lay my bones beſide his bones.*] The reaſon of this requeſt of the prophet ſeems to be, that hearing what the prophet from Judah had foretold againſt the altar in Beth-el, viz. that men's bones ſhould be burnt upon it, he was deſirous that his bones ſhould be unmoleſted, and therefore requeſted to be buried in the ſame ſepulchre: accordingly we read, 2 Kings, chap. xxiii. 16, 17, that Joſiah burnt the bones out of the ſepulchres, but when he came to the grave of the man of God from Judah, he ſaid, *Let him alone, let no man move his bones---ſo they let him alone*, &c. And thus the LXX underſtood it, for they add at the end of the verſe, *That my bones may be ſafe with his bones.*

Notes

Engrav'd for the Complete Family Bible.



And when he was gone a Lion *met him in the way, and slew him: and his Carcase was cast in the way, and the* Ass *stood by it, the* Lion *also stood by the Carcase.*

I. Kings Ch. 13. Ve. 24.

5 MA 56

AT that time Abijah the ſon of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and diſguiſe thy ſelf, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that I ſhould *be* king over this people.

3 And take with thee ten loaves, and cracknels, and a cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the child.

4 And Jeroboam's wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah. But Ahijah could not ſee; for his eyes were ſet by reaſon of his age.

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon; for he *is* ſick: thus and thus ſhalt thou ſay unto her. For it ſhall be when ſhe cometh in, that ſhe ſhall feign her ſelf *to be* another *woman*.

6 And it was *ſo*, when Ahijah heard the ſound of her feet as ſhe came in at the door, that he ſaid, Come in, thou wife of Jeroboam: why feigneſt thou thy ſelf *to be* another? for I *am* ſent to thee with heavy *tidings*.

7 Go, tell Jeroboam, Thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted thee from among the people, and made thee prince over my people Iſrael,

8 And rent the kingdom away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes,

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and molten images, to provoke me to anger, and haſt caſt me behind thy back:

10 Therefore behold, I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, *and* him that is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city ſhall the dogs eat; and him that dieth in the field ſhall the fowls of the air eat: for the LORD hath ſpoken *it*.

12 Ariſe thou therefore, get thee to thine own houſe; *and* when thy feet enter into the city, the child ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he only of Jeroboam ſhall come to the grave, becauſe in him there is found *ſome* good thing toward the LORD God of Iſrael in the houſe of Jeroboam.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? even now:

15 For the LORD ſhall ſmite Iſrael as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land which he gave to their fathers, and ſhall ſcatter them beyond the

Notes on the Fourteenth Chapter.

Ver. 3 *Take with thee ten loaves*, &c.] They that went to enquire of a prophet uſed to make him ſome preſent, as a token of their reſpect.

6 *Why feigneſt thou thyſelf to be another?*] The reaſon why Jeroboam ſent his wife to conſult the prophet at Shiloh was to keep the tranſaction an inviolable ſecret; for had it been divulged, his whole government might have been in danger: becauſe it is natural to think, if his ſubjects came to underſtand that he put no confidence in the golden calves he had ſet up, but, on the contrary, had recourſe to the worſhippers of Jehovah, they would forſake theſe ſenſeleſs idols, and return to the ſervice of the God of Iſrael, whom they had ſo imprudently forſaken. The queen then was the only perſon he could truſt: and he thought it proper ſhe ſhould go diſguiſed, that the prophet might be more open in what he ſhould foretel. But how groſly was he miſtaken! It is ſurpriſing that he could be ſo far infatuated as to think, that the perſon who was capable of foretelling the fate of his ſon, ſhould not at the ſame time b able to ſee through this fraud and diſguiſe. The prophet does not wait for her to deliver her meſſage, but cries out, on her entering the houſe, *Come in, thou wife of Jeroboam; why feigneſt thou thyſelf to be another?*

10 *Will cut off from Jeroboam*, &c.] I will cut off every male. As the preſent tranſlation is ambiguous, and may offend a modeſt ear, it were better to render it by the word *men*, which is the true meaning, as ſeveral learned gentlemen have obſerved.

14 *But what? even now.*] But when? even now. What did I ſay? it ſhall happen even now. Kimchi, by putting no ſtop in the paſſage, reads it thus: "But what is this which ſhall "now happen, to that which ſhall come hereafter?" That is, the preſent calamities ſhall be nothing to the future. *Patrick.*

15 *As a reed is ſhaken in the water.*] i. e. They ſhall be in perpetual commotions by civil wars, having no quiet, but be continually changing their kings.

river, becauſe they have made their groves, provoking the LORD to anger.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who did ſin, and who made Iſrael to ſin.

17 And Jeroboam's wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the door, the child died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the days which Jeroboam reigned *were* two and twenty years: and he ſlept with his fathers, and Nadab his ſon reigned in his ſtead.

21 And Rehoboam the ſon of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD did chooſe out of all the tribes of Iſrael to put his name there. And his mother's name *was* Naamah an Ammoniteſs.

22 And Judah did evil in the ſight of the LORD, and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done.

23 For they alſo built them high places, and images, and groves on every high hill, and under every green tree.

24 And there were alſo ſodomites in the land: *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

25 And it came to paſs in the fifth year of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

26 And he took away the treaſures of the houſe of the LORD, and the treaſures of the king's houſe; he even took away all: and he took away all the ſhields of gold which Solomon had made.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's houſe.

28 And it was *ſo*, when the king went into the houſe of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammoniteſs. And Abijam his ſon reigned in his ſtead.

CHAP. XV.

1 *Abijam's wicked reign.* 8 *Aſa ſucceedeth him.* 24 *He dying, Jehoſhaphat ſucceedeth.* 33 *Baaſha's wicked reign.*

NOW in the eighteenth year of king Jeroboam the ſon of Nebat, reigned Abijam over Judah.

17 *Tirzah.*] This city ſtood in the tribe of Manaſſeh, and had been famous in ancient times. Jeroboam now made it his royal ſeat.

19 *The book of the chronicles of the kings of Iſrael.*] Not the book in our Bibles, called Chronicles; but in ſuch a book as that wherein the acts of Solomon were recorded day by day. See chap. xi. 41.

24 *Sodomites.*] Whoremaſters, ſo Mr. Pilkington thinks it ſhould be rendered.

25 *Shiſhak king of Egypt came up againſt Jeruſalem.*] It may ſeem ſtrange that Shiſhak, who was ſo nearly allied to Rehoboam, ſhould come up againſt him, and take his royal city. But Rehoboam was not the ſon of Pharaoh's daughter, therefore no relation to Shiſhak.

26 *He took away the treaſures of the houſe of the Lord,* &c.] Thoſe prodigious treaſures which David and Solomon had amaſſed, were, in five years after Solomon's death, carried into Egypt: hence we learn what little dependence can be laid on riches.

30 *There was war between Rehoboam and Jeroboam all their days.*] 1 Kings, xii. 24, &c. it is ſaid, that God commanded Rehoboam and his people not to fight againſt the Iſraelites, and they obeyed: but though the Jews were not to make war upon the Iſraelites, they had liberty to defend themſelves if attacked; and as they were now two rival nations, it is natural to think that there were frequent acts of hoſtility committed on the borders, though they never engaged in a pitched battle. *Patrick.*

Notes on the Fifteenth Chapter.

Ver. 1 *In the eighteenth year of king Jeroboam---reigned Abijam over Judah.*] This ſeems to diſagree with what is ſaid, ver. 9, con-

2 Three years reigned he in Jeruſalem. And his mother's name *was* Maachah the daughter of Abiſhalom.

3 Aud he walked in all the ſins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheleſs, for David's ſake did the LORD his God give him a lamp in Jeruſalem, to ſet up his ſon after him, and to eſtabliſh Jeruſalem:

5 Becauſe David did *that which was* right in the eyes of the LORD, and turned not aſide from any *thing* that he commanded him all the days of his life, ſave only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? and there was war between Abijam and Jeroboam.

8 ¶ And Abijam ſlept with his fathers; and they buried him in the city of David. And Aſa his ſon reigned in his ſtead.

9 And in the twentieth year of Jeroboam king of Iſrael reigned Aſa over Judah.

10 And forty and one years reigned he in Jeruſalem. And his mother's name *was* Maachah the daughter of Abiſhalom.

11 And Aſa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

13 And alſo Maachah his mother, even her he removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa deſtroyed her idol, and burned *it* by the brook Kidron.

14 But the high places were not removed: nevertheleſs, Aſa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the LORD, ſilver, and gold, and veſſels.

16 And there was war between Aſa and Baaſha king of Iſrael all their days.

17 And Baaſha king of Iſrael went up againſt Judah, and built Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

18 Then Aſa took all the ſilver and the gold *that were* left in the treaſures of the houſe of the LORD, and the treaſures of the king's houſe, and delivered them into the hand of his ſervants: and king Aſa ſent them to Ben-hadad the ſon of Tabrimon, the ſon of Hezion, king of Syria, that dwelt at Damaſcus, ſaying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may depart from me.

20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of the hoſts which he had againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſs, when Baaſha heard *thereof*, that he left off building of Ramah and dwelt in Tirzah.

22 Then king Aſa made a proclamation throughout all Judah; none *was* exempted: and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had

concerning Aſa, who, we are told, began his reign in the twentieth year of Jeroboam, and reigned three years. But it ſhould be remembered, that it is common, both in ſcripture and other authors, to reckon part for a whole year. So Abijam began to reign in ſome part of Jeroboam's eighteenth year, continued his reign the whole nineteenth, and died in the twentieth, and was thence reckoned to have reigned three years. *Patrick.*

12 *The ſodomites.*] The whoremaſters. See chap. xiv. 24. The ancient verſions give no countenance to our calling this a ſodomite; nor do I ſee any grounds for charging the Iſraelites, with being ſo frequently, and ſo notoriouſly guilty of thoſe abominable practices. *Pilkington's Remarks.*

14 *The high places were not removed.*] He had taken away all the high places where they ſacrificed to ſtrange gods, but not thoſe wherein God alone was worſhipped. His authority was not probably great enough for this, the people having been ſo long indulged in this licence. *Patrick.*

18 *Aſa took all the ſilver and the gold,* &c.] In caſes of extreme danger, it was always held lawful to employ ſacred things in the defence of the country; but there was no neceſſity here. God had appeared wonderfully againſt a much more powerful enemy than Baaſha, and therefore he ought to have confided in him for help, as the prophet Hanani told him, 2 Chron. xvi. 7, &c. *Patrick.*

19 *I have ſent unto thee a preſent.*] The original word here properly ſignifies *a bribe.* Pilkington's Remarks.

builded: and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? nevertheless, in the time of his old age, he was diseased in his feet.

24 ¶ And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines. For Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass when he reigned, *that* he smote all the house of Jeroboam: he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 ¶ In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

1 *Jehu's prophecy against Baasha.* 8 *Zimri's conspiracy.* 29 *Ahab's wicked reign.* 34 *Joshua's curse upon Hiel the builder of Jericho fulfilled.*

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat, and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah. And Ela his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani, came the word of the LORD, against Baasha, and against his house, even for all the evil that he did in the sight of

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28 *In the third year of Asa king of Judah, did Baasha slay him.*] What was the pretence for this conspiracy we are not told; but it is probable he had many assistants in it: otherwise we cannot well conceive how he could slay him, when he was in the midst of his army at Gibbethon. *Patrick.*

32 *And there was war,* &c.] This verse, which is exactly the same as the 16th, is not in the Vatican Septuagint.

Notes on the Sixteenth Chapter.

Ver. 1 *Jehu the son of Hanani,* &c.] This prophet lived to the end of the reign of Jehoshaphat; and his father was a prophet before him. There was, indeed, a succession of prophets during the kingdoms of Israel and Judah, as Abarbinel has observed. *Patrick.*

2 *Forasmuch as I exalted thee out of the dust,* &c.] His accession to the kingdom was from the Divine decree, but the form and manner of it was from himself, from his own ambition and covetousness; and as it was wicked and cruel, is therefore charged upon him as a wilful murder, ver. 7. *Poole.*

the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam; and becauſe he killed him.

8 ¶ In the twenty and ſixth year of Aſa king of Judah began Ela the ſon of Baaſha to reign over Iſrael in Tirzah, two years.

9 And his ſervant Zimri, captain of half *his* chariots, conſpired againſt him, as he was in Tirzah drinking himſelf drunk in the houſe of Arza ſteward of *his* houſe in Tirzah.

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh year of Aſa king of Judah, and reigned in his ſtead.

11 And it came to paſs when he began to reign, as ſoon as he ſat on his throne, *that* he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt the wall, neither of his kinſfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD which he ſpake againſt Baaſha by Jehu the prophet;

13 For all the ſins of Baaſha, and the ſins of Elah his ſon, by which they ſinned, and by which they made Iſrael to ſin, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 In the twenty and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah. And the people *were* encamped againſt Gibbethon, which *belonged* to the Philiſtines,

16 And the people *that were* encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri, the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the king's houſe, and burned the king's houſe over him with fire, and died:

19 For his ſins which he ſinned in doing evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 Then were the people of Iſrael divided into two parts: half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath. So Tibni died, and Omri reigned.

23 In the thirty and one year of Aſa king of Judah began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25 But Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

10 *Zimri went in, and ſmote him*, &c.] Thus was the vengeance threatened againſt him executed ſpeedily; his houſe being ſoon made, according to the word of the Lord, like the houſe of Jeroboam: for as Nadab the ſon of Jeroboam reigned only two years, ſo Elah the ſon of Baaſha reigned no more; and as Nadab was killed with the ſword, ſo alſo was Elah. Thus was there a remarkable ſimilarity between Jeroboam and Baaſha, in their lives and in their deaths; in their ſons, and in their family. *Patrick.*

11 *He left him not one*, &c.] See note on chap. xiv. 10.

18 *Zimri burnt the king's houſe over him*, &c.] Profane hiſtory has preſerved the memory of princes who have choſen to die in this manner, rather than fall by the ſword, whereof Sardanapalus is one of the moſt ancient, and moſt notorious examples. *Univerſal Hiſtory*, vol. IV. p. 306.

24 *Called the name of the city Samaria.*] Samaria was ſituated in the midſt of the tribe of Ephraim on a fruitful and pleaſant hill, and ſoon became the capital city of the kingdom of Iſrael. It is conjectured by Bochart, who traced the ruins of it, to have been once larger than Jeruſalem; but now it conſiſts of nothing but a few cottages and convents, inhabited by ſome Greek monks. *Wells's Geography.*

28 So Omri ſlept with his fathers, and was buried in Samaria. And Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Aſa king of Judah began Ahab the ſon of Omri to reign over Iſrael: and Ahab the ſon of Omri reigned over Iſrael in Samaria twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD above all that *were* before him.

31 And it came to paſs as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove: and Ahab did more to provoke the LORD God of Iſrael to anger than all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD which he ſpake by Joſhua the ſon of Nun.

CHAP. XVII.

1 *Elijah, propheſying againſt Ahab, is ſent to Cherith, where the ravens feed him.* 8 *He is ſent to the widow of Zarephath.* 17 *He raiſeth the widow's ſon.*

AND Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, *As* the LORD God of Iſrael liveth, before whom I ſtand, there ſhall not be dew nor rain theſe years, but according to my word.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thy ſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be *that* thou ſhalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening; and he drank of the brook.

7 And it came to paſs after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, ſaying,

9 Ariſe, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

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31 *Served Baal.*] Baal, in the Hebrew, ſignifies *Lord*; and, as Selden obſerves, was anciently the name of the true God, until the world grew wicked, and began to apply it to the ſun. In after-ages it was applied to other ſtars; and in proceſs of time to any of their kings, whoſe memory was dear to them. *Patrick.*

34 *In his days did Hiel the Beth-elite build Jericho*, &c.] He was either ignorant that Jericho was devoted to God, as the firſt-fruits of the conqueſt of Canaan, and therefore never to be rebuilt; or ſo impious as not to regard the words of Joſhua: but he found, to his coſt, that the ſentence that great general had pronounced on the rebuilder of Jericho proved true; for his eldeſt ſon died when he laid the firſt ſtone of it, and ſo all the reſt of his children, one after another, as the building advanced, till at laſt his youngeſt ſon died when it was finiſhed. See note on Joſhua vi. 26. A moſt remarkable inſtance of the certainty of Divine threatnings, and that God never forgets what he hath ſaid, but continues always the ſame.

Notes on the Seventeenth Chapter.

Ver. 1 *Elijah the Tiſhbite.*] The great care God ſtill ſhewed for his people, notwithſtanding the many ſins they had committed to provoke him to anger, was ſo remarkable, that in every king's reign, from the firſt to the laſt, there was one prophet at leaſt to inſtruct, admoniſh, and correct them. And now, in the reign of Ahab, when idolatry was carried to its higheſt pitch, God raiſed up an extraordinary prophet to call the Iſraelites to repentance. He is called the Tiſhbite, from Thiſbe, a town on the other ſide Jordan, in the tribe of Gad, where he was born. *Patrick.*

3 *Hide thyſelf by the brook Cherith.*] It is generally agreed, that this brook was near the river Jordan, and on the weſt ſide of it.

6 *The ravens brought him bread and fleſh in the morning*, &c.] A learned German has proved from many authors, that there was in the country of Bethſchan, in Decapolis, a little town by the brook Cherith called Oreb, or Orbo: he therefore explains the word Orbim, which we tranſlate *ravens*, of *the inhabitants of this little town*; ſome of whom, he contends, daily carried bread and fleſh to Elijah, who was hid in a cave near this little town: and he ſupports this interpretation by the opinions of Chaldee, Arabic, and Jewiſh writers. See *Memoirs of Literature*, Numb. 7, April, 1710. *Orbim, accolæ villæ inſinibus Arabum, Elia dederunt alimenta.* Jerom. iii. 119.

9 *Zarephath, which belonged to Zidon*, &c.] Zarephath, or as it

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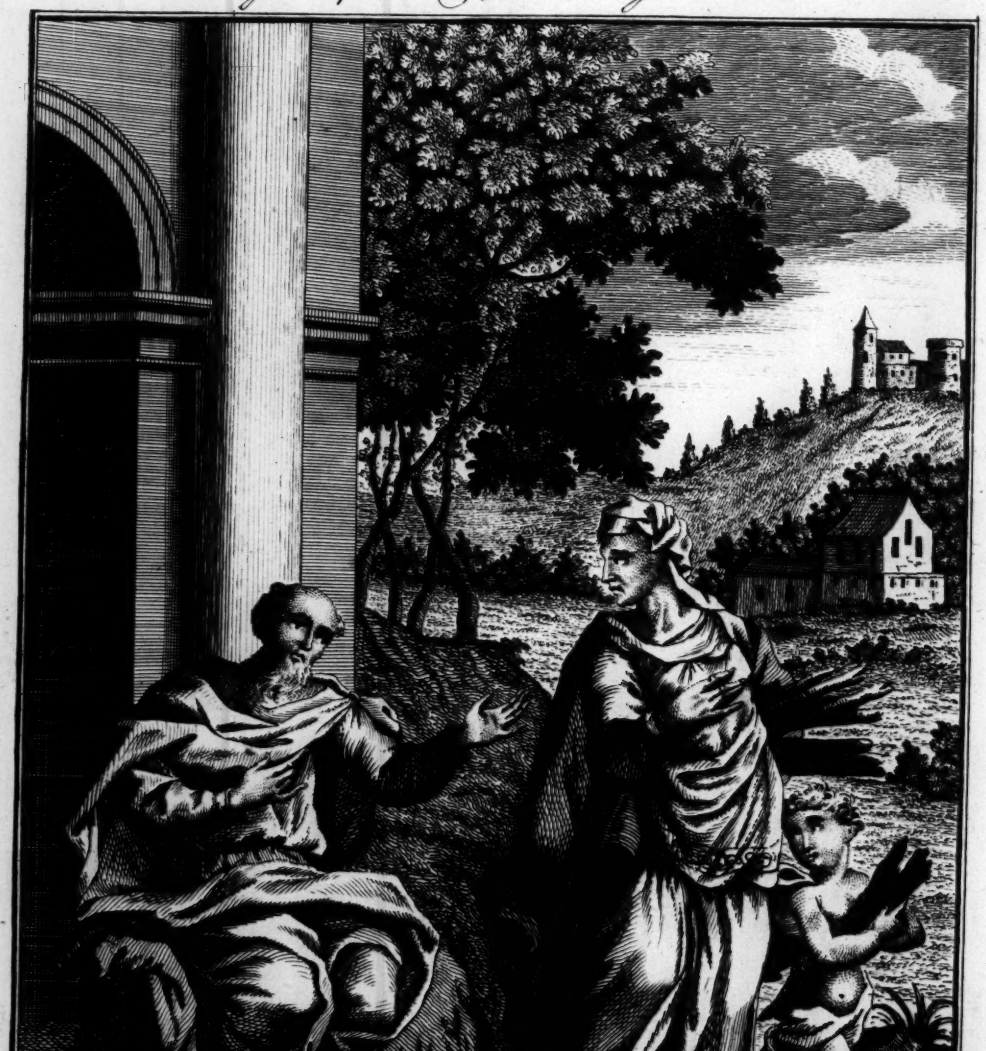

And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. I.Kings Chap.XVII, Ve.11.

10 So he aroſe, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and die.

13 And Elijah ſaid unto her, Fear not: go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the LORD God of Iſrael, The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail, until the day *that* the LORD ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat *many* days.

16 *And* the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the LORD which he ſpake by Elijah.

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick; and his ſickneſs was ſo ſore that there was no breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt thou alſo brought evil upon the widow with whom I ſojourn, by ſlaying her ſon?

21 And he ſtretched himſelf upon the child three times, and cried unto the LORD, and ſaid, O LORD my God, I pray thee, let this child's ſoul come into him again.

22 And the LORD heard the voice of Elijah; and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See thy ſon liveth.

24 And the woman ſaid to Elijah, Now by this I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth *is* truth.

CHAP. XVIII.

1 *Elijah meeteth with good Obadiah.* 17 *He reproveth Ahab, and convinceth Baal's prophets.* 41 *He obtaineth rain.*

AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the third year, ſaying, Go, ſhew thy ſelf unto Ahab; and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab. And *there was* a ſore famine in Samaria.

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it is called in the New Teſtament, Sarepta, was ſituated between Tyre and Zidon. All that remains of it at preſent are a ſmall number of houſes on the tops of the mountains, a few miles from the ſea: but there is reaſon to believe that the principal part of the city ſtood below, in the ſpace between the hills and the ſea, becauſe there are ſtill large ruins to be ſeen there. *Well's Geography.*

15 *She, and he, and her houſe did eat many days.*] i. e. Two years; for one year of the famine was paſt before he came to Zarephath, and he dwelt here till the end of the famine, which continued one year more. *Patrick.*

24 *By this I know that thou art a man of God.*] The woman had before ſufficient reaſon to believe that Elijah was a prophet of the Lord, by the miraculous increaſe of the meal and oil; though upon his not curing her ſon when he lay ſick, but rather ſuffering him to die, her faith began to fail. Whereas, upon ſeeing him raiſed from the dead, her faith revived with her ſon; and, through the joy of having him reſtored, ſhe conſidered this laſt miracle as much greater than the former. *Le Clerc.*

Notes on the Eighteenth Chapter.

Ver. 1 *The word of the Lord came to Elijah in the third year.*] Both our bleſſed Saviour and St. James tells us, that there was no rain for three years and ſix months. But this difference is eaſily reconciled; for the land of Canaan had rain only twice a year, called the *former and the latter rain.* It is therefore natural to think, that Ahab imputed the beginning of the drought to natural cauſes; but after waiting ſix months longer, without perceiving any ſigns of rain, he began to be enraged at Elijah, as the cauſe of this national judgment: from this time the years are to be computed, though from the firſt notice that Elijah gave Ahab of his approaching calamity to the concluſion of it, were certainly three years and a half. *Patrick.*

3 And Ahab called Obadiah, which *was* the governor of *his* houſe. Now Obadiah feared the LORD greatly:

4 For it was *ſo*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, that we loſe not all the beaſts.

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 And he anſwered him, I *am:* go tell thy lord, Behold, Elijah *is here.*

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here.*

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the Spirit of the LORD ſhall carry thee whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me. But I thy ſervant fear the LORD from my youth.

13 Was it not told my lord what I did when Jezebel ſlew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go, tell thy lord, Behold, Elijah *is here:* and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, I will ſurely ſhew my ſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him. And Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael; but thou and thy father's houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under.*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the god that anſwereth by fire, let him be God. And all the people anſwered and ſaid, It is well ſpoken.

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3 *Ahab called Obadiah.*] This perſon ſeems to have been a truly religious man, one who worſhipped God alone, and had a ſingular affection for his ſervants.

12 *The ſpirit of the Lord ſhall carry thee whither I know not.*] Shall ſnatch thee away from hence, as ſometimes the prophets were ſuddenly tranſported by an inviſible power to places far diſtant from that where they were at preſent. *Patrick.*

13 *I hid an hundred men of the Lord's prophets,* &c.] Elijah, in his appeal to the people, tells them, *I, even I only, remain a prophet of the Lord,* ver. 22; and therefore we can hardly imagine, that the hundred preſerved by Obadiah were men actually inſpired, and inveſted with a prophetic character, but ſuch only as were the diſciples of the prophets. For it is probable, that even in Jezebel's time, there were remaining in Iſrael ſchools of the prophets, which ſhe endeavoured to deſtroy, that there might be none remaining to inſtruct the people in the true religion. *Le Clerc.*

24 *All the people anſwered and ſaid, It is well ſpoken.*] What notions

25 And Elijah ſaid unto the prophets of Baal, Chooſe ye one bullock for your ſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dreſſed *it*, and called on the name of Baal from morning even until noon, ſaying, O Baal, hear us. But *there was* no voice, nor any that anſwered. And they leaped upon the altar which was made.

27 And it came to paſs at noon, that Elijah mocked them, and ſaid, Cry aloud: for he *is* a god; either he is talking, or he is purſuing, or he is in a journey; *or* peradventure he ſleepeth, and muſt be awaked.

28 And they cried aloud, and cut themſelves after their manner with knives, and lancets, till the blood guſhed out upon them.

29 And it came to paſs, when mid-day was paſt, and they propheſied until the *time* of the offering of the *evening* ſacrifice, that *there was* neither voice, nor any to anſwer, nor any that regarded.

30 And Elijah ſaid unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob, unto whom the word of the LORD came, ſaying, Iſaael ſhall be thy name.

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar as great as would contain two meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water, and pour *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do *it* the ſecond time. And they did *it* the ſecond time. And he ſaid, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench alſo with water.

36 And it came to paſs at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came near, and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back again.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

notions the worſhippers of Baal might have of the power of their god is hard to ſay; but as ſending down fire from heaven was not, in their opinion, above the power of evil ſpirits, it is poſſible ſome tradition concerning the exploits of their Baal, in this particular, might have been handed down to them from the ancient worſhippers of that god; who being thought the ſun, and to exceed all the heavenly bodies in heat, might, they hoped, upon this grand occaſion, exert his power, and burn up their ſacrifice. However, they thought it the wiſeſt method to accept the prophet's challenge; for, as it was propoſed in ſuch fair terms, they muſt, had they refuſed it, have forfeited all their credit with the people.

27 *Cry aloud: for he is a god, either he is talking*, &c.] There is ſomething very keen and ſarcaſtical in theſe expreſſions of the prophet, which could not fail of highly provoking the idolatrous prieſts, at a time when they began to deſpair of any anſwer from their god, and conſequently expected to be expoſed as the propagators of a falſe religion.

28 *They cut themſelves with knives and lancets.*] A ſtrange method, one would think, to obtain the favour of their gods! yet, if we look into antiquity, we ſhall find, that nothing was more common, in the religious rites of ſeveral nations, than this barbarous cuſtom. Modern travellers tell us, that in Turky, Perſia, and ſeveral parts of the Indies, there are a kind of fanatics, who think they do a very meritorious thing, highly acceptable to the Deity, in cutting and mangling their own fleſh. *Calmet* and *Le Clerc*.

30 *He repaired the altar of the Lord that was broken down.*] This altar was certainly one of thoſe which were built in the time of the judges of Iſrael; when, for want of a fixed place of worſhip, ſuch ſtructures were permitted. Both Tacitus and Suetonius ſpeak of the god of Carmel, whom Veſpaſian went to conſult when he was in Judea; adding, that his prieſt Baſilides promiſed him all manner of ſucceſs; but that there was neither temple nor ſtatue upon the mountain, but one altar only, venerable for its antiquity. This altar had doubtleſs its original from that on which Elijah offered this memorable ſacrifice, and which even the heathens held ſo ſacred, that, when they became maſters of the country, they would not place ſo much as an image near it. *Calmet*.

33 *Fill four barrels with water, and pour it on the burnt-ſacrifice and on the wood.*] This was done to render the miracle more conſpicuous and convincing; for it evidently ſhewed there could be no fallacy in it, no fire concealed in or about the altar, but that the lightning which was to conſume the ſacrifice came from heaven at his invocation. *Patrick*.

38 *The fire of the Lord fell.*] God had before declared his approbation of his worſhippers by ſending down fire to conſume their

39 And when all the people ſaw *it*, they fell on their faces: and they ſaid, The LORD, he *is* the God; the LORD he *is* the God.

40 And Elijah ſaid unto them, Take the prophets of Baal; let not one of them eſcape. And they took them. And Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink; for *there is* a ſound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea like a man's hand. And he ſaid, Go up, ſay unto Ahab, Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of the LORD was on Elijah: and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAP. XIX.

1 *Elijah threatened by Jezebel,* 4 *is comforted by an angel.* 9 *God ſendeth him to anoint Hazael, Jehu, and Eliſha.* 19 *Eliſha followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal, how he had ſlain all the prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the gods do *to me*, and more alſo, if I make not thy life as the life of one of them by to-morrow about this time.

3 And when he ſaw *that*, he aroſe and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a day's journey into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted for himſelf that he might die, and ſaid, It is enough; now, O LORD, take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe and eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his head. And he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the ſecond time, and touched him, and ſaid, Ariſe *and* eat; becauſe the journey *is* too great for thee.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat forty days and forty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there. And behold, the word of the LORD *came* to him; and he ſaid unto him, What doeſt thou here, Elijah?

10 And he ſaid, I have been very jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I only, am left: and they ſeek my life, to take it away.

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their ſacrifices, Lev. ix. 24.---and Judg. vi. 21. And though perhaps it may be poſſible for evil ſpirits to make fire deſcend from the clouds, yet ſince they can do nothing without the Divine permiſſion, it is abſurd to think they ſhould obtain it in a matter of competition between the true and falſe religion.

39 *The Lord, he is the God: the Lord,* &c.] They were deeply affected by this amazing proof which God had given them, that he only was to be worſhipped. *Patrick.*

46 *He girded up his loins.*] They wore long and looſe garments in this country, and therefore girded them up, when they had occaſion to make expedition. *Patrick.*

Notes on the Nineteenth Chapter.

Ver. 2 *Jezebel ſent a meſſenger unto Elijah,* &c.] This was certainly the effect of her blind rage, and not of prudence; which would have adviſed her to conceal her deſigns till they were ripe for execution; whereas, by ſending him word, ſhe gave him notice of his danger, and admoniſhed him to eſcape by flight.

3 *When he ſaw that, he aroſe,* &c.] This paſſage is rendered in the ancient verſions, *He was afraid, and aroſe and went away.* Pilk. Rem.

11 *Behold,*

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entering-in of the cave. And behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword: and I, *even* I only, am left; and they ſeek my life, to take it away.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria.

16 And Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and Eliſha, the ſon of Shaphet of Abel-Meholah ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 Yet I have left *me* ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 ¶ So he departed thence and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth. And Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, Go back again: for what have I done to thee?

21 And he returned back from him; and took a yoke of oxen, and ſlew them, and boiled their fleſh with the inſtruments of the oxen, and gave unto the people, and they did eat. Then he aroſe, and went after Elijah, and miniſtered unto him.

CHAP. XX.

1 *Ben-hadad beſieged Samaria.* 13 *The Syrians are ſlain.* 31 *Ahab diſmiſſeth Ben-hadad.* 35 *A prophet reproveth him.*

AND Ben-hadad the king of Syria gathered all his hoſt together: and *there were* thirty and two kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine; thy wives alſo and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord O king, according to thy ſaying, I *am* thine, and all that I have.

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11 *Behold, the Lord paſſeth by*, &c.] The generality of interpreters have conſidered this paſſage as a figurative deſcription of the goſpel diſpenſation, which came not in ſuch a terrible manner as the law did, with ſtorms, thunders, lightnings, and earthquakes, but with great lenity and ſweetneſs; wherein God ſpeaks to us by his ſon, uſing only gentle arguments and ſoft perſuaſions.

17 *Him that eſcapeth the ſword of Hazael ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu ſhall Eliſha ſlay.*] i. e. "God has, in his providence, appointed three perſons to puniſh "the Iſraelites, according to their deſerts; one or other of "which ſhall infallibly execute his judgments upon them." It may be aſked, how the prophet Eliſha can be ſaid to *ſlay*, being by profeſſion a pacifick man, and never engaged in war? But when we conſider the two and forty children which he deſtroyed, the ſore famine which, by God's appointment, he ſent upon the Iſraelites, and the many ſevere comminations he denounced againſt them, which were fulfilled; we ſhall find ſufficient reaſon to juſtify the expreſſion. *Poole.*

18 *I have left me ſeven thouſand in Iſrael.*] This ſeems to have been added to correct Elijah's miſtake, who imagined that he alone remained a true worſhipper of God in Iſrael.

19 *Caſt his mantle upon him.*] The mantle was the proper habit of prophets, therefore Elijah's caſting it upon him was the ceremony here uſed for his inauguration. *Poole.*

Notes on the Twentieth Chapter.

Ver. 1 *And Ben-hadad*, &c.] The LXX place this chapter after chap. xxi: ſo does Joſephus; and the method ſeems more natural. *Wall.*

Went up and beſieged Samaria.] He went up to beſiege Samaria; for his army was defeated before he reached that city.

4 *I am thine, and all that I have.*] He was content to be his vaſſal, and to hold all that he enjoyed of him: but Ben-hadad demanded the property of all he had.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children;

6 Yet I will ſend my ſervants unto thee tomorrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold; and I denied him not.

8 And all the elders and all the people ſaid unto him, Hearken not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, and brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me.

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs* boaſt himſelf as he that putteth it off.

12 And it came to paſs, when *Ben-hadad* heard this meſſage, as he *was* drinking, he and the kings in the pavilions, that he ſaid unto his ſervants, Set *yourſelves in array*. And they ſet *themſelves in array* againſt the city.

13 ¶ And behold, there came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day; and thou ſhalt know that I *am* the LORD.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the young men of the princes of the provinces. Then he ſaid, Who ſhall order the battle? And he anſwered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon. But Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So theſe young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they ſlew every one his man. And the Syrians fled; and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 And the prophet came to the king of Iſrael, and ſaid unto him, Go, ſtrengthen thy ſelf, and mark and ſee what thou doeſt: for at the return of the year the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, Their gods *are* gods of the hills;

10 *The gods do ſo to me, and more alſo*, &c.] He wiſhes he may periſh, if he did not bring ſuch an army againſt the king of Iſrael, that if every ſoldier in it ſhould take a handful of his country, nothing of it would be left remaining. *Patrick.*

14 *The young men of the princes of the provinces.*] It was by theſe young men, and not by old experienced officers, that this battle was to be gained; that it might appear, that the victory was wholly owing to the aſſiſtance of God, and not to the valour of the troops. *Poole.*

23 *Their gods are gods of the hills*, &c.] According to the heathen mythology, there was a great variety of gods, each of which had their particular juriſdiction: ſome preſided over whole countries, others had only particular places under their care; ſome were gods of woods, ſome of rivers, and others of mountains. And probably the Syrians imagined that the God of Iſrael was a God of the mountains, becauſe they ſaw that the land of Canaan was a mountainous country, and that the Iſraelites delighted to worſhip in high-places. They might alſo have heard that their law was given on the top of a mountain; they knew that their celebrated temple ſtood on a famous eminence, and that Samaria was alſo built on the top of a hill, near which they received ſo ſignal a defeat. *Patrick.*

therefore they were ſtronger than we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

26 And it came to paſs at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight againſt Iſrael.

27 And the children of Iſrael were numbered, and were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the country.

28 And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall know that I *am* the LORD.

29 And they pitched one over-againſt the other ſeven days. And *ſo* it was, that in the ſeventh day the battle was joined: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left. And Ben-hadad fled, and came into the city, into an inner chamber.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our loins, and ropes upon our heads, and go out to the king of Iſrael: peradventure he will ſave thy life.

32 So they girded ſackcloth on their loins, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it:* and they ſaid, Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, The cities which my father took from thy father, I will reſtore: and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria. Then *ſaid Ahab,* I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſons of the prophets ſaid unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him.

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26 *Went up to Aphek to fight againſt Iſrael.*] Aphek was ſituated in Libanus, upon the river Adonis, between Heliopolis and Biblos, and, in all probability, is the ſame that Paul Lucas, in his voyage to the Levant (vol. I. chap. 20.) mentions, as ſwallowed up in a lake, about nine miles in circumference, wherein there are ſeveral houſes all entire to be ſeen under water. The ancients tell us, that the ſoil about this place was very bituminous, which ſeems to confirm their opinion, who think, that ſubterraneous fires conſumed the ſolid ſubſtance of the earth whereon the city ſtood, ſo that it ſunk at once, and a lake was ſoon formed in its place. *Calmet.*

30 *A wall fell upon twenty and ſeven thouſand,* &c.] Probably there were many towers built upon this wall, into which the vanquiſhed fled.

32 *Girded ſackcloth on their loins, and put ropes on their heads.*] This was the dreſs of humble ſupplicants in thoſe times: the ſackcloth on their loins was a token of great ſorrow for what they had done; and the ropes on their heads an indication that they ſubmitted to whatever puniſhment Ahab ſhould think proper to lay upon them. *Patrick.*

34 *Thou ſhalt make ſtreets for thee in Damaſcus,* &c.] It is generally imagined that by *ſtreets* is meant citadels or fortifications, to be a bridle and reſtraint upon the metropolis of the Syrians, that they might not make any new incurſions into the land of Iſrael.

36 *Becauſe thou haſt not obeyed the voice of the Lord---a lion ſhall ſlay thee.*] The crime of the refuſer ſeems to have conſiſted in this, that as he well knew the authority of God's commands, and that this was the very thing that he enjoined, yet out of an indiſcreet compaſſion to his brother, he refuſed to comply. As he was equally a prophet with the other, had been bred up in the ſame ſchool with him, and well underſtood the weight of the requeſt uttered in the name of the Lord, he was inexcuſable; becauſe diſobedience to a Divine command was by the con-

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle, and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be*; thou thy self hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

CHAP. XXI.

Ahab is denied Naboth's vineyard. 5 *Jezebel causeth Naboth to be condemned.* 17 *Elijah denounceth judgment against Ahab and Jezebel.*

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or* if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him. For he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city dwelling with Naboth.

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construction of the law held capital; and therefore the punishment inflicted upon him was no more than he had brought upon himself by an ill-timed compassion.

42 *Thy life shall go for his life, and thy people for his people.*] Ahab's great offence consisted in suffering so horrid a blasphemer as Ben-hadad, to go unpunished, which was contrary to an express law, Lev. xxiv. 16; and this law extended not to those only that *were born in the land*, but to strangers likewise that were among them, and in their power, as Ben-hadad certainly was. God had delivered him into Ahab's hand for his blasphemy, as he had promised, ver. 28. and therefore this act of Providence, compared with the law, plainly intimated, that he was appointed by God for destruction; but Ahab was so far from punishing him as he deserved, that he treated him like a friend and a brother, dismissed him upon easy terms, and took his bare word for the performance of the covenant, without the least regard to the reparation of God's honour. *Poole.*

Notes on the Twenty-first Chapter.

Ver. 1 *And it came to pass after these things*, &c.] Naboth dwelt in Jezreel, and his vineyard was in Samaria, near the palace of Ahab: it should therefore be translated, *And it came to pass after these things, that Naboth the Jezreelite, who dwelt in Jezreel, had a vineyard in Samaria, hard by the palace of king Ahab.* Essay for a New Translation, &c.

3 *The Lord forbid it me, that I should give the inheritance of my father unto thee.*] The law of Moses prohibited the alienation of lands, unless a man was reduced to poverty, in which case he might sell them till the jubilee, when they were to revert to him again. But as Naboth had no occasion to sell his vineyard, so he considered that if he should part with it purely to please the king, it would be annexed to the palace, and neither he nor his children should ever be able to recover it; so by this act, he should both offend God, and injure his posterity, which he, being a religious man, would not venture to do. *Poole.*

9 And ſhe wrote in the letters, ſaying, Proclaim a faſt, and ſet Naboth on high among the people:

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king. And *then* carry him out, and ſtone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: for Naboth is not alive, but dead.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he* is in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him ſaying, Thus ſaith the LORD, In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee*: becauſe thou haſt ſold thy ſelf to work evil in the ſight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael,

22 And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.

23 And of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs ſhall eat; and him that dieth in the field ſhall the fowls of the air eat.

25 But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his wife ſtirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.

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9 *Set Naboth on high*, &c.] i. e. *Bring him to his trial*, in which caſe the priſoner was ſet up on high, to be eaſily ſeen by the judges and court.

13 *They ſtoned him with ſtones, that he died.*] Princes never want inſtruments to execute their pleaſure: yet it is ſtrange, that among all theſe judges and great men, there ſhould be none that abhorred ſo bare-faced a villainy. It muſt, however, be remembered, that the whole nation had long ſince thrown off all fear and ſenſe of God, and proſtituted their conſciences to pleaſe the king. *Poole.*

19 *In the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood.*] This prophecy was at firſt doubtleſs intended to be literally fulfilled, but upon Ahab's repentance, the puniſhment was transferred from him to his ſon Jehoram, in whom it was actually accompliſhed; for his *dead body was caſt into the portion of the field of Naboth the Jezreelite*, for the dogs to devour, 2 Kings, ix. 25.

27 *When Ahab heard thoſe words---he rent his cloaths, and put ſackcloth upon his fleſh*, &c.] In conſideration of Ahab's repentance God revoked, at leaſt in part, the ſentence he had denounced againſt him, and transferred it to his poſterity: and yet we do not find that he brought forth any *fruits meet for repentance*; neither renouncing his ſuperſtitions, nor deſtroying his idols, nor reſtoring Naboth's vineyard, nor re-eſtabliſhing the true worſhip of God. Probably his repentance was true, though imperfect, and his ſorrow ſincere, though of no long duration;

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his ſon's days will I bring the evil upon his houſe.

CHAP. XXII.

1 *Ahab, ſeduced by falſe prophets, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his blood.* 41 *Jehoſhaphat's good reign,* 45 *and acts.* 51 *Ahaziah's evil reign.*

AND they continued three years without war between Syria and Iſrael.

2 And it came to paſs in the third year, that Jehoſhaphat the king of Judah came down to the king of Iſrael.

3 And the king of Iſrael ſaid unto his ſervants, Know ye that Ramoth in Gilead *is* our's, and we *be* ſtill, *and* take it not out of the hand of the king of Syria?

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Iſrael gathered the prophets together about four hundred men, and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up: for the LORD ſhall deliver *it* into the hand of the king.

7 And Jehoſhaphat ſaid, *Is* there not here a prophet of the LORD beſides, that we might enquire of him?

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, Micaiah the ſon of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not propheſy good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an officer, and ſaid, Haſten *hither* Micaiah the ſon of Imlah.

10 And the king of Iſrael and Jehoſhaphat the king of Judah ſat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets propheſied before them.

11 And Zedekiah the ſon of Chenaanah made him horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou have conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the king's hand.

13 And the meſſenger that was gone to call Micaiah ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 So he came to the king. And the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhep-

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in the mean time, this inſtance of Divine lenity is left upon record to encourage the firſt dawnings of our repentance, and to aſſure us, that our good and gracious God, *who keepeth mercy for thouſands, and forgiveth iniquity, will not break the bruiſed reed, nor quench the ſmoaking flax, but bring forth judgment unto truth.* Stackhouſe.

Notes on the Twenty-ſecond Chapter.

Ver. 15 *Go, and proſper: for the Lord ſhall deliver it into the hand of the king.*] This anſwer to Ahab's queſtion was doubtleſs ſpoken ironically, and in mockery to the promiſes which the other prophets had made him. The true purport of it is this--- "Since thou art more deſirous of pleaſing thyſelf, than of "knowing the truth, purſue the advice of thy prophets, expect "the ſucceſs they promiſe thee, and prove the truth of their "predictions by dear bought experience." *Poole.*

herd. And the LORD ſaid, Theſe have no maſter: let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee that he would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, and all the hoſt of heaven ſtanding by him, on his right hand and on his left:

20 And the LORD ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and ſtood before the LORD, and ſaid, I will perſuade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade *him*, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, Which way went the ſpirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thy ſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joaſh the king's ſon;

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction and with water of affliction, until I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me: and he ſaid, Hearken, O people, every one of you.

29 So the king of Iſrael and Jehoſhaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe my ſelf, and enter into the battle; but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battle.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave only with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhophat cried out.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt; for I am wounded.

35 And the battle increaſed that day: and the king was ſtayed up in his chariot againſt the Syrians, and died at even: and the blood ran out of the wound into the midſt of the chariot.

36 And there went a proclamation throughout the hoſt about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

19, 20, 21, 22 *I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him on his right hand, and on his left*, &c.] It is not to be thought, there was any ſuch conſultation before the Divine Majeſty, who ſhould be employed to perſuade him to undo himſelf; but theſe repreſentations are contrived to bring down inviſible things to the meaneſt capacities of men. It is plain, that the ſpeech of Micaiah was no more than a parabolical repreſentation of a certain event, which not long after came to paſs; that ſeveral of the circumſtances which are thrown in it, are in a great meaſure ornamental, and intended only to illuſtrate the narration; and, conſequently, are not to be taken in a literal ſenſe, but in the manner of other parables, where the end and deſign of the ſpeaker is chiefly to be conſidered; which, in Micaiah's caſe, was to ſhew the reaſon why ſo many prophets declared what was falſe upon this occaſion; namely, becauſe they were moved, not by the ſpirit of truth, but by that of adulation. *Stackhouſe.*

25 *Thou ſhalt ſee in that day, when thou ſhalt go into an inner chamber to hide thyſelf.*] For fear he ſhould be taken and puniſhed as a falſe prophet, and the cauſe of Ahab's death. *Patrick.*

31 *Fight only with the king of Iſrael.*] Ben-hadad gave this order, either out of policy, as the ſhorteſt way to put an end to the war, or with a deſign to take him priſoner, in order to wipe out the ſtain of his own captivity, and recover the honour and advantage he had loſt. *Poole.*

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

39 Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

43 And he walked in all the way of Asa his father, he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless, the high places were not taken away; *for* the people offered and burned incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 ¶ Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy *was* king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

38 *The dogs licked up his blood.*] They licked up the blood mixed with water wherewith his chariot and armour was washed. Thus the prophecy of Elijah was partly fulfilled, even in the common acceptation.

48 *Jehoshaphat made ships of Tharshish.*] He built ships after the model of those which traded to Tharshish, or Tarsus, the metropolis of Cilicia, always remarkable for its extensive trade.

THE SECOND BOOK OF THE

KINGS,

COMMONLY CALLED,

The Fourth Book of the KINGS.

THE ARGUMENT.

This Book is a continuation of the hiſtory of the kings of Judah *and* Iſrael *to the diſſolution of both kingdoms, by carrying the ten tribes captive into* Aſſyria *by* Shalmaneſer, *and the other two to* Babylon, *by* Nebuchadnezzar, *comprehending the ſpace of about* 168 *years.*

CHAP. I.

1 *Moab rebelleth.* 2 *Ahaziah, ſending to Baal-zebub, hath his judgement by Elijah.* 5 *Elijah twice bringeth fire from heaven on Ahaziah's meſſengers.* 17 *Jehoram ſucceedeth Ahaziah.*

THEN Moab rebelled againſt Iſrael, after the death of Ahab.

2 ¶ And Ahaziah fell down through a lattiſe in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the God of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, What manner of man *was* he which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he ſaid, It *is* Elijah the Tiſhbite.

Notes on the Firſt Chapter.

Ver. 2 *Ahaziah fell down through a lattiſe in his upper chamber,* &c.] In the Eaſtern countries the roofs of the houſes were flat, and ſurrounded with a battlement, or balluſtrade, which being rotten, and Ahaziah leaning careleſsly over it, gave way and he fell into the court. See note on 1 Sam. ix. 25.

Go, enquire of Baal-zebub the god of Ekron, &c.] *Baal-zebub* ſignifies the *god of flies:* but how this idol obtained that appellation is not ſo eaſy to diſcover. Pliny tells us, when there was a terrible plague in Africa, occaſioned by vaſt quantities of flies, they ſacrificed to the god *Achore,* (the god of Ekron) and immediately the flies all died, and the diſtemper ceaſed its ravages: and hence this idol ſeems to have its name. *Patrick.*

4 *Thou ſhalt not come down from thy bed.*] At the end of each chamber in theſe antient buildings, there was a little gallery raiſed, three, four, or five feet above the floor, with a balluſtrade in the front of it, with a few ſteps likewiſe leading up to it: here they placed their beds; a ſituation frequently alluded to in the ſcriptures.

8 *He was an hairy man.*] Either the hair of his head and beard was long, or his habit was made of ſkins with the hair on, as

9 Then the king ſent unto him a captain of fifty, with his fifty. And he went up to him. And behold, he ſat on the top of an hill. And he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered, and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty. And he anſwered and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered, and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 And he ſent again a captain of the third fifty, with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and beſought him, and ſaid unto him; O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

14 Behold, there came fire down from heaven, and burned up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, Go down with him; be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron; *is it* not becauſe *there is* no God in Iſrael to enquire of his word? therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken. And Jehoram reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 *Elijah divideth Jordan, and granting Eliſha his requeſt, is taken up.* 12 *Eliſha divideth Jordan;* 19 *he healeth the waters.* 23 *Children mocking Eliſha are deſtroyed.*

AND it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid *unto him, As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the ſons of the prophets that *were* at Beth-el came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he ſaid, Yea, I know *it*; hold ye your peace.

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the antient heroes were cloathed, particularly the prophets, *who wandered about in ſheep-ſkins, and goat-ſkins*, &c.

10 *Let fire come down from heaven.*] The Hebrew may properly be rendered, *fire will come*, &c. This is plain, and agreeable to the Greek verſion, which has, *fire will deſcend from heaven.* And had this rendering been obſerved by our tranſlators in this and many other places, the words of Elijah would have been better underſtood; and ſeveral paſſages in the Pſalms, which now ſeem to be revengeful wiſhes and imprecations, would have plainly appeared to be, what they really are, prophetical denunciations and predictions. *Morris's Sermons*, p. 111.

17 *Jehoram reigned in his ſtead, in the ſecond year of Jehoſhaphat king of Judah.*] This paſſage ſeems a little difficult, but it muſt be remembered, that the kings of Judah and Iſrael appointed their ſucceſſors, and even in their life-time gave them a ſhare in the adminiſtration, as is plain from ſeveral inſtances. And we read in 2 Chron. xxi. 3. that Jehoſhaphat gave the kingdom to Jehoram, becauſe he was his firſt-born, and gave gifts to the reſt of his ſons. It is therefore natural to ſuppoſe that Jehoram reigned ſome time with his father, in order to prevent his brethren from forming parties againſt him, with regard to the ſucceſſion. Now, if we grant that Jehoſhaphat declared his ſon Jehoram his partner in the kingdom ſeven years before his death, the whole difficulty will be removed; for then Jehoram the ſon of Ahab might begin his reign in the ſecond year of Jehoram the ſon of Jehoſhaphat, i. e. in the ſecond year that he reigned with his father, who was then alive; and Jehoram the ſon of Jehoſhaphat may be ſaid to have begun his reign in the fifth year of Jehoram the ſon of Ahab, meaning the time, when after his father's death, he began to reign alone. *Calmet* and *Patrick*.

Notes on the Second Chapter.

Ver. 3 *The ſons of the prophets that were at Beth-el.*] i. e. The diſciples of the prophets, ſuch as were educated at that place and trained up in religion and virtue, on whom God by degrees beſtowed his ſpirit, and whom the ſuperior prophets employed in the ſame capacity as the apoſtles did the evangeliſts, namely,

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to-day? And he anſwered, Yea, I know *it*; hold ye your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood to view afar off: and they two ſtood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and ſmote the waters, and they were divided hither and thither, ſo that they two went over on dry ground.

9 And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me.

10 And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when* I *am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Eliſha ſaw *it*, and he cried, My father, my father, the chariot of Iſrael, and the horſemen thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah? and when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho ſaw him, they ſaid, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him.

16 And they ſaid unto him, Behold now, there be with thy ſervants fifty ſtrong men; let them go, we pray thee, and ſeek thy maſter: leſt peradventure the ſpirit of the LORD hath taken him up, and caſt him upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore

namely, to publiſh their propheſies and inſtructions to the people, in ſuch places as they themſelves could not viſit. Surely this is a remarkable inſtance of God's love to an apoſtate people, that in thoſe corrupt times, and in the very place where the golden calves were worſhipped, he ſtill continued the ſchools of the prophets, in order to recover them from idolatry.

Knoweſt thou that the Lord will take away thy maſter from thy head to day?] The ſenſe of the queſtion is, *Knoweſt thou that the Lord will this day deprive thee of thy maſter's inſtructions?*

9 *I pray thee, let a double portion of thy ſpirit be upon me.*] Biſhop Patrick thinks he did not deſire to have as much more ſpirit as Elijah had; that would have been arrogant; but that he only deſired to excel his brethren, the ſons of the prophets; and as his only intention in aſking this double portion was to render him more ſerviceable in his generation, he ſeems not to be blameable for requeſting what our bleſſed Saviour himſelf granted to his diſciples, the power of working greater miracles than himſelf had done. *Le Clerc.*

11 *Behold, there appeared a chariot of fire, and horſes of fire,* &c.] This account of Elijah's tranſlation is not to be taken in a literal ſenſe; ſince a fiery chariot and horſes would not have been a proper vehicle for a body as yet not impregnated with immortality. As *fleſh and blood cannot inherit the kingdom of God*, we muſt ſuppoſe that the ſame Almighty power, which, at the laſt trump, will make our *corruptible* nature *put on incorruption, and our mortal put on immortality*, changed Elijah's *terreſtrial* into a *celeſtial* body, and endowed it with ſuch faculties, as were neceſſary for the enjoyment of thoſe paradiſaical manſions in the great Jehovah's kingdom, to which it was paſſing. And ſurely nothing could be a more convincing proof of a future life; eſpecially when we conſider that this inſtance was intended as a type of a much greater event, the aſcenſion of the great Redeemer of mankind, who was to *deſtroy death, and open the kingdom of heaven to all believers.* Stackhouſe.

15 *When the ſons of the prophets ſaw him.*] The relative refers not to the perſon of Elijah, but to the miracle which they ſaw wrought by him; and therefore ſhould have been rendered, *When they ſaw it.* Pilk. Rem.

16 *Perad-venture the ſpirit of the Lord,* &c.] i. e. The power of God; which frequently carried the prophets through the air, and with amazing celerity removed them to very diſtant places; 1 Kings, xviii, 12. And Acts viii. 39. we read, *that the ſpirit of the Lord caught Philip away,* &c.

fifty men; and they ſought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* nought and the ground barren.

20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the LORD, I have healed theſe waters; there ſhall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up, thou bald-head, go up, thou bald-head.

24 And he turned back, and looked on them, and curſed them in the name of the LORD. And there came forth two ſhe-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *Jehoram's reign.* 4 *Meſha rebelleth.* 16 *Eliſha obtaineth water, and promiſe of victory.* 21 *The Moabites are overcome.*

NOW Jehoram the ſon of Ahab began to reign over Iſrael in Samaria in the eighteenth year of Jehoſhaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the ſight of the LORD; but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheleſs, he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

4 ¶ And Meſha king of Moab was a ſheepmaſter, and rendered unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams with the wool.

5 But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

6 And king Jehoram went out of Samaria the ſame time, and numbered all Iſrael.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battle? And he ſaid, I will go up: I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the king of Edom: and they fetched a compaſs of ſeven days journey: and there was no water for the hoſt, and for the cattle that followed them.

10 And the king of Iſrael ſaid, Alas! that the LORD hath called theſe three kings together to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD that we may enquire of

23, 24 *There came forth little children out of the city, and mocked him,* &c.] Beth-el, where Jeroboam had ſet up a golden calf, was a place ſtrangely addicted to idolatry, whoſe inhabitants had no ſmall averſion to Eliſha, as being the ſucceſſor of one who had been a profeſſed enemy to their wicked worſhip. It is therefore reaſonable to ſuppoſe, that thoſe children, (if indeed they were children, for the word ſignifies alſo grown youths) who mocked Eliſha were excited to it by their parents; therefore the judgment was juſt, in God's puniſhing the wickedneſs of thoſe parents by the death of their children, who, though they ſuffered in this life, were reſcued from the danger of an idolatrous education, which might have been of fatal tendency both to their preſent and future ſtate. In the mean time it muſt be acknowledged, that the inſolence of theſe mockers was very provoking; the honour of God himſelf was ſtruck at in the reproaches thrown upon his ſervant, and in one of his moſt glorious and miraculous works, the aſſumption of Elijah into heaven. God therefore as a terror to other idolaters, as well as for the honour and authority of his prophets, thought proper to puniſh them in this remarkable manner, and *confirm the word* which had *gone out of his ſervant's mouth*. Stackhouſe.

24 *Two ſhe-bears,* &c.] They had probably been robbed of their whelps, which made them more outragious.

Notes on the Third Chapter.

Ver. 2 *The image of Baal,* &c.] i. e. The pillar, or column of Baal. *Lamy.*

11 *Which poured water on the hands of Elijah.*] i. e. Who *attended upon*, or *miniſtered unto* Elijah. *Pilk. Kem.*

the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the LORD came upon him.

16 ¶ And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city and every choice city, and shall fell every good tree, and stop all wells of water, and marr every good piece of land with stones.

20 And it came to pass in the morning, when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it: and they stopped all the wells of water, and felled all the good trees: only in Kir-haraseth left they the stones thereof: howbeit the slingers went about *it*, and smote it.

26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

CHAP. IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the Shunammite.* 18 *He raiseth her dead son.*

20 *There came water by the way of Edom, and the country was filled with water.*] This water was doubtless produced in a miraculous manner; and therefore must surely affect the idolatrous king of Israel, to see that the God whose worship he had despised, and whose altars he had thrown down, was so benevolent as to supply the necessities of those who had abandoned his laws, and worshipped other gods to provoke him to anger.

23 *They said, This is blood: the kings are surely slain.*] They knew there was no spring in the valley; and no rain having fallen, were convinced it could not be water, and therefore concluded that it must be blood, which the reflection of the rays of the sun seemed to confirm. Hence they naturally imagined that the armies had slain one another, and being easily persuaded to believe what they were so desirous of finding true, they attacked the confederate army, and were totally defeated. *Patrick.*

27 *There was great indignation against Israel.*] The words may be rendered, *great repentance in Israel*; i. e. they were extremely sorry and troubled at this inhuman sacrifice, and wished they had not pushed the war to such extremity, as it had produced so barbarous an action. *Patrick.*

NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead; and thou knoweſt that thy ſervant did fear the LORD: and the creditor is come to take unto him my two ſons to be bond-men.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine handmaid hath not any thing in the houſe ſave a pot of oil.

3 Then he ſaid, Go, borrow thee veſſels abroad of all thy neighbours, *even* empty veſſels; borrow not a few.

4 And when thou art come in, thou ſhalt ſhut the door upon thee and upon thy ſons, and ſhalt pour out into all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the door upon her, and upon her ſons; who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſs when the veſſels were full, that ſhe ſaid unto her ſon, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oil ſtayed.

7 Then ſhe came and told the man of God. And he ſaid, Go, ſell the oil, and pay thy debt, and live thou and thy children of the reſt.

8 ¶ And it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman? and ſhe conſtrained him to eat bread. And *ſo* it was, *that* as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her huſband, Behold now, I perceive that this *is* an holy man of God which paſſeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him.

13 And he ſaid unto him, Say now unto her, Behold, thou haſt been careful for us with all this care; what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among mine own people.

14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath no child, and her huſband is old.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the door.

16 And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lye unto thine handmaid.

17 And the woman conceived, and bare a ſon at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day that he went out to his father to the reapers.

19 And he ſaid unto his father, My head, my head. And he ſaid to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him, and went out.

22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee, one of the young

Notes on the Fourth Chapter.

Ver. 1 *The creditor is come to take unto him my two ſons to be bond-men.*] The Jewiſh law conſidered children as the proper goods of their parents, who had power to ſell them for ſeven years, as their creditors had to compel them to do it in order to pay their debts; and from the Jews this cuſtom was propagated to the Athenians, and from them to the Romans. This cuſtom is now obſerved in the Mogul's country. See *Voyage to the Eaſt Indies.*

8 *There was a great woman.*] i. e. A rich woman, one of a great eſtate; who probably kept a great houſe.

10 *Make a little chamber on the wall.*] Dr. Shaw obſerves, that the houſes of the Orientals have commonly a ſmaller one annexed, which ſometimes riſes one ſtory higher than the houſe; ſometimes it is built over the porch or gateway, and has a door of communication into the gallery of the houſe, beſides another door which opens immediately from a privy ſtairs, down into the porch or ſtreet, without giving the leaſt diſturbance to the family: in theſe *back-houſes*, as they are called, ſtrangers are uſually lodged: of this nature was the little chamber built by the Shunammite for Eliſha. See *his Travels*, p. 214. 4to.

men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither new-moon, nor sabbath. And she said, *It shall be* well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not: and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child: but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child *is* not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 And Elisha came again to Gilgal. And *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat; and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*.

38 *Seethe pottage for the sons of the prophets.*] Hence we may observe that they lived together in society, and, after being instructed, eat together with their master.

39 *A wild vine.*] Probably the *coloquintida* plant, or as Lamy calls it, the *colocynthida*, which is intolerably bitter, and purges excessively.

41 *Bring meal, and he cast it into the pot---and there was no harm*, &c.] This alteration was not owing to any virtue in the meal, but entirely to the power of God.

44 So he ſet *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

1 *Naaman is cured of his leproſy.* 15 *Eliſha refuſeth Naaman's gifts.* 20 *Gehazi is ſmitten with leproſy.*

NOW Naaman, captain of the hoſt of the king of Syria, was a great man with his maſter, and honourable, becauſe by him the LORD had given deliverance unto Syria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid; and ſhe waited on Naaman's wife.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* with the prophet that *is* in Samaria: for he would recover him of his leproſy.

4 And *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now, when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſy.

7 And it came to paſs when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſy? wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 And it was *ſo*, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know that there is a prophet in Iſrael.

9 So Naaman came with his horſes and with his chariot, and ſtood at the door of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go, and waſh in Jordan ſeven times, and thy fleſh ſhall come again unto thee, and thou ſhalt be clean.

11 But Naaman was wroth, and went away, and ſaid, Behold, I thought, He will ſurely come out to me, and ſtand, and call on the name of the LORD his God, and ſtrike his hand over the place, and recover the leper.

12 *Are* not Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them, and be clean? So he turned, and went away in a rage.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it?* how much rather then when he ſaith to thee, Waſh and be clean?

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

Notes on the Fifth Chapter.

Ver. 4 *One went in and told his lord,* &c.] The Vulgate reads, *Naaman went in and told his lord,* i. e. *the king*; which, according to the context, ſeems to be the true reading.

7 *He rent his cloaths, and ſaid, Am I God,* &c.] He looked upon it as blaſphemy, to aſcribe that power to him which belonged only to God. *Patrick.*

10 *Eliſha ſent a meſſenger unto him, ſaying,* &c.] The reaſon of Eliſha's not appearing before the Syrian general, was probably to ſupport the character and dignity of a prophet of the moſt high God; eſpecially as this had a tendency to raiſe the honour of his religion and miniſtry, and give Naaman a truer idea of his miraculous cure, when he found it was entirely effected by the Divine Power and Goodneſs. *Poole.*

Waſh in Jordan ſeven times.] The law required that lepers, in order to their cleanſing, ſhould be ſprinkled ſeven times, Lev. xiv. 7. the prophet therefore ordered Naaman to dip himſelf as often.

16 But he ſaid, *As* the LORD liveth, before whom I ſtand, I will receive none. And he urged him to take *it*; but he refuſed.

17 And Naaman ſaid, Shall there not then I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will henceforth offer neither burnt-offering nor ſacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy ſervant, *that* when my maſter goeth into the houſe Rimmon to worſhip there, and he leaneth on my hand, and I bow my ſelf in the houſe of Rimmon; when I bow down my ſelf in the houſe of Rimmon, the LORD pardon thy ſervant in this thing.

19 And he ſaid unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi the ſervant of Eliſha, the man of God, ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman, and when Naaman ſaw *him* running after him, he lighted down from the chariot to meet him, and ſaid, *Is* all well?

22 And he ſaid, All *is* well. My maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſons of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents. And he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants; and they bare *them* before him.

24 And when he came to the tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and they departed.

25 But he went in and ſtood before his maſter. And Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went no whither.

26 And he ſaid unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive money, and to receive garments, and olive-yards, and vine-yards, and ſheep, and oxen, and men-ſervants, and maid ſervants?

27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

CHAP. VI.

1 *Eliſha cauſeth iron to ſwim.* 8 *He diſcloſeth the king of Syria's counſel,* 13 *and ſmiteth his army with blindneſs.*

AND the ſons of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtrait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there where we may dwell. And he anſwered, Go ye.

17 *Shall there not then---be given to thy ſervant two mules burden of earth?*] He deſired the prophet to give him ſome of the earth of the land to build an altar unto the Lord; thinking that he who had impregnated the waters of Iſrael with ſuch ſalutiferous principles, could do the ſame by the earth, and render it uſeful and beneficial to him in other inſtances.

18 *When my maſter goeth into the houſe of Rimmon.*] It is thought by the generality of interpreters, that this god was the ſun, as the Syrians worſhipped that planet: it is certain however that they called their pomegranates Rimmon; and therefore, as their country abounded with pomegranate-trees, whoſe fruit is not only of a delicious taſte, but alſo of great uſe on account of the liquor it produces, it is not unreaſonable to think that the Syrians gave the name of Pomegranate to their god, in the ſame manner as the Greeks and Romans gave that of Ceres to the goddeſs of Corn. *Lamy.*

When I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.] This paſſage will fairly bear to be rendered in the preter tenſe, and then we ſhall find, that Naaman does not aſk pardon for an offence he intended to commit, but for a crime he had been already guilty of; *The Lord pardon thy ſervant, that when my maſter went into the houſe of Rimmon, and he leaned on my hand, and I bowed myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.* Surely none can think the prophet acted out of character for approving of this ingenuous declaration, and the deſire he expreſſed of the prophet's interceſſion with God in his behalf; as it argued a mind truly ſenſible of its former tranſgreſſion, and a firm reſolution to avoid it for the future.

27 *The leproſy of Naaman ſhall cleave unto thee, and unto thy ſeed for ever.*] Unto many generations, as the words *for ever* frequently ſignify. This ſentence was juſtly merited by wicked Gehazi; for his crime was aggravated with the following circumſtances: a greedy covetouſneſs, which is idolatry; a profanation of the name of God; an abſolute theft, in keeping that to himſelf which was given for others; deliberate and impudent lying; a deſperate contempt of God's omniſcience, juſtice, and holineſs; an horrible reproach thrown on the prophet and his religion; and a pernicious ſcandal given to Naaman, and every other Syrian who ſhould happen to hear of this tranſaction. *Poole.*

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax head fell into the water: and he cried, and ſaid, Alas, maſter! for it was borrowed.

6 And the man of God ſaid, Where fell it? And he ſhewed him the place. And he cut down a ſtick, and caſt *it* in thither; and the iron did ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took council with his ſervants, ſaying, In ſuch and ſuch a place *ſhall be* my camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him and warned him of, and ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing; and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, None, my lord O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber.

13 ¶ And he ſaid, Go, and ſpy where he *is*, that I may ſend and fetch him. And it was told him, ſaying, Behold, *he is* in Dothan.

14 Therefore ſent he thither horſes and chariots and a great hoſt; and they came by night, and compaſſed the city about.

15 And when the ſervant of the man of God was riſen early, and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots. And his ſervant ſaid unto him, Alas, my maſter! how ſhall we do?

16 And he anſwered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Eliſha prayed, and ſaid, LORD, I pray thee, open his eyes that he may ſee. And the LORD opened the eyes of the young man; and he ſaw: and behold, the mountain *was* full of horſes and chariots of fire round about Eliſha.

18 And when they came down to him, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſs. And he ſmote them with blindneſs, according to the word of Eliſha.

19 And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye ſeek. But he led them to Samaria.

20 And it came to paſs when they were come into Samaria, that Eliſha ſaid, LORD, open the eyes of theſe *men*, that they may ſee. And the LORD opened their eyes, and they ſaw; and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite *them?* ſhall I ſmite *them?*

22 And he anſwered, Thou ſhalt not ſmite *them:* wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword and with thy bow? ſet bread and water before them that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them: and when they had eaten and drunk, he ſent them away, and they went to their maſter. So the bands of Syria came no more into the land of Iſrael.

Notes on the Sixth Chapter.

Ver. 10 *Not once nor twice.*] i. e. Frequently.

17 *The mountain was full of horſes and chariots of fire.*] It muſt be allowed that angels, whether ſpiritual, or, as others think, clothed with ſome material form, cannot be ſeen by mortal eyes; therefore Eliſha himſelf, without a peculiar favour from God, could not diſcern the heavenly hoſt, which at this time encamped about him: ſo he requeſts of God, that, for the removal of his fears, and for the confirmation of his faith, his ſervant might be indulged with the ſame privilege.

22 *Wouldſt thou ſmite thoſe whom thou haſt taken captive with thy ſword?* &c.] Though, according to the rigour of arms, a conqueror is at liberty to put whatever enemies fall into his hands to the ſword; yet the laws of humanity and compaſſion ſhould always reſtrain us from treating with the utmoſt ſeverity ſuch as ſurrender themſelves, and implore our mercy.

23 *The bands of Syria came no more into the land of Iſrael.*] i. e. They made no more incurſions; but determined to fall upon the Iſraelites at once, with a regular army.

24 And it came to paſs after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it until an aſs's head was *ſold* for fourſcore *pieces* of ſilver, and the fourth part of a cab of dove's dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by upon the wall, there cried a woman unto him, ſaying, Help, my lord O king.

27 And he ſaid, If the LORD do not help thee, whence ſhall I help thee? out of the barn-floor, or out of the wine-preſs?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſon, that we may eat him to-day, and we will eat my ſon to-morrow.

29 So we boiled my ſon, and did eat him: and I ſaid unto her on the next day, Give thy ſon that we may eat him: and ſhe hath hid her ſon.

30 And it came to paſs when the king heard the words of the woman, that he rent his clothes; and he paſſed by upon the wall, and the people looked, and behold, *he had* ſack-cloth within upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe; and the elders ſat with him: and *the king* ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this ſon of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the door, and hold him faſt at the door: *is* not the ſound of his maſter's feet behind him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD; what ſhould I wait for the LORD any longer?

CHAP. VII.

1 *Eliſha propheſieth incredible plenty in Samaria.*
17 *The unbelieving lord is troden to death.*

THEN Eliſha ſaid, Hear ye the word of the LORD, thus ſaith the LORD, To-morrow about this time *ſhall* a meaſure of fine flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

2 Then a lord on whoſe hand the king leaned anſwered the man of God, and ſaid, Behold, *if* the LORD would make windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.

3 And there were four leprous men at the entering-in at the gate: and they ſaid one to another, Why ſit we here until we die?

4 If we ſay, we will enter into the city, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians; if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

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25 *An aſs's head was ſold for fourſcore pieces of ſilver.*] If we compute theſe pieces of ſilver, or ſhekels, at fifteen pence a-piece, they amount to five pounds ſterling; a prodigious price for what had ſo little meat on it, and that, according to the law, unclean. But, in times of famine, the Jews themſelves were abſolved from the obſervation of the law. *Calmet.*

The fourth part of a cab.] This meaſure is no where elſe mentioned in ſcripture, it contained as much as the ſhells of twenty-four eggs would hold: the fourth part therefore is about three quarters of a pint.

Doves dung.] The word in the original ſignifies *vetches* or *pulſe*, and ſo it ſhould have been rendered here. Travellers tell us, that at Grand Cairo and Damaſcus there are magazines, where they conſtantly fry this kind of grain, which the pilgrims buy, and take with them, as part of the proviſion for their journey. *Shaw.*

28, 29 *Give thy ſon, that we may eat him to-day,* &c.] A moſt ſhocking relation, and a terrible effect of the Divine vengeance, which Moſes had long ſince told the Iſraelites would fall upon them, if they rebelled againſt God, Deut. xxviii. 53, &c.

30 *Hold him faſt at the door.*] i. e. Stop the meſſenger at the door; for his maſter is following to revoke the order.

33 *Behold, this evil is of the Lord, what ſhould I wait for the Lord any longer?*] Theſe words ſeem to have been ſpoken by the king, in a fit of deſpair. He could not but acknowledge that the evil was from the Lord; but declared he had no hopes of redreſs, ſince they were driven to ſuch extremities that women eat their own children. *Patrick.*

Notes on the Seventh Chapter.

Ver. 1 *To-morrow about this time ſhall a meaſure of fine flour be ſold for a ſhekel.*] The Hebrew word which we render *meaſure*, contained about a peck of our meaſure.

2 *If the Lord make windows in heaven.*] He was incredulous, and ſeemed to laugh at what the prophet ſaid.

3 *There were four leprous men at the gate.*] They do not ſeem to have been excluded the city merely on account of their diſtemper, but becauſe they were entirely uſeleſs: they could neither fight, nor work in communion with others. *Patrick.*

5 And they roſe up in the twilight to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to hear a noiſe of chariots and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites and the kings of the Egyptians to come upon us.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and fled for their life.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver, and gold, and raiment, and went and hid *it*; and came again and entered into another tent, and carried thence *alſo*, and went and hid *it*.

9 Then they ſaid one another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry to the morning light, ſome miſchief will come upon us: now therefore come, that we may go and tell the king's houſhold.

10 So they came, and called unto the porter of the city: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters; and they told *it* to the king's houſe within.

12 And the king aroſe in the night, and ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the city, we ſhall catch them alive, and get into the city.

13 And one of his ſervants anſwered and ſaid, Let *ſome* take, I pray thee, five of the horſes that remain, which are left in the city, (behold, they *are* as all the multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſralites that are conſumed,) and let us ſend and ſee.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go, and ſee.

15 And they went after them unto Jordan: and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte. And the meſſengers returned and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two meaſures of barley for a ſhekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

18 And it came to paſs as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine flour for a ſhekel, ſhall be to-morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God, and ſaid, Now behold, *if* the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *The Shunammite hath her land reſtored.* 7 *Hazael killeth his maſter, and ſucceedeth him.* 16 *Jehoram's wicked reign.* 24 *Ahaziah ſucceedeth him.*

THEN ſpake Eliſha unto the woman whoſe ſon he had reſtored to life, ſay-

17 *The people trode upon him in the gate, and he died.*] Thus the ſentence pronounced by the prophet was literally fulfilled; for he ſaw the plenty, but was killed before he could eat of it.

Notes on the Eighth Chapter.

Ver. 1 *A famine---ſhall come upon the land ſeven years.*] As their iniquities increaſed, ſo did their puniſhments. The Jews will have this to be the terrible famine mentioned by the prophet Joel; four years of which were cauſed by noxious creatures devouring all the fruits of the earth, and the other three by a want of rain. *Patrick.*

10 *Go,*

ing, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn: for the LORD hath called for a famine; and it ſhall alſo come upon the land ſeven years.

2 And the woman aroſe, and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven years.

3 And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to cry unto the king for her houſe, and for her land.

4 And the king talked with Gehazi the ſervant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſs as he was telling the king how he had reſtored a dead body to life, that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord O king, this *is* the woman, and this *is* her ſon, whom Eliſha reſtored to life.

6 And when the king aſked the woman, ſhe told him. So the king appointed unto her a certain officer, ſaying, Reſtore all that *was* her's, and all the fruits of the field, ſince the day that ſhe left the land, even until now.

7 ¶ And Eliſha came to Damaſcus; and Ben-hadad the king of Syria was ſick, and it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent with him, even of every good thing in Damaſcus, forty camels burden, and came and ſtood before him, and ſaid, Thy ſon Ben-hadad king of Syria hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the LORD hath ſhewed me that he ſhall ſurely die.

11 And he ſettled his countenance ſtedfaſtly, until he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with child.

13 And Hazael ſaid, But what, *is* thy ſervant a dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha, and came to his maſter; who ſaid to him, What ſaid Eliſha to thee? And he anſwered, he told me *that* thou ſhouldeſt ſurely recover.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipped *it* in water, and ſpread *it* on his face, ſo that he died. And Hazael reigned in his ſtead.

16 And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, Jehoram the ſon of Jehoſhaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did evil in the ſight of the LORD.

19 Yet the LORD would not deſtroy Judah, for David his ſervant's ſake, as he promiſed him to give him alway a light, *and* to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him: and he roſe by night and

10 *Go, ſay unto him, thou mayeſt certainly recover,* &c.] The preſent reading in the text of the Hebrew Bibles ſeems preferable to the marginal reading in this place, and will ſtand thus, *Go ſay, Thou ſhalt not recover, for the Lord hath ſhewed me that he ſhall ſurely die.* Kennicott.

13 *What is thy ſervant a dog,* &c.] He humbles himſelf, as much as to ſay, Can a contemptible animal do ſuch great things?

15 *He took a thick cloth, and dipt it in water, and ſpread it on his face, ſo that he died.*] He ſuffocated him with the cloth, which he pretended to lay on his face to cool him.

19 *To give him always a light, and to his children.*] A ſucceſſion of princes, not to be compleated till the appearance of the Meſſiah, whoſe kingdom will continue to all eternity.

ſmote the Edomites which compaſſed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the ſame time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 ¶ And Joram ſlept with his fathers, and was buried with his fathers in the city of David. And Ahaziah his ſon reigned in his ſtead.

25 In the twelfth year of Joram the ſon of Ahab king of Iſrael did Ahaziah the ſon of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem. And his mother's name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab: for he *was* the ſon-in-law of the houſe of Ahab.

28 And he went with Joram the ſon of Ahab to the war againſt Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought againſt Hazael king of Syria. And Ahaziah the ſon of Jehoram king of Judah went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick.

CHAP. IX.

1 *Jehu is anointed.* 11 *He killeth Joram in the field of Naboth.* 30 *Jezebel eaten by dogs.*

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and make him ariſe up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king of Iſrael. Then open the door, and flee, and tarry not.

4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe; and he poured the oil on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have anointed thee king over the people of the LORD, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh: and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

9 And I will make the houſe of Ahab like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the ſervants of his lord: and *one* ſaid unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he ſaid unto them, Ye know the man and his communication.

22 *Libnah revolted at the ſame time.*] Libnah was a conſiderable city in the tribe of Judah, and belonged to the prieſts. The reaſon of this revolt ſeems to have been, becauſe he endeavoured to ſet up his idolatrous worſhip among them, contrary to the laws of God. *Patrick.*

26 *Athaliah daughter of Omri.*] Athaliah was the daughter of Ahab, but brought up and educated by Omri her grandfather, and thence called his daughter. *Patrick.*

Notes on the Ninth Chapter.

Ver. 1 *Eliſha the prophet called one of the children of the prophets.*] Elijah was commanded to anoint Jehu; but, by Ahab's repentance, God deferred the judgment pronounced upon him and his family, ſo that the execution of it was left to Eliſha. *Patrick.*

11 *Wherefore came this mad fellow to thee?*] There were ſeveral reaſons which induced Jehu's officers to have a contemptible opinion of the prophets. The Jews obſerve there was ſomething in their looks and geſtures which made them paſs for madmen among thoſe who did not know them; which is agreeable to what we read of Saul, who lay uncovered a whole day and night

while

12 And they ſaid, *It is* falſe: tell us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu is king.

14 So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram. (Now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram laid there. And Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſemen, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behind me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behind me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth furiouſly.

21 And Joram ſaid, Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, What peace, ſo long as the whoredoms of thy mother Jezebel and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out of his heart, and he ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite. For remember how that when I and thou rode together after Ahab his father, the LORD laid this burden upon him;

26 Surely I have ſeen yeſterday the blood of Naboth and the blood of his ſons, ſaith the LORD; and I will requite thee in this plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe.

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while the ſpirit was upon him, 1 Sam. xix. 24. We read alſo that the leading men of the tribe of Judah treated the prophets of the Lord as fools and madmen, Jerem. xxix. 26. What might ſtill add to the uncommonneſs of their figure and behaviour was the oddneſs of their dreſs, their living by themſelves, and ſeldom appearing in public, but upon ſome very extraordinary errand; which often proved of a dangerous nature, and put them in fear whilſt they went about it. *Univ. Hiſt.*

17 *There ſtood a watchman on the tower in Jezreel.*] It was cuſtomary, both in peace and war, to place watchmen on high places wherever the king was, to prevent his being ſurpriſed: and it is natural to think that Joram would keep a watchful eye upon every company that appeared, eſpecially from the quarter of Ramoth-gilead, where his army lay. *Patrick* and *Calmet.*

22 *What peace, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts are ſo many?*] i. e. While her idolatries, wherewith ſhe bewitches the people, are ſtill continued, and even multiplied: he upbraids him with his mother's ſins, becauſe they were much more notorious and infamous than his own.

24 *The arrow went out at his heart.*] Septuagint, *Went through his heart.*

25 *Remember how that when I and thou rode together after Ahab his father*, &c.] With the reſt of his guard, when he went to take poſſeſſion of Naboth's vineyard. *Patrick.*

26 *The blood of Naboth, and the blood of his ſons.*] We do not find in all the hiſtory of Naboth, any mention of the death of his ſons. It is not improbable, that, as Naboth had been accuſed of high treaſon, all his family were involved in his ruin: what ſeems to confirm this opinion is, that we do not find Elijah ever putting the king in mind of reſtoring the vineyard to Naboth's children; probably becauſe there were no heirs left.

And Jehu followed after him, and ſaid, Smite him alſo in the chariot. *And they did ſo* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the eleventh year of Joram the ſon of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe painted her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter?

32 And he lifted up his face to the window, and ſaid, Who *is* on my ſide? who? And there looked out to him two *or* three eunuchs.

33 And he ſaid, Throw her down. So they threw her down: and *ſome* of her blood was ſprinkled on the wall, and on the horſes: and he trode her under foot.

34 And when he was come in, he did eat and drink, and ſaid, Go, ſee now this curſed *woman*, and bury her: for ſhe *is* a king's daughter.

35 And they went to bury her: but they found no more of her than her ſkull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he ſaid, This *is* the word of the LORD which he ſpake by his ſervant Elijah the Tiſhbite, ſaying, In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field in the portion of Jezreel; *ſo* that they ſhall not ſay, This *is* Jezebel.

CHAP. X.

1 *Jehu cauſeth ſeventy of Ahab's children to be beheaded.* 18 *He deſtroyeth the worſhippers of Baal,* 29 *yet followeth Jeroboam's ſins.*

AND Ahab had ſeventy ſons in Samaria. And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, ſaying,

2 Now as ſoon as this letter cometh to you, ſeeing your maſter's ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour;

3 Look even out the beſt and meeteſt of your maſter's ſons, and ſet *him* on his father's throne, and fight for your maſter's houſe.

4 But they were exceedingly afraid and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your maſter's ſons, and come to me to Jezreel by to-morrow this time. Now the king's ſons, *being* ſeventy perſons, *were* with the great men of the city, which brought them up.

7 And it came to paſs when the letter came to them, that they took the king's ſons, and ſlew ſeventy perſons, and put their heads in baſkets, and ſent him *them* to Jezreel.

30 *She painted her face, and tired her hair, and looked out at a window.*] The Hebrew ſays, *She put her eyes in paint*, i. e. ſhe uſed *ſtibium*, to make her eyes and eyebrows look black and large, which was reckoned a great ornament. Dr. Shaw obſerves, there was generally but one window or balcony towards the ſtreet in the houſes of the Orientals, (the reſt opening towards the quadrangle or court), which was never opened but on great ſolemnities; and ſuch was the window or balcony at which Jezebel appeared. He further ſays, that the Mooriſh ladies tinge their eyelids with the powder of lead ore; the ſooty colour, which is thus communicated to the eyes, is thought to add a great degree of gracefulneſs to perſons of all complexions.

32 *There looked out to him two or three eunuchs.*] Theſe perſons, in the eaſtern countries, attended upon queens in their chambers; and, by their care and diligence, were often promoted to places of great truſt and profit.

34 *She is a king's daughter.*] She was daughter of Eth-baal, king of Tyre: ſhe was alſo the wife and mother of a king.

Notes on the Tenth Chapter.

Ver. 1 *Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel.*] The Septuagint reads, *to the rulers of Samaria*; which is undoubtedly the right reading; as ſeems plain from the context. See Dr. *Wall* and *Pilkington*.

8 And there came a meſſenger, and told him, ſaying, They have brought the heads of the king's ſons. And he ſaid, Lay ye them in two heaps at the entering-in of the gate until the morning.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

10 Know now that there ſhall fall unto the earth nothing of the word of the LORD which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake by his ſervant Elijah.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his kinſfolks, and his prieſts, until he left him none remaining.

12 And he aroſe and departed, and came to Samaria. *And* as he *was* at the ſhearing-houſe in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah; and we go down to ſalute the children of the king and the children of the queen.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and forty men; neither left he any of them.

15 And when he was departed thence, he lighted on Jehonadab the ſon of Rechab *coming* to meet him: and he ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

16 And he ſaid, Come with me, and ſee my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved Baal a little; *but* Jehu ſhall ſerve him much.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts; let none be wanting: for I have a great ſacrifice *to do* to Baal: whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

21 And Jehu ſent through all Iſrael: and all the worſhippers of Baal came, ſo that there was not a man left that came not. And they came into the houſe of Baal; and the houſe of Baal was full from one end to another.

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab the ſon of Rechab, into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the ſervants of the LORD, but the worſhippers of Baal only.

24 And when they went in to offer ſacrifices and burnt-offerings, Jehu appointed fourſcore men without, and ſaid, *If* any of the men whom I have brought into your hands eſcape, *he that letteth him go*, his life *ſhall be* for the life of him.

25 And it came to paſs as ſoon as he had

9 *I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?*] Beſides the accompliſhment of the Divine decree, Jehu's further deſign in requeſting this cruel ſervice of the rulers of the nation was, that he might thereby engage them in the ſame crime with himſelf; beſides, by the murder of Ahab's kinſmen, they were deprived of any perſon of diſtinction to head them; and by this expedient Jehu thought he ſhould in ſome meaſure leſſen the odium of his own barbarous and perfidious conduct; for this is the ſenſe of his appeal to the people. *Calmet.*

15 *He lighted on Jehonadab the ſon of Rechab, coming to meet him.*] Several learned men are of opinion, that this Jehonadab was the perſon who gave the precepts mentioned in Jeremiah, chap. xxxv. to his children.

Give me thine hand.] We are not to ſuppoſe that Jehu aſked him for his hand in order to aſſiſt him in getting into his chariot; but that Jehonadab would give him an aſſurance that he would aſſiſt him in the proſecution of his deſigns: for *to give the hand* ſignifies *to promiſe*. Pilk. Rem.

25 *The city of the houſe of Baal.*] The large buildings adjoining to the temple of that idol in Samaria, where the prophets, prieſts, with their ſervants reſided, and called a city from their being ſo very ſpacious. *Patrick.*

made an end of offering the burnt-offering, that Jehu ſaid to the guard and to the captains, Go in, *and* ſlay them; let none come forth. And they ſmote them with the edge of the ſword; and the guard and the captains caſt *them* out, and went to the city of the houſe of Baal.

26 And they brought forth the images out of the houſe of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit, *from* the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Bethel, and that *were* in Dan.

30 And the LORD ſaid unto Jehu, Becauſe thou haſt done well in executing *that which is* right in mine eyes, *and* haſt done unto the houſe of Ahab, according to all that *was* in mine heart, thy children of the fourth *generation* ſhall ſit on the throne of Iſrael.

31 But Jehu took no heed to walk in the law of the LORD God of Iſrael with all his heart: for he departed not from the ſins of Jeroboam, which made Iſrael to ſin.

32 In thoſe days the LORD began to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

33 From Jordan eaſt-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, which *is* by the river Arnon, even Gilead, and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers: and they buried him in Samaria. And Jehoahaz his ſon reigned in his ſtead.

36 And the time that Jehu reigned over Iſrael in Samaria *was* twenty and eight years.

CHAP. XI.

1 *Jehoaſh, being ſaved from Athaliah's maſſacre,*
4 *is anointed king by Jehoiada.*

AND when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *which were* ſlain; and they hid him, *even* him and his nurſe, in the bed-chamber, from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the LORD ſix years. And Athaliah did reign over the land.

4 ¶ And the ſeventh year Jehoiada ſent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD, and ſhewed them the king's ſon.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of

27 *Made it a draught-houſe unto this day.*] Which was the higheſt contempt that could poſſibly be put upon it. To this kind of puniſhment the decree which Darius made in favour of the Jews, plainly alludes: *Whoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereon, and let his houſe be made a dunghill.*

Notes on the Eleventh Chapter.

Ver. 1 *When Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe and deſtroyed all the ſeed royal.*] The terrible fate of theſe royal families cannot be read without horror; and is ſufficient to make any one bleſs Providence for having been born of meaner parentage. The whole offſpring of Jeroboam, Baaſha, and Ahab, kings of Iſrael, was cut off for their idolatry, ſo that there was not one left; and the kings of Judah having contracted an affinity with the houſe of Ahab, were ſo deſtroyed by three ſucceſſive maſſacres, that there was but one left. For, firſt Jehoram ſlew all his brethren; then Jehu ſlew all his brother's children; and now Athaliah deſtroyed all that her executioners could meet with. Enraged to ſee Ahab's family cut off, ſhe determined to do the ſame by the houſe of David. And, being of the houſe of Ahab, ſhe had reaſon to apprehend, that Jehu would not long ſuffer her to live; her only ſafe way therefore was uſurp the throne; but this ſhe well knew would be impoſſible, without deſtroying all the royal progeny, who were no friends to the worſhip of Baal, which ſhe was determined to maintain. *Variorum.*

4 *Jehoiada.*] He was a perſon of great authority, and knowing that Athaliah was an uſurper, and that he had the right heir in his poſſeſſion, thought he had ſufficient warrant to dethrone her, and ſet up him who had the undoubted title to the crown. *Patrick.*

5 *A third part of you ſhall be keepers of the watch of the king's houſe.*] Septuagint reads, *Shall keep the watch of the king's houſe at the gate*; meaning the gate of the temple that led to the king's houſe: the three parties were to keep the three gates; this firſt party, the gate of the king's houſe, that nobody ſhould break through. *Wall.*

you that enter in on the ſabbath ſhall even be keepers of the watch of the king's houſe;

6 And a third part *ſhall* be at the gate of Sur; and a third part at the gate behind the guard: ſo ſhall ye keep the watch of the houſe that it not be broken down.

7 And two parts of all you that go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the LORD about the king.

8 And ye ſhall compaſs the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain. And be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the prieſt commanded: and they took every man his men that were to come in on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 And to the captains over hundreds did the prieſt give king David's ſpears and ſhields, that *were* in the temple of the LORD.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the king's ſon, and put the crown upon him, and *gave him* the teſtimony; and they made him king, and anointed him; and they clapped their hands, and ſaid, God ſave the king.

13 And when Athaliah heard the noiſe of the guard *and* of the people, ſhe came to the people into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that followeth her, kill with the ſword. For the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the king's houſe; and there was ſhe ſlain.

17 And Jehoiada made a covenant between the LORD, and the king and the people, that they ſhould be the LORD's people; between the king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down; his altars and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the altars. And the prieſt appointed officers over the houſe of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard to the king's houſe. And he ſat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they ſlew Athaliah with the ſword *beſide* the king's houſe.

21 Seven years old *was* Jehoaſh when he began to reign.

CHAP. XII.

1 *Jehoaſh reigneth well all the days of Jehoiada.*
19 *He is ſlain by his ſervants.*

IN the ſeventh year of Jehu Jehoaſh began to reign; and forty years reigned he in Jeruſalem. And his mother's name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did *that which was* right in the ſight of LORD, all his days wherein Jehoiada the prieſt inſtructed him.

10 *To the captains over hundreds did the prieſts give king David's ſpears and ſhields,* &c.] The officers, who were admitted to a knowledge of Jehoiada's deſigns, came into the temple unarmed, for fear of giving ſuſpicion. But as David had erected a kind of ſacred armoury in one of the apartments, wherein the weapons and other trophies, taken from their enemies (and as monuments of their victories dedicated to the Lord) were depoſited; Jehoiada took care, upon this occaſion, to have this magazine of military ſtores opened, ſo that there was no want of any ſort of arms. *Joſephus.*

14 *The king ſtood by a pillar.*] i. e. *Stood upon the throne*, which was by the entrance into the prieſts court. *Lamy.*

Notes on the Twelfth Chapter.

Ver. 2 *Jehoaſh did that which was right in the ſight of the Lord all his days, wherein Jehoiada inſtructed him.*] Of ſuch great

3 But the high places were not taken away: the people ſtill ſacrificed and burned incenſe in the high places.

4 And Jehoaſh ſaid to the prieſts, All the money of the dedicated things that is brought into the houſe of the LORD, *even* the money of every one that paſſeth *the account*, the money that every man is ſet at, *and* all the money that cometh into any man's heart to bring into the houſe of the LORD,

5 Let the prieſts take *it* to them, every man of his acquaintance; and let them repair the breaches of the houſe, whereſoever any breach ſhall be found.

6 But it was *ſo*, *that* in the three and twentieth year of king Jehoaſh the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no *more* money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar, on the right ſide as one cometh into the houſe of the LORD: and the prieſts that kept the door put therein all the money *that was* brought into the houſe of the LORD.

10 And it was *ſo*, when they ſaw that *there was* much money in the cheſt, that the king's ſcribe and the high prieſt came up, and they put up in bags, and told the money *that was* found in the houſe of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the LORD: and they laid it out to the carpenters and builders, that wrought upon the houſe of the LORD,

12 And to maſons, and hewers of ſtone, and to buy timber and hewed ſtone to repair the breaches of the houſe of the LORD, and for all that was laid out for the houſe to repair *it*.

13 Howbeit, there were not made for the houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money *that was* brought into the houſe of the LORD.

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, they reckoned not with the men into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſs-money and ſin-money was not brought into the houſe of the LORD: it was the prieſts.

17 ¶ Then Hazael king of Syria went up, and fought againſt Gath, and took it: and Hazael ſet his face to go to up Jeruſalem.

18 And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treaſures of the houſe of the LORD, and in the king's houſe, and ſent *it* to Hazael king of Syria: and he went away from Jeruſalem.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracy, and ſlew Joaſh in the houſe of Millo, which goeth down to Silla.

21 For Jozachar the ſon of Shimeath and Jehozabad the ſon of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David. And Amaziah his ſon reigned in his ſtead.

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great uſe is a worthy counſellor to a king: after the death of this good man, the king fell into idolatry, and even ſlew the ſon of Jehoiada, for reproving him for it, 2 Chron. xxiv. 21.

4 *The money of every one that paſſeth the account.*] This money the Prieſts and Levites were commanded to go through the kingdom and collect, for repairing the temple.

The money that every man is ſet at.] i. e. The money every man, who had vowed to God, was to pay by the eſtimation the prieſt ſhould make for his redemption. The words in the Hebrew are, *the money of a man, whoſe taxation is the money of his ſoul*: i. e. who is taxed with ſuch a ſum of money, whereby his ſoul might be freed from the vow wherewith he had bound himſelf. *Patrick.*

15 *They reckoned not with the men*, &c.] They were ſo confident of the honeſty of the overſeers, that they took no account of the money they had paid the workmen.

20 *His ſervants aroſe and ſlew Joaſh*, &c.] They ſlew him in his bed, 2 Chron. xxiv. 25.

CHAP. XIII.

1 *Jehoahaz's wicked reign.* 14 *Eliſha's death.* 20 *His bones revive a dead man.*

IN the three and twentieth year of Joaſh the ſon of Ahaziah king of Judah Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria, *and reigned* ſeventeen years.

2 And he did *that which was* evil in the ſight of the LORD, and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

3 And the anger of the LORD was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the ſon of Hazael, all *their* days.

4 And Jehoahaz beſought the LORD, and the LORD hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

5 And the LORD gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael dwelt in their tents, as before-time.

6 Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked therein: and there remained the grove alſo in Samaria.

7 Neither did he leave of the people to Jehoahaz but fifty horſemen, and ten chariots, and ten thouſand footmen: for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing.

8 Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers: and they buried him in Samaria. And Joaſh his ſon reigned in his ſtead.

10 In the thirty and ſeventh year of Joaſh king of Judah began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen years.

11 And he did *that which was* evil in the ſight of the LORD; he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael ſin; *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers; and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick of his ſickneſs whereof he died. And Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof.

15 And Eliſha ſaid unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, Put thine hand upon the bow. And he put his hand *upon it*: and Eliſha put his hands upon the king's hands.

17 And he ſaid, Open the window eaſtward. And he opened *it*. Then Eliſha ſaid, Shoot. And he ſhot. And he ſaid, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek till thou have conſumed *them*.

18 And he ſaid, Take the arrows. And he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground. And he ſmote thrice, and ſtayed.

Notes on the Thirteenth Chapter.

Ver. 5 *The Lord gave Iſrael a ſaviour, ſo that they went out from under the hand of the Syrians.*] The LXX read, *God gave Iſrael a deliverance*: there is no particular perſon mentioned. *Wall.*

10 *In the thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael.*] He reigned with his father three years; for, otherwiſe, he muſt have begun his reign in the thirty-ninth or fortieth year of Joaſh king of Judah. *Patrick.*

15 *Take bow and arrows, &c.*] This was a ſymbolical action, whereby the prophet intended to repreſent the victory which he had promiſed the king of Iſrael againſt the Syrians, more plainly to him. His ſhooting the arrow eaſtward, or to that part of the country which the Syrians had taken from his anceſtors, was a declaration of war againſt them: and ſtriking the other arrows againſt the ground was an indication how many victories he was to obtain; but his ſtopping his hand too ſoon, denoted the imperfection of his conqueſts, which diſpleaſed the prophet. *Le Clerc.*

19 And the man of God was wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times; then hadſt thou ſmitten Syria till thou hadſt conſumed *it*: whereas now thou ſhalt ſmite Syria *but* thrice.

20 ¶ And Eliſha died, and they buried him. And the bands of the Moabites invaded the land at the coming-in of the year.

21 And it came to paſs as they were burying a man, that behold, they ſpied a band *of men*; and they caſt the man into the ſepulchre of Eliſha: and when the man was let down, and touched the bones of Eliſha, he revived, and ſtood up on his feet.

22 But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his preſence as yet.

24 So Hazael king of Syria died; and Ben-hadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz took again out of the hand of Ben-hadad the ſon of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joaſh beat him, and recovered the cities of Iſrael.

CHAP. XIV.

1 *Amaziah's good reign.* 17 *He is ſlain by a conſpiracy.* 21 *Azariah ſucceedeth him.*

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael reigned Amaziah the ſon of Joaſh king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jeruſalem. And his mother's name *was* Jehoaddan of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, yet not like David his father: he did according to all things as Joaſh his father did.

4 Howbeit, the high places were not taken away: as yet the people did ſacrifice and burn incenſe on the high places.

5 And it came to paſs as ſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants which had ſlain the king his father.

6 But the children of the murderers he ſlew not; according unto *that which is* written in the book of the law of Moſes, wherein the LORD commanded, ſaying, The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

7 He ſlew of Edom in the valley of ſalt ten thouſand, and took Selah by war, and called the name of it Joktheel unto this day.

8 Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz ſon of Jehu king of Iſrael, ſaying, Come, let us look one another in the face.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle

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19 *The man of God was wroth with him.*] The prophet had juſt reaſon for being offended for his not believing God, who had wrought ſo many ſignal miracles in favour of the Iſraelites; for not relying on the prediction of him, who, according to his own acknowledgment, had been a conſtant defender of the ſtate, *the chariots of Iſrael, and the horſemen thereof*, and now even in his dying moments, was full of good wiſhes, and intentions for his country.

21 *They caſt the man into the ſepulchre of Eliſha.*] The common places of burial among the Hebrews were in the fields, or caverns dug in a rock, with niches for the corpſe to be placed in, and at the entrance of the ſepulchre there was an hewn ſtone which might be removed at pleaſure. *Joſephus.*

He revived, and ſtood up on his feet.] This ſtupendous miracle ſufficiently confirmed both the ſucceſs he had promiſed the king, and the belief of a future life; in which ſenſe ſome part of the character given of him by the author of Eccleſiaſticus, may not be improperly underſtood. *Eliſha was filled with Elijah's ſpirit: whilſt he lived, no word could overcome him, and after his death his body propheſied. He did wonders in his life, and at his death were his works marvellous,* Eccleſ. xlviii. 12, &c.

Notes on the Fourteenth Chapter.

Ver. 6 *The children of murderers he ſlew not.*] In this he acted like a good man, contrary to the cuſtom of many kingdoms; where, if any one be guilty of high treaſon, not only he, but his children likewiſe, though innocent, are equally devoted to deſtruction. *Le Clerc.*

7 *The valley of ſalt.*] See note on 2 Sam. viii. 13.

Took Selah by war.] *Selah* ſignifies a *rock*, and anſwers to the Greek word *petra*; whence moſt commentators think, that this city had its name from its ſituation on a rock, and that the adjacent tract was called Arabia Petræa, from its being full of rocks. *Wells.*

Called the name of it Joktheel.] In remembrance, as ſome imagine, of his having obliged the inhabitants to obſerve the laws of Moſes; the word ſignifying *obedience to God.*

8 *Come, let us look one another in the face.*] Amaziah, being encouraged by his late victory, was determined to be revenged for the ſlaughter of his anceſtors by Jehu, and therefore ſent this open declaration of war, conceived in the mildeſt terms poſſible. *Calmet.*

9 *The thiſtle that was in Lebanon, ſent to the cedar that was in Lebanon,*

that *was* in Lebanon ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoaſh king of Iſrael went up; and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah was put to the worſe before Iſrael, and they fled every man to their tents.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the LORD, and in the treaſures of the king's houſe, and hoſtages, and returned to Samaria.

15 Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael; and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael fifteen years.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh; but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes: and he was buried at Jeruſalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah, which *was* ſixteen years old, and made him king in ſtead of his father Amaziah.

22 He built Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 In the fifteenth year of Amaziah the ſon of Joaſh king of Judah Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entering of Hamath unto the ſea of the plain, according to the word of the LORD God of Iſrael which he ſpake by the hand of his ſervant Jonah, the ſon of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any ſhut up, nor any left, nor any helper for Iſrael.

27 And the LORD ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

28 Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus and Hamath, *which belonged* to Judah, for Iſrael,

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Lebanon, &c.] It was a cuſtom among the eaſtern people to deliver their ſentiments in parables. Conſidering the circumſtances of the perſon this apologue was addreſſed to, who was a petty prince fluſhed with a little ſucceſs, and thence impatient of enlarging his kingdom, no ſimilitude could be better adapted than that of a thiſtle, a low contemptible weed; but upon its having drawn blood from ſome traveller, it grows proud, and affects an equality with the cedar, the pride and ornament of the foreſt, till, in the midſt of all its arrogance, a wild beaſt treads it under foot; which Joaſh intimates would be the fate of Amaziah, if he continued to provoke a prince of his ſtrength and power. *Le Clerc.*

21 *The people took Azariah.*] In 2 Chron. xxvi. he is called Uziah, but the proper name is Ozihu: the tranſcribers have confounded the name of the king Ozihu with the name of his prieſt Ozrihu, who is mentioned in Chronicles. *Kennicott.*

25 *By the hand of his ſervant Jonah*, &c.] The only mention we have of this prophet is in this paſſage, and the account of his famous miſſion to Nineveh.

26 *There was not any ſhut up, nor any left.*] i. e. Every thing was deſtroyed, whether ſhut up in their houſes, or abroad in the open field.

Notes

are they not written in the book of the chronicles of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zechariah his ſon reigned in his ſtead.

CHAP. XV.

1 *Azariah's good reign.* 5 *Jotham and other kings.* 32 *Jotham's good reign.*

IN the twenty and ſeventh year of Jeroboam king of Iſrael began Azariah ſon of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jeruſalem. And his mother's name *was* Jecholiah of Jeruſalem.

3 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people ſacrificed and burned incenſe ſtill on the high places.

5 ¶ And the LORD ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeveral houſe. And Jotham the king's ſon *was* over the houſe, judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers: and they buried him with his fathers in the city of David. And Jotham his ſon reigned in his ſtead.

8 In the thirty and eighth year of Azariah king of Judah did Zechariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

9 And he did *that which was* evil in the ſight of the LORD, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote him before the people, and ſlew him, and reigned in his ſtead.

11 And the reſt of the acts of Zechariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* the word of the LORD, which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation*. And ſo it came to paſs.

13 Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of Uzziah king of Judah, and he reigned a full month in Samaria.

14 For Menahem the ſon of Gadi went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 Then Menahem ſmote Tiphſah, and all

Notes on the Fifteenth Chapter.

Ver. 1 *In the twenty and ſeventh year of Jeroboam king of Iſrael, began Azariah ſon of Amaziah king of Judah to reign.*] Commentators have taken a great deal of pains to reconcile a ſeeming contradiction in this computation. For if Amaziah the father of Azariah or Ozihu lived no more than fifteen years after the beginning of Jeroboam's reign, then Ozihu muſt begin his, not in the twenty-ſeventh, but in the ſixteenth of Jeroboam: it is therefore ſuppoſed that there was an interregnum of eleven or twelve years between the death of Amaziah and the inauguration of his ſon; who being left an infant of four years old when his father died, was committed to the guardianſhip of the grandees of the nation, till he was ſixteen, when they placed him on the throne of his anceſtors in the twenty-ſeventh year of Jeroboam.

5 *The Lord ſmote him, ſo that he was a leper.*] The cauſe of this ſtroke is related at large, 2 Chron. xxvi. 23. By a *ſeveral houſe* the Jews underſtand a houſe in the country, where he might have liberty to take his pleaſure, but not intermeddle with public affairs. *Patrick.*

12 *Thy ſons ſhall ſit on the throne of Iſrael to the fourth generation.*] God had promiſed Jehu, that for executing his will upon the houſe of Ahab, he would continue the throne of Iſrael in his family for four generations; and accordingly Jehoahaz, Jehoaſh, Jeroboam, and Zechariah ſucceed him: but becauſe he did it, not ſo much in obedience to the Divine command, as to ſatisfy his private and ambitious views, and in a method of cruelty abhorred by the Divine nature, God cuts his family ſhort as ſoon as he had fulfilled his promiſe to him, and thereby accompliſhed the prophecy of Hoſea, *I will revenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the kingdom of the houſe of Iſrael*, chap. i. 4. Perhaps it was in remembrance of this prophecy, as well as of the promiſe which gave the kingdom to Jehu's poſterity during four generations only, that Shallum was encouraged to attempt the life of Zechariah. *Patrick* and *Poole*.

16 *Menahem ſmote Tiphſah---and the coaſts thereof from Tirzah.*] This Tiphſah was ſome place not far from Tirzah, which ſtood in the tribe of Ephraim. *Wells.*

He ſmote it and all the women, &c.] By this abominable cruelty he thought to terrify the whole kingdom, that none might dare to withſtand him. *Patrick.*

that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not to *him*, therefore he ſmote *it*; *and* all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* Pul the king of Aſſyria came againſt the land: and Menahem gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria. So the king of Aſſyria turned back, and ſtayed not there in the land.

21 And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers; and Pekahiah his ſon reigned in his ſtead.

23 In the fiftieth year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 But Pekah the ſon of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the king's houſe, with Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 In the two and fiftieth year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the ſight of the LORD: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

29 In the days of Pekah king of Iſrael came Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Aſſyria.

30 And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſon of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond year of Pekah the ſon of Remaliah king of Iſrael began Jotham the ſon of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned ſixteen years in Jeruſalem. And his mother's name *was* Jeruſha the daughter of Zadok.

34 And he did *that which was* right in the ſight of the LORD: he did according to all that his father Uzziah had done.

35 Howbeit, the high places were not removed: the people ſacrificed and burned incenſe ſtill in the high places. He built the higher gate of the houſe of the LORD.

36 Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 In thoſe days the LORD began to ſend

19 *Pul the king of Aſſyria*, &c.] This Pul is thought to have been the father of Sardanapalus, who was called Sardan, with Pul, his father's name annexed, as Merodach, king of Babylon, was called Merodach-Baladan, becauſe he was the ſon of Baladan. *Prideaux* and *Wall*.

29 *Carried them captive to Aſſyria*.] This was the ſecond deportation of the Iſraelites, the firſt being made by Pul, who carried away the two tribes and a half, ſituated beyond Jordan. The king of Aſſyria alſo carried away, among other rich plunder, the golden calf, which Jeroboam had ſet up at Beth-el, and which had been conſtantly worſhipped by the ten tribes: and the other which was in Dan, was taken away by Pul, when he invaded Galilee, in which province that city ſtood. *Patrick*.

againſt Judah Rezin the king of Syria, and Pekah the ſon of Remaliah.

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

1 *Ahaz's wicked reign.* 17 *He ſpoileth the temple.* 19 *Hezekiah ſucceedeth him.*

IN the ſeventeenth year of Pekah the ſon of Remaliah Ahaz the ſon of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned ſixteen years in Jeruſalem, and did not *that which was* right in the ſight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abominations of the heathen whom the LORD caſt out from before the children of Iſrael.

4 And he ſacrificed and burned incenſe in the high places, and on the hills, and under every green tree.

5 Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war: and they beſieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſon: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.

8 And Ahaz took the ſilver and gold *that was* found in the houſe of the LORD, and in the treaſures of the king's houſe, and ſent *it for* a preſent to the king of Aſſyria.

9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin.

10 And king Ahaz went to Damaſcus to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

11 And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus: ſo Urijah the prieſt made *it* againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered thereon.

13 And he burned his burnt-offering and his meat-offering, and poured his drink-offering, and ſprinkled the blood of his peace-offerings upon the altar.

14 And he brought alſo the braſen altar which *was* before the LORD, from the fore-front of the houſe, from between the altar and the houſe of the LORD, and put it on the north-ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat offering; and the king's burnt-ſacrifice, and his meat-offering; with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings: and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice: and the braſen altar ſhall be for me to enquire *by*.

16 Thus did Urijah the prieſt according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the baſes, and removed the laver from off them; and took down the ſea from off the braſen oxen

Notes on the Sixteenth Chapter.

Ver. 3 *Made his ſon to paſs through the fire*, &c.] He excelled all that went before him in wickedneſs; for he even imitated the abominable idolaters whom God caſt out before the children of Iſrael, by burning his children in the fire to his idols. But it is uncertain whether he did that, or only made his ſon *paſs through the fire*, by way of luſtration. *Patrick.*

8 *Sent it for a preſent*, &c.] The original word in the Hebrew ſhould here have been tranſlated, *ſent it for a bribe*, &c. *Pilk.*

11 *Urijah the prieſt built an altar*, &c.] Directly contrary to the command of God, who had appointed what kind of altar he would have, and no other ſort to be made. Exod. xxvii. 1, 2.

15 *The braſen altar ſhall be for me to enquire by.*] He pretended to have ſome regard for this altar, and therefore ordered it to be ſet aſide for his own uſe: it ſhould be rendered, *for me to worſhip at.* Pilk. Rem.

that *were* under it, and put it upon a pavement of ſtones.

18 And the covert for the ſabbath that they had built in the houſe, and the king's entry without, turned he from the houſe of the LORD, for the king of Aſſyria.

19 ¶ Now the reſt of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his ſon reigned in his ſtead.

CHAP. XVII.

1 Hoſhea's wicked reign. 5 Samaria for their ſins is captivated. 24 The ſtrange nations, being plagued with lions, make a mixture of religons.

IN the twelfth year of Ahaz king of Judah began Hoſhea the ſon of Elah to reign in Samaria over Iſrael, nine years.

2 And he did *that which was* evil in the ſight of the LORD, but not as the kings of Iſrael that were before him.

3 Againſt him came up Shalmaneſer king of Aſſyria; and Hoſhea became his ſervant, and gave him preſents.

4 And the king of Aſſyria found conſpiracy in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, as *he had done* year by year: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three years.

6 In the ninth year of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

7 For *ſo* it was, that the children of Iſrael had ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the ſtatutes of the heathen whom the LORD caſt out from before the children of Iſrael, and of the kings of Iſrael, which they had made.

9 And the children of Iſrael did ſecretly *thoſe* things that *were* not right againſt the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they ſet them up images and groves in every high hill, and under every green tree:

11 And there they burned incenſe in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

12 For they ſerved idols, whereof the LORD had ſaid unto them, Ye ſhall not do this thing.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, by all the prophets, *and by* all the ſeers, ſaying, Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding, they would not hear, but hardened their necks, like to the neck of

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18 *The covert for the ſabbath that they had built in the houſe.*] Commentators are greatly divided with regard to the meaning of the word which we tranſlate *covert*, and the reaſon why it was called the *covert for the ſabbath*: the moſt probable opinion is, that it was a covered place, where the king ſat, in the porch of the temple, on the ſabbath and other great ſolemnities. It is conjectured that Ahaz took this away to expreſs his contempt of the ſabbath. *Patrick.*

Notes on the Seventeenth Chapter.

Ver. 2 *He did that which was evil, but not as the kings of Iſrael that were before him.*] Though he did not himſelf keep the law of Moſes, yet he ſuffered others to do it; and even to go up to Jeruſalem to worſhip the Lord.

4 *So king of Egypt*, &c.] This So, with whom Hoſhea entered into confederacy, is, in prophane authors, called Sabacon, the famous Ethiopian mentioned by Herodotus and Diodorus Siculus, who, in the beginning of Hezekiah's reign, invaded Egypt; and having taken Boccaris, the king thereof, priſoner, cauſed him to be burnt alive, and then ſeized on his kingdom. *Prideaux.*

9 *The children of Iſrael did ſecretly*, &c.] The context informs us that the crimes of the Iſraelites were of a public nature: neither the Hebrew nor any of the antient verſions juſtify the preſent tranſlation. *Pilk. Rem.*

10 *Under every green tree.*] The Hebrew which we tranſlate *groves*, as before obſerved, ſignifies the idols placed in groves, and ſhould have been ſo rendered: for how could groves be ſet *under every green tree?*

14 *They hardened their necks.*] i. e. They were obſtinate.

Did not believe in the Lord their God.] This was the ſource of all the ſins they committed; they did not believe the prophets of the Lord, but liſtened to deceivers.

15 *They*

their fathers, that did not believe in the LORD their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worſhipped all the hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters to paſs through the fire, and uſed divination and inchantments, and ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight: there was none left but the tribe of Judah only.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

21 For he rent Iſrael from the houſe of David; and they made Jeroboam the ſon of Nebat king: and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did; they departed not from them:

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria unto this day.

24 ¶ And the king of Aſſyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael: and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the prieſts whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-

15 *They followed vanity, and became vain.*] They worſhipped idols, and became ſtupid like their gods.

17 *They ſold themſelves to do evil.*] i. e. They gave themſelves up to it.

25 *They feared not the Lord; therefore the Lord ſent lions among them,* &c.] Inſtead of lions, Joſephus ſays they were infected with a dreadful plague, ſo that the place was in a manner depopulated: but allowing it to be lions, why ſhould theſe new inhabitants be more afflicted than the Iſraelites, who feared the Lord as little as they: but it ſhould be remembered, that though the Iſraelites were addicted to idolatry, yet they did not deny the Divine Power and Providence: they only imagined that their idols were the intermediate cauſes, whereby the bleſſings of the ſupreme God might be conveyed to them; whereas theſe new-comers believed the idols they worſhipped to be the true gods, and had no conceptions of an Almighty Being, who made and governed the world. *Calmet.*

28 *How they ſhould fear the Lord.*] i. e. The manner how they ſhould worſhip him, according to the law of Moſes.

30 *The men of Babylon made Succoth-benoth.*] Or *Succot Benoth*, which Lamy ſays, ſignifies *tents for young women*, i. e. they built a temple, round which were tents, in which the young women proſtituted themſelves in honour of Venus, p. 390: for thus, according to Herodous, Venus was honoured at Babylon.

The men of Cuth made Nergal.] The moſt probable opinion is, that Nergal ſignified *fire*; for theſe Cuthites, who were afterwards called Perſians, adored fire, and, in honour of the ſun, kept a perpetual flame burning on their altars.

The men of Hamath made Aſhima.] Some of the Rabbins tell us, that this deity was worſhipped under the ſhape of a goat; others, of a ſatyr: but as it is well known that the Syrians adored the ſun, and as *aſuman*, in the Perſian language, ſignifies *heaven*,

benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burned their children in fire to Adrammelech and Anammelech the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 They feared the LORD, and ſerved their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Iſrael;

35 With whom the LORD had made a covenant, and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them;

36 But the LORD who brought you up out of the land of Egypt with great power and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore; and ye ſhall not fear other gods.

38 And the covenant that I have made with you ye ſhall not forget; neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear; and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So theſe nations feared the LORD, and ſerved the graven images, both their children, and their children's children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

1 *Hezekiah's good reign.* 4 *He deſtroyeth idolatry, and proſpereth.* 9 *Samaria is carried captive for their ſins.*

NOW it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jeruſalem. His mother's name alſo *was* Abi the daughter of Zechariah.

3 And he did *that which was* right in the ſight of the LORD, according to all that David his father did.

4 ¶ He removed the high-places, and brake the images, and cut down the groves, and brake in pieces the braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it Nehuſhtan.

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heaven, it is probable that the Syrians derived from thence the name of their god, who was repreſented by a large pillar, of a pyramidical form, the hieroglyphic of fire. *Calmet.*

31 *Nibhaz and Tartak.*] Some think one of theſe names ſignifies the *ſun*, and the other a *chariot*: and hence theſe two idols may, both together, denominate the ſun mounted on his car, as the poets often repreſented that bright luminary.

Burnt their children in fire to Adrammelech and Anammelech.] Moloch, Milcom, and Melech, in the language of different nations, all ſignify a *king*, and imply the ſun, which was called the *king of heaven*: and therefore the addition of *Adra*, which ſignifies *powerful*, to the one, and of *Anam*, which implies *to anſwer*, to the other, means no more than the *mighty*, or the *oracular Moloch*. The children which were offered to him ſufficiently ſhews that he was the ſame with the Moloch of the Ammonites, or the Saturn of the Phœnicians. *Calmet* and *Patrick.*

41 *So theſe nations feared the Lord, and ſerved their graven images.*] i. e. They joined the worſhip of their own idols with that of God: in the ſame manner as the Iſraelites before them had blended the worſhip of the golden calves with that of the *Holy One of Iſrael.* Patrick.

Notes on the Eighteenth Chapter.

Ver. 2 *Twenty and five years old was he when he began to reign.*] It is before ſaid of Ahaz (chap. xvi. 2.) that he was but *twenty years old when he began to reign*, and that he *reigned ſixteen*. Now if his ſon Hezekiah was twenty-five years old at his father's death, it muſt follow, that his father, when he begat him, was only eleven years old, which ſeems incredible. But it muſt be remembered, that it is very common, both in ſacred and prophane authors, in the computation of time, to take no notice whether the year they mention be perfect or imperfect, whether finiſhed or but newly begun. Hence we may very naturally ſuppoſe, that Ahaz was near one and twenty years old when he began to reign, and near ſeven years older when he died: and, on the other hand, that Hezekiah, when he began to reign, was but juſt entered into his five and twentieth year, and by this means Ahaz might be near fourteen years old when he begat Hezekiah; which is no extraordinary thing, if the nature of the climate where he lived be conſidered. *Bochart*, &c.

4 *He removed the high places.*] i. e. The altars that were upon

5 He truſted in the LORD God of Iſrael; ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moſes.

7 And the LORD was with him; *and* he proſpered whitherſoever he went forth. And he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to paſs in the fourth year of king Hezekiah, which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael, *that* Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three years they took it: *even* in the ſixth year of Hezekiah, that *is*, the ninth year of Hoſhea king of Iſrael, Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant, *and* all that Moſes the ſervant of the LORD commanded, and would not hear *them*, nor do *them*.

13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offended; return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah three hundred talents of ſilver and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the LORD, and in the treaſures of the king's houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Aſſyria.

17 And the king of Aſſyria ſent Tartan, and Rabſaris, and Rab-ſhakeh from Lachiſh to king Hezekiah, with a great hoſt againſt Jeruſalem. And they went up and came to Jeruſalem. And when they were come up, they came and ſtood by the conduit of the upper-pool, which *is* in the high-way of the fuller's field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ſayeſt, (but *they are but* vain words,) *I have* counſel and ſtrength for the war. Now on whom doſt thou truſt, that thou rebelleſt againſt me?

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the hills. He did not ſtay till he was firmly ſettled in his kingdom before he began a reformation in religion, though he muſt know that he run a great hazard in attempting to aboliſh idolatry, which had been confirmed by ſo many years preſcription.

Brake in pieces the braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it.] We muſt not ſuppoſe, that from the days of Moſes, the Iſraelites conſidered this braſen ſerpent as an object of religious worſhip; for neither David nor Solomon, nor Aſa nor Jehoſhaphat would have permitted it. It is more probable therefore, that in the general defection which happened after the reigns of theſe princes, the people either worſhipped the God of Iſrael under that image, or, what is worſe, ſubſtituted a heathen god in his room, and worſhipped the braſen ſerpent, as his image; which they might more eaſily be induced to do, becauſe the practice of ſome neighbouring nations was to worſhip God under the figure of a ſerpent. Upon this account Hezekiah choſe rather to deſtroy this memorial of God's wonderful mercy to his people in the wilderneſs, than to ſuffer it any longer to be abuſed to idolatry. *Calmet.*

He called it Nehuſhtan.] Which ſignifies, *a thing of braſs*; as if he had ſaid, It is ſurpriſing how any perſon could be ſo ſtupid to worſhip this ſerpent, or flatter himſelf that it had any power to ſave, when it is only common braſs!

14 *Three hundred talents of ſilver, and thirty talents of gold.*] Three hundred and fifty one thouſand pounds of our money. *Prideaux.*

17 *Tartan, and Rabſaris, and Rab-ſhakeh*, &c.] Theſe are not the proper names of the men, but denote their employment and offices. *Tartan* ſignifies the preſident of the counſel; *Rabſaris* the chief eunuch; and *Rab-ſhakeh* the principal cup-bearer. *Le Clerc.*

19, 20 *And Rab-ſhakeh ſaid unto them*, &c.] The Jews are of opinion, that Rab-ſhakeh, from his ſpeaking Hebrew ſo fluently, was either an apoſtate Jew, or one of the captivity of Iſrael.

21 Now behold, thou truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Aſſyria, and I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſter's ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the LORD againſt this place to deſtroy it? The LORD ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language; for we underſtand *it:* and talk not with us in the Jews language, in the ears of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung and drink their own piſs with you?

28 Then Rab-ſhakeh ſtood, and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria:

29 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this city ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah. For thus ſaith the king of Aſſyria, Make *an agreement* with me by a preſent, and come out to me, and *then* eat ye every man of his own vine, and every one of his own fig-tree, and drink ye every one the waters of his own ciſtern:

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and honey, that ye may live and not die: and hearken not unto Hezekiah, when he perſuadeth you, ſaying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries that have delivered their country out of mine hand, that the LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word. For the king's commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *He comforteth them.* 8 *Sennacherib ſendeth a blaſphemous letter to Hezekiah.*

It is certain, that he was a very eloquent man, and his ſpeech excellently adapted to raiſe ſedition among the beſieged.

21 *Now, behold, thou truſteſt upon the ſtaff of this bruiſed reed, even upon Egypt,* &c.] This compariſon is excellently adapted to denote an ally, that is not only weak and unable to help, but alſo dangerous to thoſe who rely on him for ſuccour: and his repreſenting the power of Egypt to be as brittle as the reeds growing on the banks of the Nile, (for to theſe doubtleſs the Syrian author alludes) is a great beauty in the ſimilitude.

23 *I will deliver thee two thouſand horſes,* &c.] He ſeems to challenge him to come out and fight with his maſter; and if he could give ſecurity to make that uſe of them, he would furniſh him with two thouſand horſes, provided he was able to find the ſame number of men to mount them: *a very inſolent ſpeech.*

36 *The king's commandment was, Anſwer him not.*] A very wiſe and pious order. Hezekiah believed God would anſwer for himſelf, not by words, but in deeds. *Patrick.*

Notes

14 *Hezekiah's prayer.* 35 *An angel ſlayeth the Aſſyrians.* 36 *Sennacherib is ſlain by his ſons.*

AND it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackloth, to Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble and of rebuke and blaſphemy: for the children are come to the birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that are* left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a blaſt upon him, and he ſhall hear a rumor, and ſhall return to his own land: and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when he heard ſay of Tirhakah king of Ethiopia, Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou haſt made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the living God.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations and their lands,

18 And have caſt their gods into the fire: for they *were* no gods, but the work of men's hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria I have heard.

21 This *is* the word that the LORD hath ſpoken concerning him, The virgin, the daugh-

Notes on the Nineteenth Chapter.

Ver. 3 *The children are come to the birth*, &c.] A proverbial expreſſion for a critical time of extremity in any caſe.

7 *I will ſend a blaſt upon him.*] i. e. A peſtilence, which in one night deſtroyed a great part of his numerous army.

8 *Found the king of Aſſyria warring againſt Libnah.*] Libnah was not far from Lachiſh, both ſituated on the mountains of Judah; it is probable that Sennacherib, unable to take the latter, had removed the ſiege to Libnah, which he conſidered as a place not ſo well fortified as Lachiſh, and ſo ſituated, that by keeping a ſtrong guard in the paſſes of the mountains, he ſhould be able to carry on the ſiege, notwithſtanding the approach of Tirhakah. *Le Clerc.*

21 *The virgin, the daughter of Sion---the daughter of Jeruſalem*, &c.] By *the daughter of Sion*, he means the people that inhabited

ter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the holy *One* of Iſrael.

23 By thy meſſengers thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* the foreſt of his Carmel.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of beſieged places.

25 Haſt thou not heard long ago *how* I have done it, *and* of antient times that I have formed it? now have I brought it to paſs that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of ſmall power, they were diſmayed and confounded; they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

27 But I know thy abode, and thy going-out, and thy coming-in, and thy rage againſt me.

28 Becauſe thy rage againſt me and thy tumult is come up into mine ears, therefore I will put my hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year that which ſpringeth of the ſame; and in the third year ſow ye and reap and plant vineyards, and eat the fruits thereof.

30 And the remnant that is eſcaped of the houſe of Judah ſhall yet again take root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and they that eſcape out of mount Zion: the zeal of the LORD *of hoſts* ſhall do this.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city ſaith the LORD.

34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant David's ſake.

35 ¶ And it came to paſs that night that the angel of the LORD went out, and ſmote in the camp of the Aſſyrians an hundred fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

habited the upper part of the city, and by *the daughter of Jeruſalem*, the people of the lower part: *they ſhaked their heads*, i. e. they laughed him to ſcorn---he calls *Sion* a *virgin*, becauſe this fortreſs, ſince David conquered it, remained inviolable. *Patrick.*

23, 24 *By thy meſſengers thou haſt reproached the Lord, and haſt ſaid, with the multitnde of my chariots am I come up to the height of the mountains*, &c.] The prophet, in this anſwer to Hezekiah, has given us an admirable deſcription of the ridiculous vanity and oſtentation of a king, puffed up with great ſucceſs. As if he had ſaid; "What can reſiſt the force of my victorious "arms? Or where is the place that is inacceſſible to the "ſtrength and activity of my troops? I have even aſcended "Lebanon itſelf; who then ſhall hinder me from taking up my "quarters in what part of Judea I pleaſe? At my call, foun-"tains, even in the drieſt places ariſe: at my command the "hills ſubſide, the rocks ſeparate, and make me a way; and "at my approach the deepeſt rivers and lakes become dry; ſo "that all reſiſtance is vain, for victory muſt continually attend "my ſtandard."

25 *Haſt thou not heard long ago, how I have done it*, &c.] Jehovah anſwers the boaſtings of this vain prince. What are thy exploits when compared to the works that I have done? Art thou ignorant that I dried up the Red-ſea before my people, *and made them walk through the deep, as through the wilderneſs?* Patrick.

28 *I will put my hook in thy noſe*, &c.] To underſtand this, we muſt know that the dromedaries of the eaſtern countries were governed by a bridle, which was faſtened to a ring, fixed in the noſtrils of the beaſt. *Shaw.*

29 *This ſhall be a ſign unto thee*, &c.] Theſe words are ſpoken to Hezekiah, and not intended as a truth of this prophecy, becauſe it was not to happen till after that was fulfilled, but as a token of God's peculiar favour and protection, after Sennacherib was departed; for though the Aſſyrians had trodden down the corn, and the ſucceeding year was the ſabbatical or year of reſt to the land, when they were not permitted either to ſow or reap, yet God promiſes that the earth ſhould of itſelf, without any labour from them, produce ſufficient for their ſupport. *Patrick.*

35 *The angel of the Lord went out, and ſmote in the camp of the Aſſyrians*, &c.] In what manner this mighty army was deſtroyed, whether by peſtilence, by fire from heaven, by ſcorching winds, or whatever other method, there is no impropriety, according to

36 ¶ So Sennacherib king of Aſſyria, departed, and and went and returned, and dwelt at Nineveh.

37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia. And Eſarhaddon his ſon reigned in his ſtead.

CHAP. XX.

1 *Hezekiah receiving a meſſage of death, by prayer hath his life lengthened.* 8 *The ſun goeth ten degrees backward for a ſign.* 20 *Manaſſes ſucceedeth Hezekiah.*

IN thoſe days was Hezekiah ſick unto death. And the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, Set thine houſe in order; for thou ſhalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, ſaying,

3 I beſeech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy ſight. And Hezekiah wept ſore.

4 And it came to paſs afore Iſaiah was gone out into the middle court, that the word of the LORD came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the houſe of the LORD.

6 And I will add unto thy days fifteen years: and I will deliver thee, and this city out of the hand of the king of Aſſyria; and I will defend this city for mine own ſake, and for my ſervant David's ſake.

7 And Iſaiah ſaid, Take a lump of figs. And they took, and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day?

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the LORD: and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz.

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the Hebrew idiom, in ſaying it was done by a *deſtroying angel*, which is a comprehenſive expreſſion, reconciling all the ſcripture phraſes where this terrible defeat is mentioned, and all the ſentiments of commentators concerning it. *Calmet.*

37 *Niſroch his god.*] The learned Jurieu has made it appear, that this idol was *Jupiter Belus*, the founder of the Babyloniſh empire, who was worſhipped under the form of an eagle; and he farther obſerves, that as this *Belus*, in profane hiſtory, was the ſame with the *Nimrod of Moſes*, it is not improbable, that, to perpetuate his honour, his votaries changed the name of Nimrod, which ſignifies a *rebel*, into that of Niſroch, which denotes a *young eagle*.

Notes on the Twentieth Chapter.

Ver. 1 *In thoſe days was Hezekiah ſick unto death.*] Though the ſacred hiſtorian has placed this ſickneſs immediately after the defeat and death of Sennacherib, yet it is ſufficiently evident that it happened before that time; for God promiſes, in the meſſage he was pleaſed to ſend him by the prophet Iſaiah, that he would *deliver Jeruſalem out of the hand of the king of Aſſyria*, ver. 6. Nor will it be difficult to determine the year when this ſickneſs happened: Hezekiah reigned in all nine and twenty years, 2 Kings, xviii. 2: he had reigned fourteen years when Sennacherib invaded him, 2 Kings, xviii. 13; and after his ſickneſs he reigned fifteen years, 2 Kings, xx. 6. Conſequently this ſickneſs happened in the very ſame year that the king of Aſſyria invaded Judea; but the ſacred penman thought proper to defer the account of it till he had finiſhed the hiſtory of Sennacherib, that he might not break the thread of the narrative. *Calmet.*

2 *He turned his face towards the wall.*] i. e. From his attendants, that the fervency of his devotion might be leſs obſerved.

3 *Hezekiah wept ſore.*] Being as yet childleſs, he ſaw the royal family of David extinct, and all hopes of the Meſſiah's being born of his race, abortive; he ſaw the impending ſtorm that threatened his country with deſolation, and as there was none of his family to ſucceed him, all things in danger of falling into confuſion: this diſmal proſpect melted him into tears, as it ſeemed to extinguiſh all his hopes, and conſummate all his fears.

7 *Take a lump of figs.*] A roaſted fig, with ſome white ſugar powdered, is now uſed as a ſuppurative to a plague-boil at Conſtantinople. *Phil. Tranſ.* vol. XLVII. p. 387.

11 *He brought the ſhadow ten degrees backward*, &c.] The generality of interpreters have ſuppoſed that the ſun actually went backward, but had that been the caſe, it muſt have been perceived all over the world, which certainly it was not. The prophet here does not mean that the ſun went backward, but only the rays of the ſun: the words may be thus naturally rendered, *The beams of the ſun* (being miraculouſly inflected)

cauſed

12 At that time Berodach-baladan the ſon of Baladan, king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkened unto them, and ſhewed them all the houſe of his precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and *all* the houſe of his armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

14 Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

18 And of thy ſons that ſhall iſſue from thee which thou ſhalt beget, ſhall they take away; and they ſhall be eunuchs in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken. And he ſaid, *Is it* not *good*, if peace and truth be in my days?

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

1 *Manaſſeh's reign.* 3 *His great idolatry.* 19 *Amon's wicked reign.* 23 *He being ſlain, Joſiah is made king.*

MAnaſſeh *was* twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem. And his mother's name *was* Hephzi-bah.

2 And he did *that which was* evil in the ſight of the LORD after the abominations of the heathen whom the LORD caſt out before the children of Iſrael.

3 ¶ For he built up again the high places which Hezekiah his father had deſtroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael; and worſhipped all the hoſt of heaven, and ſerved them.

4 And he built altars in the houſe of the LORD, of which the LORD ſaid, in Jeruſalem will I put my name.

5 And he built altars for all the hoſt of heaven in the two courts of the houſe of the LORD.

6 And he made his ſons paſs through the fire, and obſerved times and uſed inchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger.

7 And he ſet a graven image of the grove that he had made, in the houſe of which the LORD

cauſed the ſhadow to go back over ten of the degrees, or ſteps, *which it had paſſed upon Ahaz's dial*, or flight of ſteps. For to ſuppoſe, that the whole fabrick of the univerſe went back, or that even the earth alone did ſo, is unneceſſary, becauſe the buſineſs was not to lengthen the day, as in Joſhua, but only to put the ſhadow back ſo many degrees. Beſides, the original word does not ſignify *a dial*, but *ſteps* or *ſtairs*, and ſo the LXX render it, agreeably with Joſephus: for the *gnomon dial* is not ſuppoſed to have been invented till about 200 years after Hezekiah. See *Univerſal Hiſtory*, vol IV. p. 165, note S.

16 *Hear the word of the Lord.*] Hezekiah's offence ſeems to lay, not ſo much in the oſtentation of his military ſtores and treaſures, as in not giving due glory to God for ſo ſignal a miracle, and his recovery thereupon. *Calmet.*

19 *Good is the word of the Lord which thou haſt ſpoken*, &c.] The words in the original are to this effect: *What thou haſt told me from God is good*; I willingly ſubmit to it. *But ſhall peace and truth continue for my time?* God is juſt in all his ways: but do theſe threats relate to me, or to my poſterity only? Happy for me, if he will ſuſpend the execution of his wrath during the ſmall portion of time I have to live. *Calmet.*

Notes on the Twenty-firſt Chapter.

Ver. 3 *Made a grove.*] i. e. An oratory.

4 *He built altars in the houſe of the Lord.*] In the ſanctuary itſelf: the outward courts are mentioned in the next verſe.

7 *He ſet a graven image of the grove that he had made.*] i. e. He ſet up the graven image of the oratory in the houſe of the Lord.

ſaid to David, and to Solomon his ſon, In this houſe, and in Jeruſalem which I have choſen out of all tribes of Iſrael, will I put my name for ever.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations whom the LORD deſtroyed before the children of Iſrael.

10 And the LORD ſpake by his ſervants the prophets, ſaying,

11 Becauſe Maneſſah king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle.

13 And I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning *it* upſide down.

14 And I will forſake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they ſhall become a prey and a ſpoil to all their enemies;

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſeh ſhed innocent blood very much, till he had filled Jeruſalem from one end to another: beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the LORD.

17 Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſon reigned in his ſtead.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem. And his mother's name *was* Meſhullemeth the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

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13 *I will ſtretch over Jeruſalem the line of Samaria.*] This metaphor is taken from thoſe who uſe a line in laying out the lots of ſeveral perſons, and ſignifies that Jeruſalem ſhould ſuffer the ſame fate as Samaria had done; be viſited with famine, deſtroyed by the ſword, and its inhabitants carried into captivity. *Patrick.*

The plummet of the houſe of Ahab.] As they had imitated his ſin, ſo they ſhould ſhare in his puniſhment, whoſe houſe was utterly deſtroyed. *Patrick.*

I will wipe Jeruſalem as a man wipeth a diſh, &c,] I will take away all its inhabitants, as a diſh is freed from its contents, by wiping and turning it upſide down. *Patrick.*

16 *Moreover, Manaſſeh ſhed innocent blood,* &c.] He put to death the prophets, and all thoſe who oppoſed his impiety; among whom was the prophet Iſaiah, whom he cauſed to be ſawn aſunder with a wooden ſaw, to make his torments more exquiſite. *Calmet,*

18 *Manaſſeh---was buried in the garden of his own houſe.*] This garden is generally ſuppoſed to be the place where Azariah, who died a leper, was buried; and that Manaſſeh choſe to be buried there, as unworthy to be laid in the ſepulchres of the kings of Judah. His miſerable captivity, repentance, and reformation, are only mentioned in 2 Chron. xxxiii. 11, &c.

22 *He forſook the Lord God of his fathers.*] The moſt abominable wickedneſs and licentiouſneſs had overſpread the land: among the princes, judges and magiſtrates, reigned injuſtice, oppreſſion, cruelty, and all manner of debauchery; among the prieſts, pride, avarice, and a ſhameful traffic of religion; among the people, ignorance and impiety; altars reared every where to Baal, and the whole hoſt of heaven, and the very ſanctuary polluted by the filthy idol of the groves. *Univerſal Hiſtory,* vol. IV. p. 173.

26 And he was buried in his ſepulchre, in the garden of Uzza: and Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

1 *Joſiah's good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah findeth the book of the law.* 15 *Huldah propheſieth the deſtruction of Jeruſalem.*

JOſiah *was* eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem. And his mother's name *was* Jedidah the daughter of Adaiah of Boſcath.

2 And he did *that which was* right in the ſight of the LORD, and walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam, the ſcribe, to the houſe of the LORD, ſaying,

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver *which is* brought into the houſe of the LORD, which the keepers of the door have gathered of the people.

5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe,

6 Unto carpenters, and builders, and maſons, and to buy timber and hewn ſtone to repair the houſe.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book. And Shaphan read it before the king.

11 And it came to paſs, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Michaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the king's, ſaying,

13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book *that is* found; for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſs, the wife of Shallum the ſon of Tikvah, the ſon of Harhas, keeper of the wardrobe. Now ſhe dwelt in Jeruſalem in the college. And they communed with her.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works

Notes on the Twenty-ſecond Chapter.

Ver. 8 *I have found the book of the law in the houſe of the Lord.*] This was probably the original book of the law written by Moſes himſelf, and by God's command, laid up in the moſt holy place. The Jews tell us, that Manaſſeh had blotted the name of Jehovah out of all the copies he could find: Hilkiah therefore rejoiced that he had found the original, by which all the reſt might be corrected. *Patrick.*

14 *Huldah the propheteſs.*] This is the only mention we have of this propheteſs, though ſhe was doubtleſs an excellent woman, by the king's conſulting her on this occaſion, when both Jeremiah and Zephaniah were prophets in Judah: though probably they were not then near at hand. *Patrick.*

of their hands; therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah, which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thy ſelf before the LORD, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me; I alſo have heard *thee*, ſaith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace: and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

1 *Joſiah cauſeth the book of the law to be read.* 3 *He reneweth the covenant of the Lord,* 4 *and deſtroyeth idolatry.*

AND the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem.

2 And the king went up into the houſe of the LORD, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people both ſmall and great: and he read in their ears all the words of the book of the covenant *which was* found in the houſe of the LORD.

3 ¶ And the king ſtood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his teſtimonies and his ſtatutes, with all *their* heart and all *their* ſoul, to perform the words of this covenant *that were* written in this book. And all the people ſtood to the covenant.

4 ¶ And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order, and the keepers of the door, to bring forth out of the temple of the LORD all the veſſels *that were* made for Baal, and for the grove, and for all the hoſt of heaven. And he burned them without Jeruſalem, in the fields of Kidron, and carried the aſhes of them unto Beth-el.

5 And he put down the idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burned incenſe unto Baal, to the ſun, and to the moon, and to the planets, and to all the hoſt of heaven.

6 And he brought out the grove from the houſe of the LORD, without Jeruſalem, unto the brook Kidron, and burned it at the brook Kidron, and ſtamped *it* ſmall to powder, and caſt the powder thereof upon the graves of the children of the people.

7 And he brake down the houſes of the ſodomites that *were* by the houſe of the LORD, where the women wove hangings for the grove.

8 And he brought all the prieſts out of the cities of Judah, and defiled the high places where the prieſts had burned incenſe, from Geba to Beer-ſheba, and brake down the high places of the gates that *were* in the entering-in of the gate of Joſhua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheleſs, the prieſts of the high places came not up to the altar of the LORD in Jeruſalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Moloch.

20 *Behold, I will gather thee to thy fathers.*] A ſtrange promiſe, had it meant no more but, Thou ſhalt lie down with thy fathers, or thou ſhalt die: but certainly here is a twofold bleſſing, viz. that his ſoul ſhould be gathered to the ſouls of his pious anceſtors, and his earthly part ſhould likewiſe be joined to theirs, and laid in the ſepulchres of the kings of Judah. *Peters* on *Job.*

Notes on the Twenty-third Chapter.

Ver. 5 *Them alſo that burnt incenſe unto Baal, to the ſun,* &c.] It ſhould be, *unto Baal the ſun*; for the words in the Hebrew, *Baal the ſun*, have no copulative *vau* betwixt them, whereas it is prefixed to all the reſt. *Winder's Hiſtory of Knowledge.*

6 *He brought out the grove from the houſe of the Lord.*] i. e. He brought out Aſhtoreth, or the image of the grove.

8 *Brake down the high places of the gates,* &c.] i. e. Altars, probably erected there to offer incenſe to thoſe titular gods, to whom their idolatrous kings had committed the care of the city.

11 And he took away the horſes that the kings of Judah had given to the ſun, at the entering-in of the houſe of the LORD, by the chamber of Nathan-melech the chamberlain, which *was* in the ſuburbs, and burned the chariots of the ſun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manaſſeh had made in the two courts of the houſe of the LORD, did the king beat down, and brake *them* down from thence, and caſt the duſt of them into the brook Kidron.

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover, the altar that *was* at Beth-el, *and* the high place which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made, both that altar and the high place he brake down, and burned the high place, *and* ſtamped *it* ſmall to powder, and burned the grove.

16 And as Joſiah turned himſelf, he ſpied the ſepulchres that were in the mount, and ſent and took the bones out of the ſepulchre, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed theſe words.

17 Then he ſaid, What title *is* that that I ſee? And the men of the city told him, *It is* the ſepulchre of the man of God which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el.

18 And he ſaid, Let him alone, let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

19 And all the houſes alſo of the high places that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the* LORD to anger, Joſiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ſlew all the prieſts of the high places that *were* there, upon the altars, and burned men's bones upon them, and returned to Jeruſalem.

21 And the king commanded all the people, ſaying, Keep the paſs-over unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden ſuch a paſs-over, from the days of the judges that judged Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of Judah;

23 But in the eighteenth year of king Joſiah, *wherein* this paſs-over was holden to the LORD in Jeruſalem.

24 Moreover, the *workers with* familiar ſpirits, and the wizards, and the images, and the idols, and all the abominations that were ſpied in the land of Judah and in Jeruſalem, did Joſiah put away, that he might perform the words of the law *which were* written in the book that Hilkiah the prieſt found in the houſe of the LORD.

11 *He took away the horſes that the kings of Judah had given to the ſun*, &c.] It is certain, that all the people of the Eaſt worſhipped the ſun, and conſecrated horſes to it, becauſe they were nimble and ſwift in their courſe. The ancients had a notion that the ſun itſelf was carried about in a chariot; and therefore chariots, as well as horſes, were dedicated to it: for in them the king and his great officers went out every morning at the eaſt-gate of the city, to ſalute and adore the ſun at his coming above the horizon. *Bochart.*

13 *Mount of corruption.*] The mount of Olives, but called the Mount of Corruption, from the idols that were placed there, and which corrupted the people from their religion.

Which Solomon the king of Iſrael had builded, &c.] It is not doubted but the idolatrous temples built by Solomon, had been demoliſhed by ſuch religious kings as Aſa, Jehoſhaphat, and Hezekiah, but rebuilt by their impious ſucceſſors.

16 *According to the word of the Lord*, &c.] Theſe tranſactions were foretold by the man of God from Judah, three hundred and ſixty years before they happened. See 1 Kings, xiii. 2. In the Septuagint are ſeveral words in this place which are not in the Hebrew, which ſeem genuine, and probably were in the copy from whence the LXX made their verſion; I ſhall here include them in a parentheſis---*According to the word of the Lord, which the man of God proclaimed* (when Jeroboam ſtood, on the feaſt, by the altar. And he turned, and lifted up his eyes to the ſepulchre of the man of God) *who proclaimed theſe words.*

22 *There was not holden ſuch a paſſover, from the days of the judges*, &c.] i. e. The ceremonies of this feaſt were more ſtrictly obſerved now, than they had ever been ſince the days of Samuel, it being held according to the antient form preſcribed in the authentic book of the law, lately found by Hilkiah.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there *any* like him.

26 Notwithſtanding, the LORD turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the provocations that Manaſſeh had provoked him withal.

27 And the LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe of which I ſaid, My name ſhall be there.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 In his days Pharaoh-nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah went againſt him; and he ſlew him at Megiddo, when he had ſeen him.

30 And his ſervants carried him in a chariot dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre. And the people of the land took Jehoahaz the ſon of Joſiah, and anointed him, and made him king in his father's ſtead.

31 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jeruſalem, and put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah king in the room of Joſiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 And Jehoiakim gave the ſilver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jeruſalem. And his mother's name *was* Zebudah the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the ſight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

1 *Jehoiakim rebelling, procureth his own ruin.* 10 *Jeruſalem is taken.* 17 *Zedekiah's evil reign.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three years: then he turned and rebelled againſt him.

2 And the LORD ſent againſt him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it; according to the word of the LORD, which he ſpake by his ſervants the prophets.

3 Surely at the commandment of the LORD

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26 *The Lord turned not from the fierceneſs of his great wrath,* &c.] All the virtues of Joſiah, his great care and indefatigable induſtry to extirpate idolatry, were not ſufficient to obtain a revocation of the ſentence God had pronounced againſt Judah, for their abominable tranſgreſſions. It ſeems, that though the people complied with the preſent reformation, yet it proceeded principally from a fear of incurring the king's diſpleaſure, or of feeling the ſeverity of his juſtice. Their hearts were not right towards God, as appears from the writings of the prophets who lived in theſe times; and therefore God had no reaſon to reverſe his decree. *Calmet* and *Le Clerc.*

34 *He took Jehoahaz away, and he came to Egypt, and died there.*] Thus the prophecy of Jeremiah was literally fulfilled: *Weep ye not for the dead,* (i. e. for Joſiah) *neither bemoan him, but weep ſore for him that goeth away: for he ſhall return no more, nor ſee his native country,* &c. *but he ſhall die in the place whither they have led him captive,* Jer. xxii. 10, 11, 12. *Patrick.*

Notes on the Twenty-fourth Chapter.

Ver. 3 *At the commandment of the Lord came this upon Judah,* &c.] Manaſſeh had ſo corrupted the whole body of the people, that all Joſiah's pains to reform them were of no effect: accordingly we find, that, immediately upon his death, his ſon relapſed into the old idolatry. *Patrick.*

came *this* upon Judah, to remove *them* out of his ſight, for the ſins of Manaſſeh, according to all that he did;

4 And alſo for the innocent blood that he ſhed: for he filled Jeruſalem with innocent blood; which the LORD would not pardon.

5 Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim ſlept with his fathers; and Jehoachin his ſon reigned in his ſtead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jeruſalem three months. And his mother's name *was* Nehuſhta the daughter of Elnathan of Jeruſalem.

9 And he did *that which was* evil in the ſight of the LORD, according to all that his father had done.

10 ¶ At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the city was beſieged.

11 And Nebuchadnezzar king of Babylon came againſt the city, and his ſervants did beſiege it.

12 And Jehoachin the king of Judah went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treaſures of the houſe of the LORD, and the treaſures of the king's houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the LORD, as the LORD had ſaid.

14 And he carried away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *thoſe* carried he into captivity from Jeruſalem to Babylon.

16 And all the men of might, *even* ſeven thouſand, and craftſmen and ſmiths a thouſand, all *that were* ſtrong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jeruſalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the ſight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to paſs in Jeruſalem and Judah, until he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

CHAP. XXV.

1 *Jeruſalem is beſieged*; 4 *Zedekiah taken, his ſons ſlain, and his eyes put out.*

AND it came to paſs in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it: and they built forts againſt it round about.

2 And the city was beſieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month,

8 *Jehoiachin was eighteen years old, when he began to reign.*] 2 Chron. xxxvi. 9, it is ſaid he was only eight years old. But if we conſider that it was very common for kings to make their ſons aſſociates in the kingdom, the difference is eaſily reconciled, by ſuppoſing that, when his father had reigned one year, he took him to reign in conjunction with him when he was only eight years old: ſo that the book of Chronicles computes from the time he began to reign with his father, and the book of Kings from the time he began to reign alone. But perhaps, after all, the tranſcriber of the book of Chronicles has committed an error, by writing eight for eighteen years. *Patrick.*

13 *Cut in pieces all the veſſels of gold which Solomon*, &c.] i. e. He carried them with him to Babylon, or cut them off from the temple; for theſe veſſels were preſerved entire, and not cut to pieces, as appears from Dan. v. 2.

the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the gate, between two walls, which *is* by the king's garden; now the Chaldees *were* against the city round about, and *the king* went the way toward the plain.

5 And the army of the Chaldees purſued after the king, and overtook him in the plains of Jericho: and all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they ſlew the ſons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of braſs, and carried him to Babylon.

8 And in the fifth month, on the ſeventh *day of* the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

9 And he burned the houſe of the LORD, and the king's houſe, and all the houſes of Jeruſalem, and every great *man's* houſe burned he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vine-dreſſers and huſbandmen.

13 And the pillars of braſs that *were* in the houſe of the LORD, and the baſes, and the braſen ſea that *was* in the houſe of the LORD, did the Chaldees brake in pieces, and carried the braſs of them to Babylon.

14 And the pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſs wherewith they miniſtred, took they away.

15 And the fire-pans, and the bowls, *and* ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, one ſea, and the baſes which Solomon had made for the houſe of the LORD; the braſs of all theſe veſſels was without weight.

17 The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſs: and the height of the chapiter three cubits; and the wreathen-work, and pomegranates upon the chapiter round about, all of braſs: and like unto theſe had the ſecond pillar with wreathen-work.

18 And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the ſecond prieſt, and the three keepers of the door.

19 And out of the city he took an officer that was ſet over the men of war, and five men of them that were in the king's preſence, which were found in the city, and the principal ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath.

Notes on the Twenty-fifth Chapter.

Ver. 4 *All the men of war fled by night, by the way of the gate, between two walls.*] In Jeremiah it is thus expreſſed; *They went by the way of the king's garden, by the gate between the two walls:* ſo that as the king's garden faced the country, probably there was ſome private gate through which they eſcaped.

7 *And put out the eyes of Zedekiah---and carried him to Babylon.*] Thus the two famous prophecies of Ezekiel and Jeremiah, which ſeemed to contradict each other, were both fulfilled. *I will bring him to Babylon to the lord of the Chaldeans, yet ſhall he not ſee it, though he die there,* Ezek. xii. 13. *He ſhall be delivered into the hand of the king of Babylon, and ſhall ſpeak to him mouth to mouth, and his eyes ſhall behold his eyes,* Jerem. xxxii. 4. For Zedekiah was carried to Riblah, where he ſaw the king of Babylon, and ſpoke to him, and ſaw his children executed; but had afterwards his eyes put out, and was then carried to Babylon, where he was incapable of ſeeing the city.

9 *He burnt the houſe of the Lord.*] Thus was the celebrated temple built by Solomon laid in aſhes, after it had ſtood four hundred and twenty-four years three months and eight days, according to Uſher's computation.

21 *So Judah was carried away.*] 468 years after the beginning of the reign of David; 388 years from the diviſion of the ten tribes from Judah and Benjamin, and 134 ſince the deſtruction of the ten tribes according to Uſher's account.

math. So Judah was carried away out of their land.

22 And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſon of Ahikam the ſon of Shaphan ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth the Netophathite, and Jaazaniah the ſon of a Maachathite, they and their men.

24 And Gedaliah ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Chaldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſs in the ſeventh month, that Iſhmael the ſon of Nethaniah, the ſon of Eliſhama, of the ſeed royal, came, and ten men with him, and ſmote Gedaliah that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies, aroſe, and came to Egypt: for they were afraid of the Chaldees.

27 And it came to paſs in the ſeven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the ſeven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of priſon;

28 And he ſpake kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon.

29 And changed his priſon-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

THE

THE FIRST BOOK OF THE CHRONICLES.

THE ARGUMENT.

Ezra *is generally ſuppoſed to have been the author of the two books of* Chronicles: *becauſe the book of* Ezra *begins with the ſame words wherewith theſe books end. They were written after the* Babyloniſh *captivity, and in the reign of* Cyrus, *mention being made of that prince in the laſt chapter of the ſecond book. They are a ſort of abridgement of all the ſacred hiſtory, from* Adam *to the return of the* Jews *from captivity, extracted from thoſe books of the Bible which are ſtill extant, and from other annals now loſt. In almoſt every chapter we meet with tranſactions omitted in the book of* Kings, *and many particulars relating to the goſpel explained.—This firſt book goes down as far as the death of king* David.

CHAP. I.

1 *Adam's line to Noah.* 5 *The ſons of Japheth.* 8 *The ſons of Ham.* 17 *The ſons of Shem.* 24 *Shem's line to Abraham.* 29 *Iſhmael's ſons.* 32 *The ſons of Keturah.* 34 *The poſterity of Abraham by Eſau.*

ADAM, Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuſelah, Lamech,
4 Noah, Shem, Ham, and Japheth.

5 ¶ The ſons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſons of Gomer; Aſhchenaz, and Riphath, and Togarmah.

7 And the ſons of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

8 ¶ The ſons of Ham; Cuſh, and Mizraim, Put, and Canaan.

9 And the ſons of Cuſh; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the ſons of Raamah; Sheba and Dedan.

10 And Cuſh begat Nimrod. He began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines,) and Caphthorim.

13 And Canaan begat Zidon his firſt born, and Heth,

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite.

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſons of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meſhech.

Notes on the Firſt Chapter.

Ver. 1 *Adam, Seth, Enoſh.*] He mentions only their names briefly, but the meaning is, Adam begat Seth, Seth Enos, and ſo on. In this chapter we have a compendious account of the poſterity of Adam to Noah; the poſterity of Noah by Japheth, Ham, and Shem, to Abraham, the father of the faithful: and an account of the children of Abraham by Hagar, Keturah, and Sarah, from whom the Iſraelites ſprung, and of whoſe ſeed, in the fulneſs of time, was born the great Meſſiah.

17 *Uz and Hul, and Gether, and Meſhech.*] Theſe were not the ſons, but the grandſons of Shem, by Aram his youngeſt ſon, as appears from Gen. x. 22. But the ſcripture generally calls *grandſons* by the name of *ſons*. Thus Laban is called the ſon of Nahor, though he was only his grandſon by Bethuel, Gen. xxix. 5.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two ſons: the name of the one *was* Peleg; becauſe in his days the earth was divided: and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba.

23 And Ophir, and Havilah, and Jobab. All theſe *were* the ſons of Joktan.

24 ¶ Shem, Arphaxad, Shelah,

25 Eber, Pelug, Reu,

26 Serug, Nahor, Terah,

27 Abram; the ſame *is* Abraham.

28 The ſons of Abraham; Iſaac, and Iſhmael.

29 ¶ Theſe *are* their generations, The firſt-born of Iſhmael, Nebajoth; then Kedar, Adbeel, and Mibſam,

30 Miſhma, and Duma, Maſſa, Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abraham's concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

33 And the ſons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 ¶ And Abraham begat Iſaac. The ſons of Iſaac; Eſau and Iſrael.

35 The ſons of Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

36 The ſons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The [ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

39 And the ſons of Lotan; Hori, and Homam: and Timna *was* Lotan's ſiſter.

40 The ſons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſons of Zibeon; Ajah, and Anah.

41 The ſons of Anah; Diſhon. And the ſons of Diſhon; Amram, and Eſhban, and Ithran, and Cheran.

42 The ſons of Ezer; Bilhan, and Zavan, *and* Jakan. The ſons of Diſhan; Uz, and Aran.

43 Now theſe *are* the kings that reigned in the land of Edom before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the ſon of Zerah of Bozrah, reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad, which ſmote Midian in the field of Moab, reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah, reigned in his ſtead.

48 And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor, reigned in his ſtead.

50 And when Baal-hanan was dead, Hadad reigned in his ſtead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died alſo. And the dukes of Edom were; duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon.

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 *The ſons of Iſrael.* 3 *The poſterity of Judah.* 13 *The children of Jeſſe.* 18 *Caleb's poſterity.* 21 *Hezron's poſterity.* 25 *Jerahmeel's poſterity.*

36 *Timnah and Amalek.*] Timnah was the concubine (not the ſon) of Eliphaz, and the mother (not the brother) of Amalek. The Arabic verſion and the Alexandrian copy of the Greek have the true reading; *Timnah, which was the concubine of Eliphaz, bare him Amalek.* Kennicott.

38 *The ſons of Seir; Lotan, and Shobal,* &c.] Seir was the ancient lord of the country of Seir, from whom it had its name.

THESE *are* the ſons of Iſrael; Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaaniteſs. And Er, the firſt-born of Judah, was evil in the ſight of the LORD; and he ſlew him.

4 And Tamar his daughter-in-law bare him Pharez and Zerah. All the ſons of Judah *were* five.

5 The ſons of Pharez; Hezron, and Hamul.

6 And the ſons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara; five of them in all.

7 And the ſons of Carmi; Achar, the troubler of Iſrael, who tranſgreſſed in the thing accurſed.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahſhon, prince of the children of Judah;

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe.

13 ¶ And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail. And the ſons of Zeruiah: Abiſhai, and Joab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmeelite.

18 ¶ And Caleb the ſon of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

21 ¶ And afterward Hezron went into the daughter of Machir the father of Gilead, whom he married when he was threeſcore years old; and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 And he took Geſhur, and Aram, with the towns of Jair, from them, with Kenath and the towns thereof, *even* threeſcore cities. All theſe *belonged to* the ſons of Machir, the father of Gilead.

24 And after that Hezron was dead in Caleb-ephratah, then Abiah Hezron's wife bare him Aſher the father of Tekoa.

25 ¶ And the ſons of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah; ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the ſons of Onam were, Shammai, and Jada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim. But Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; Ahlai.

32 And the ſons of Jada the brother of Shamma; Jether and Jonathan. And Jether died without children.

Notes on the Second Chapter.

Ver. 3 *The ſons of Judah.*] The reaſon why Judah is here placed firſt is, becauſe the Saviour of the world was to ſpring from that tribe, according to the celebrated prophecy of Jacob: *The ſceptre ſhall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come,* Gen. xlix. 10.

7 *Achar, the troubler of Iſrael.*] His true name was Achan, Joſh. vii. but is here called *Achar,* which ſignifies *troubler*; becauſe of the ſin he committed in the accurſed thing, and brought wrath upon the whole congregation. *Patrick.*

18 *Caleb begat children of Azubah his wife, and of Jerioth.*] The Hebrew expreſſes no more than *Caleb begat Azubah wife and Jerioth,* the other four words *children of—his---of---*being inſerted to make out the ſenſe; but the Syriac and Arabic verſions ſeem to have preſerved the true reading, which is this, *Caleb begat Jerioth by Azubah his wife.*

33 And the ſons of Jonathan; Peleth, and Zazai. Theſe were the ſons of Jerahmeel.

34 Now Sheſhan had no ſons, but daughters. And Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife; and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah.

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 Now the ſons of Caleb the brother of Jerahmeel *were*, Meſha his firſt-born, which *was* the father of Ziph; and the ſons of Mareſhah the father of Hebron.

43 And the ſons of Hebron: Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Caleb's concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the ſons of Jahdi; Regem, and Jotham and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Maachah Caleb's concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* Achſa.

50 Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had ſons; Haroeh, *and* half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites; of them came the Zareathites, and the Eſhtaulites.

54 The ſons of Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites.

55 And the families of the ſcribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites: theſe *are* the Kenites that came of Hemath, the father of the houſe of Rechab.

CHAP. III.

1 *The ſons of David.* 10 *His line to Zedekiah.* 17 *The ſucceſſors of Jeconiah.*

NOW theſe were the ſons of David which were born unto him in Hebron; the firſt-born Amnon, of Ahinoam the Jezreeliteſs; the ſecond Daniel, of Abigail the Carmeliteſs:

2 The third, Abſalom the ſon of Maachah the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital; the ſixth, Ithream by Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron; and there he reigned ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years.

5 And theſe were born unto him in Jeruſalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-ſhua the daughter of Ammiel:

6 Ibhar alſo, and Eliſhama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Eliſhama, and Eliada, and Eliphelet, nine.

49 *The father of Gibea.*] i. e. The founder, or ruler of Gibea, a city in the tribe of Judah; it being a common expreſſion to call the founder of a city, the father of it.

Notes on the Third Chapter.

Ver. 3 *Eglah his wife.*] The Jews are of opinion that this was Michal, the daughter of Saul, becauſe ſhe was his only legal wife; the others he took according to the cuſtom then reigning among the Iſraelites. *Patrick.*

8 *Eliſhama---Eliphelet.*] Theſe words ſeem to be an interpolation, being before mentioned at the 6th verſe.

Notes

9 *These were* all the ſons of David beſide the ſons of the concubines, and Tamar their ſiſter.

10 ¶ And Solomon's ſon *was* Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat his ſon,

11 Joram his ſon, Ahaziah his ſon, Joaſh his ſon,

12 Amaziah his ſon, Azariah his ſon, Jotham his ſon,

13 Ahaz his ſon, Hezekiah his ſon, Manaſſeh his ſon,

14 Amon his ſon, Joſiah his ſon.

15 And the ſons of Joſiah *were* the firſt born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.

16 And the ſons of Jehoiakim, Jeconiah his ſon, Zedekiah his ſon.

17 ¶ And the ſons of Jeconiah; Aſſir, Salathiel his ſon,

18 Malchirim alſo, and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.

19 And the ſons of Pedaiah *were*, Zerubbabel, and Shimei: and the ſons of Zerubbabel; Meſhullum, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſons of Hananiah; Pelatiah, and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of Obadiah, the ſons of Shechaniah.

22 And the ſons of Shechaniah; Shemaiah: and the ſons of Shemaiah; Hatuſh, and Igeal, and Bariah, and Neariah, and Shaphat, ſix.

23 And the ſons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the ſons of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

1, 11 *The poſterity of Judah by Caleb the ſon of Hur.* 5 *Of Aſhur the poſthumous ſon of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The poſterity of Shelah,* 24 *and of Simeon.* 39 *Their conqueſt of Gedor, &c.*

THE ſons of Judah: Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the ſon of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazeleponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of Beth-lehem.

5 ¶ And Aſhur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahaſhtari. Theſe *were* the ſons of Naarah.

7 And the ſons of Helah *were* Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſon of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, Oh that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and that thine hand might be with me, and that thou wouldeſt keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of Ir-nahaſh: theſe *are* the men of Rechah.

13 And the ſons of Kenaz; Othniel, and Seraiah: and the ſons of Othniel: Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab the father of the valley of Charaſhim; for they were craftſmen.

15 And the ſons of Caleb the ſon of Jephunneh: Iru, Elah, and Naam: and the ſons of Elah, even Kenaz.

16 And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

Notes on the Fourth Chapter.

Ver. 3 *Theſe were of the father of Etam.*] This is the verſion of the Hebrew: the original MSS have it *ſons*, inſtead of *father*, agreeably to all the antient verſions.

18 *Bithaiah*,

17 And the ſons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſons of Bithiah the daughter of Pharaoh, which Mered took.

19 And the ſons of *his* wife Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20 And the ſons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſons of Iſhi, *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſons of Shelah the ſon of Judah *were*, Er the father of Lechah, and Laadah the father of Mareſhah, and the familes of the houſe of them that wrought fine linnen, of the houſe of Aſhbea,

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem. And *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they dwelt with the king for his work.

24 ¶ The ſons of Simeon *were* Nemuel, and Jamin, Jarib, Zerah *and* Shaul;

25 Shallum his ſon, Mibſam his ſon, Miſhma his ſon.

26 And the ſons of Miſhma; Hamuel his ſon, Zachur his ſon, Shimei his ſon.

27 And Shimei had ſixteen ſons and ſix daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beer-ſheba, and Moladah, and Hazar-ſhual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and Hazar-ſuſim, and at Beth-birei, and at Shaaraim: theſe *were* their cities, unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities,

33 And all their villages that *were* round about the ſame cities, unto Baal. Theſe *were* their habitations, and their genealogy.

34 And Meſhobab, and Jamlech, and Joſhah, the ſon of Amaziah,

35 And Joel, and Jehu the ſon of Joſibiah, the ſon of Seraiah, the ſon of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſhohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the ſon of Shimri, the ſon of Shemaiah.

38 Theſe mentioned by *their* names, *were* princes in their families: and the houſe of their fathers increaſed greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the eaſt-ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable; for they of Ham had dwelt there of old.

41 And theſe written by name came in the days of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms; becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſons of Iſhi.

43 And they ſmote the reſt of the Amalekites, that were eſcaped, and dwelt there unto this day.

CHAP. V.

1 *The line, and habitations of Reuben.* 11 *The chief men, and habitations of Gad.*

18 *Bithaiah, the daughter of Pharaoh.*] Not the king of Egypt, but ſome Iſraelite called by that name. *Patrick.*

24 *The ſons of Simeon.*] The Samaritan text, and the Hebrew of Gen. xlvi. 16. agree in ſaying, that the ſons of Simeon were, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, &c. which is therefore the moſt probable reading. *Pilk.*

31 *Theſe were their cities*, &c.] i. e. They dwelt in theſe cities when David aſcended the throne of Iſrael.

NOW the ſons of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born; but foraſmuch as he defiled his father's bed, his birth-right was given unto the ſons of Joſeph the ſon of Iſrael: and the genealogy is not to be reckoned after the birth-right.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the birth-right *was* Joſeph's:)

3 The ſons, *I ſay*, of Reuben the firſt-born of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei his ſon,

5 Micha his ſon, Reaia his ſon, Baal his ſon,

6 Beerah his ſon, whom Tilgath-pilneſer king of Aſſyria carried away *captive*. He *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſon of Azaz, the ſon of Shema, the ſon of Joel, who dwelt in Aroer, even unto Nebo, and Baal-meon.

9 And eaſtward he inhabited unto the entering-in of the wilderneſs from the river Euphrates: becauſe their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the eaſt-*land* of Gilead.

11 ¶ And the children of Gad dwelt over-againſt them, in the land of Baſhan unto Salcah;

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſon of Huri, the ſon of Jaroah, the ſon of Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo, the ſon of Buz;

15 Ahi the ſon of Abdiel, the ſon of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in Baſhan, and in her towns, and in all the ſuburbs of Sharon, upon their borders.

17 All theſe were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Iſrael.

18 The ſons of Reuben, and the Gadites, and half the tribe of Manaſſeh, of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and ſkilful in war, *were* four and forty thouſand ſeven hundred and threeſcore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephiſh, and Nodab.

20 And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; becauſe they put their truſt in him.

21 And they took away their cattle; of their camels fifty thouſand and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of men an hundred thouſand.

22 For there fell down many ſlain, becauſe the war *was* of God. And they dwelt in their ſteads until the captivity.

23 And the children of the half-tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan unto Baal-hermon and Senir, and unto mount Hermon.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the houſe of their fathers.

25 And they tranſgreſſed againſt the God of

Notes on the Fifth Chapter.

Ver. 2 *Of him came the chief ruler.*] By the *chief ruler* is here meant, firſt, David, and after him the Meſſiah.

6 *Tilgath-pilneſer.*] He is called *Tiglath-pileſer*, 2 Kings, xv. 29. and the Greek, Syriac, and Arabic verſions confirm this reading.

16 *In all the ſuburbs of Sharon.*] The country of Sharon abounded with excellent paſtures, and produced the moſt generous wines. There were two Sharons; one in the eaſt, inhabited by the Gadites, the other in the weſt, not far from the famous city of Joppa, Acts ix. 35.

19 *They made war with the Hagarites, with Jetur,* &c.] Theſe were different tribes of Iſhmaelites, being all deſcended from Iſhmael, the ſon of Hagar.

25 *They tranſgreſſed againſt the God of their fathers.*] Probably they were the firſt that worſhipped the gods of the heathens, therefore God delivered them firſt into the hand of their enemies, who carried them captive into a ſtrange land. *Patrick.*

Notes

their fathers, and went a whoring after the gods of the people of the land, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred up the ſpirit of Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away, even the Reubenites and the Gadites and the half-tribe of Manaſſeh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

1 *The ſons of Levi*; 4 *The line of the prieſts.* 49 *The office of Aaron, and his line.*

THE ſons of Levi; Gerſhon, Kohath, and Merari.

2 And the ſons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſons alſo of Aaron; Nadab and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki, begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the prieſt's office, in the temple that Solomon built in Jeruſalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,

15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jeruſalem by the hand of Nebuchadnezzar.

16 The ſons of Levi; Gerſhom, Kohath, and Merari.

17 And theſe *be* the names of the ſons of Gerſhom; Libni, and Shimei.

18 And the ſons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.

20 Of Gerſhom; Libni his ſon, Jahath his ſon, Zimmah his ſon,

21 Joah his ſon, Iddo his ſon, Zerah his ſon, Jeaterai his ſon,

22 The ſons of Kohath; Amminadab his ſon, Korah his ſon, Aſſir his ſon,

23 Elkanah his ſon, and Ebiaſaph his ſon, and Aſſir his ſon,

24 Tahath his ſon, Uriel his ſon, Uzziah his ſon, and Shaul his ſon.

25 And the ſons of Elkanah; Amaſai, and Ahimoth,

26 *As for* Elkanah: the ſons of Elkanah; Zophai his ſon, and Nahath his ſon,

27 Eliab his ſon, Jeroham his ſon, Elkanah his ſon.

28 And the ſons of Samuel; the firſt-born Vaſhni, and Abiah.

29 The ſons of Merari; Mahli, Libni his ſon, Shimei his ſon, Uzza his ſon,

30 Shimea his ſon, Haggiah his ſon, Aſaiah his ſon.

31 And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the LORD, after that the ark had reſt.

32 And they miniſtered before the dwelling-place of the tabernacle of the congregation with ſinging, until Solomon had built the houſe of the LORD in Jeruſalem: and *then* they waited on their office according to their order.

33 And theſe *are* they that waited with their children. Of the ſons of the Kohathites;

Notes on the Sixth Chapter.

Ver. 14 *Seraiah begat Jehozadak.*] Seraiah was carried to Riblah by the Babyloniſh army, and there put to death by order of Nebuchadnezzar; ſo that in him ended the ſucceſſion of high-prieſts under the firſt temple, and their number from Zadok amounted to twelve. *Patrick.*

28 *The firſt-born Vaſhni, and Abiah.*] The Syriac and Arabic verſions have from a perfect copy rightly rendered the words, *The firſt-born Joel, and the ſecond Abiah*; agreeable to 1 Sam. viii. 2.

Heman a ſinger, the ſon of Joel, the ſon of Shemuel,

34 The ſon of Elkanah, the ſon of Jeroham, the ſon of Eliel, the ſon of Toah,

35 The ſon of Zuph, the ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai,

36 The ſon of Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,

37 The ſon of Tahath, the ſon of Aſſir, the ſon of Ebiaſaph, the ſon of Korah,

38 The ſon of Izhar, the ſon of Kohath, the ſon of Levi, the ſon of Iſrael.

39 And his brother Aſaph, who ſtood on his right hand, *even* Aſaph the ſon of Berachiah, the ſon of Shimea,

40 The ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah,

41 The ſon of Ethni, the ſon of Zerah, the ſon of Adaiah,

42 The ſon of Ethan, the ſon of Zimmah, the ſon of Shimei,

43 The ſon of Jahath, the ſon of Gerſhom, the ſon of Levi.

44 And their brethren the ſons of Merari, *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon of Abdi, the ſon of Malluch,

45 The ſon of Haſhabiah, the ſon of Amaziah, the ſon of Hilkiah,

46 The ſon of Amzi, the ſon of Bani, the ſon of Shamer,

47 The ſon of Mahli, the ſon of Muſhi, the ſon of Merari, the ſon of Levi.

48 Their brethren alſo the Levites *were* appointed unto all manner of ſervice of the tabernacle of the houſe of God.

49 ¶ But Aaron and his ſons offered upon the altar of the burnt-offering, and on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

50 And theſe *are* the ſons of Aaron; Eleazar his ſon, Phinehas his ſon, Abiſhua his ſon,

51 Bukki his ſon, Uzzi his ſon, Zeraiah his ſon,

52 Meraioth his ſon, Amariah his ſon, Ahitub his ſon,

53 Zadok his ſon, Ahimaaz his ſon.

54 ¶ Now theſe *are* their dwelling-places throughout their caſtles in their coaſts of the ſons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they gave them Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city and the villages thereof they gave to Caleb the ſon of Jephunneh.

57 And to the ſons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs.

58 And Hilen with her ſuburbs, Debir with her ſuburbs.

59 And Aſhan with her ſuburbs, and Bethſhemeſh with her ſuburbs:

60 And out of the tribe of Benjamin: Geba with her ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the ſons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manaſſeh, by lot, ten cities.

62 And to the ſons of Gerſhom throughout their families *were given* out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Iſrael gave to the Levites *theſe* cities with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

43 *The ſon of Gerſhom.*] We have an account of the poſterity of Levi by his ſon Gerſhom twice given; ſee ver. 17, &c. but with great variation.

57 *They gave the cities of Judah.*] The ſenſe abſolutely diſallows the word *Judah*; it is alſo rejected in its parallel place: ſee Joſhua xxi. 13. *Kennicott.*

66 And *the reſidue* of the families of the ſons of Kohath had cities of their coaſts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her ſuburbs; *they gave* alſo Gezer with her ſuburbs,

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſons of Kohath.

71 Unto the ſons of Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, and Hammon with her ſuburbs, and Kirjath-aim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs:

78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs, and Jahzah with her ſuburbs,

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1 *The ſons of Iſſachar,* 6 *of Benjamin,* 13 *of Naphtali,* 14 *of Manaſſeh,* 20 *and Ephraim.*

NOW the ſons of Iſſachar *were,* Tola, and Puah, and Jaſhab, and Shimron, four.

2 And the ſons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their father's houſe, *to wit,* of Tola: *they were* valiant men of might in their generations; whoſe number *was* in the days of David two and twenty thouſand and ſix hundred.

3 And the ſons of Uzzi; Izrahiah: and the ſons of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, five: all of them chief men.

4 And with them, by their generations, after the houſe of their fathers, *were* bands of ſoldiers for war, ſix and thirty thouſand *men:* for they had many wives and ſons.

5 And their brethren among all the families of Iſſachar *were* valiant men of might, reckoned in all by their genealogies fourſcore and ſeven thouſand.

6 ¶ *The ſons* of Benjamin; Bela, and Becher, and Jediael, three.

7 And the ſons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thouſand and thirty and four.

8 And the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan; Jeuſh, and Benjamin, and

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70 *Bileam with her ſuburbs.*] This place is called Ibleam in the book of Joſhua: but length of time made great alterations in the names of places and things, as will appear by ſeveral other places mentioned in theſe chapters. *Patrick.*

Notes on the Seventh Chapter.

Ver. 4 *They had many wives and ſons.*] They were very fruitful and propagated the more, becauſe they had many wives, who bare them many ſons: and thoſe ſons probably took many wives for the greater encreaſe of their family. *Patrick.*

Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſons of Jediael, by the heads of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred *ſoldiers*, fit to go out for war *and* battle.

12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim, the ſons of Aher.

13 ¶ The ſons of Naphtali; Jahziel and Guni, and Jezer, and Shallum; the ſons of Bilhah.

14 ¶ The ſons of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſter's name *was* Maachah;) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſon, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſons *were*, Ulam and Rakem.

17 And the ſons of Ulam; Bedan. Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.

18 And his ſiſter Hammoleketh bare Iſhod, and Abiezer, and Mahalah.

19 And the ſons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſons of Ephraim; Shuthelah, and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and Tahath his ſon,

21 And Zabad his ſon, and Shuthelah his ſon, and Ezer, and Elead, whom the men of Gath, *that were* born in *that* land ſlew, becauſe they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And when he went in to his wife, ſhe conceived and bare a ſon, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah.)

25 And Rephah *was* his ſon, alſo Reſheph, and Telah his ſon, and Tahan his ſon,

26 Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,

27 Non his ſon, Jehoſhuah his ſon.

28 And their poſſeſſions and habitations *were* Beth-el and the towns thereof, and eaſtward Naaran, and weſt-ward Gezer with the towns thereof, Schechem alſo and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.

30 The ſons of Aſher; Imnah, and Iſuah, and Iſhua, and Beriah, and Serah their ſiſter.

31 And the ſons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their ſiſter.

33 And the ſons of Japhlet; Paſach, and Bimhal, and Aſhvath. Theſe *are* the children of Japhlet.

34 And the ſons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſons of his brother Helem; Zophah, and Imna, and Sheleſh, and Amal.

36 The ſons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſons of Jether; Jephunneh, and Piſpah, and Ara.

39 And the ſons of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* father's houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and ſix thouſand men.

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21 *Whom the men of Gath ſlew, becauſe they came down to take away their cattle.*] This is the only place where this piece of hiſtory is mentioned, and probably the tranſaction happened before the children of Iſrael came out of Egypt; for it appears, from the following verſe, that Ephraim was alive when theſe children were ſlain. *Patrick.*

40 *The number throughout the genealogy of them---was twenty and ſix thouſand.*] Though theſe people lived in a rich and delicious country, abounding with wine, oil, and other good things, yet they did not give themſelves up to ſloth and lazineſs, but were a warlike and valiant people. *Patrick.*

Notes

CHAP. VIII.

1 *The ſons and chief men of Benjamin.* 33 *The ſtock of Saul and Jonathan.*

NOW Benjamin begat Bela his firſt-born, Aſhbel the ſecond, and Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the ſons of Bela were, Addar, and Gera, and Abihud,
4 And Abiſhua, and Naaman, and Ahoah,
5 And Gera, and Shephuphan, and Huram.
6 And theſe *are* the ſons of Ehud: theſe are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:
7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.
8 And Shaharaim begat *children* in the country of Moab, after he had ſent them away; Huſhim and Baara *were* his wives.
9 And he begat of Hodeſh his wife, Joab, and Zibia, and Meſha, and Malcham,
10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.
11 And of Huſhim he begat Abitub, and Elpaal.
12 The ſons of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof:
13 Beriah alſo, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:
14 And Ahio, Shaſhak, and Jeremoth,
15 And Zebadiah, and Arad, and Ader,
16 And Michael, and Iſpah, and Joha, the ſons of Beriah;
17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,
18 Iſhmerai alſo, and Jezliah, and Jobab, the ſons of Elpaal:
19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,
21 And Adaiah, and Beraiah, and Shimrath, the ſons of Shimhi;
22 And Iſhpan, and Heber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hannaniah, and Elam, and Antothijah,
25 And Iphedeiah, and Penuel, the ſons of Shaſhak;
26 And Shamſherai, and Shehariah, and Athaliah,
27 And Jareſiah, and Eliah, and Zichri, the ſons of Jeroham.
28 Theſe *were* heads of the fathers, by their generations, chief *men*. Theſe dwelt in Jeruſalem.
29 And at Gibeon dwelt the father of Gibeon; whoſe wife's name *was* Maachah:
30 And his firſt-born ſon Abdon, and Zur, and Kiſh, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begat Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over-againſt them.
33 ¶ And Ner begat Kiſh, and Kiſh begat Saul; and Saul begat Jonathan, and Mal-chiſhua, and Abinadab, and Eſh-baal.
34 And the ſon of Jonathan *was* Merib-baal; and Merib-baal begat Micah.
35 And the ſons of Micah *were*, Pithon, and Melech, Tarea, and Ahaz.
36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
37 And Moza begat Binea: Rapha *was* his ſon, Eleaſah his ſon, Azel his ſon:
38 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan. All theſe *were* the ſons of Azel.
39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.
40 And the ſons of Ulam were mighty men

Notes on the Eighth Chapter.

Ver. 13 *Drove away the inhabitants of Gath.*] Probably in revenge for the ſlaughter they had formerly made of their brethren the Ephraimites. See verſe 21 of the foregoing chapter. *Patrick.*

29 *At Gibeon dwelt the father of Gibeon.*] Here begins the genealogy of Benjamin, which is repeated at the 35th, 36th, &c. verſes of the next chapter, with ſome ſmall variation.

40 *The ſons of Ulam were mighty men of valour, archers.*] The Hebrew word, which we render *archers*, ſignifies *thoſe that tread the bow*; becauſe their ſteel bows were ſo ſtrong, that they could not bend them with their arms, but ſat down, and preſſing them with their feet, drew the arrow with both hands, that it might fly with the greater force. *Patrick.*

Notes

of valour, archers, and had many ſons, and ſons ſons, an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

1 *The original of Iſrael's and Judah's genealogies.* 27 *The charge of certain Levites.* 35 *Saul's and Jonathan's ſtock.*

SO all Iſrael were reckoned by genealogies, and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were carried away to Babylon for their tranſgreſſion.

2 Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the Nethinims.

3 And in Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſon of Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of the children of Pharez the ſon of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſons.

6 And of the ſons of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah, the ſon of Haſenuah,

8 And Ibneiah the ſon of Jeroham, and Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of Shephatiah, the ſon of Reuel, the ſon of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe of God;

12 And Adaiah the ſon of Jeroham, the ſon of Paſhur, the ſon of Malchijah, and Maaiſiai the ſon of Adiel, the ſon of Jahzerah, the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; very able men for the work of the ſervice of the houſe of God.

14 And of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, of the ſons of Merari;

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph:

16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of Jeduthun; and Berechiah the ſon of Aſa, the ſon of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eaſt ward: they *were* porters in the companies of the children of Levi.

19 And Shallum the ſon of Kore, the ſon of Ebiaſaph, the ſon of Korah, and his brethren, of the houſe of his father, the Korahites, *were* over the work of the ſervice, keepers of the gates of the tabernacle: and their fathers *being* over the hoſt of the LORD, *were* keepers of the entry.

20 And Phinehas the ſon of Eleazar was the ruler over them in time paſt, *and* the LORD *was* with him,

21 *And* Zechariah the ſon of Meſhelemiah *was* porter of the door of the tabernacle of the congregation.

22 All theſe *which were* choſen to be porters in the gates *were* two hundred and twelve. Theſe were reckoned by their genealogy in their villages: whom David and Samuel the ſeer did ordain in their ſet-office.

Notes on the Ninth Chapter.

Ver. 3 *In Jeruſalem dwelt of the children of Judah, and of Benjamin, and of Ephraim, and Manaſſeh.*] Hence we may obſerve, that ſome of the ten tribes returned with thoſe of Judah and Benjamin. Indeed the proclamation of Cyrus excepted none, but gave all the people of that nation liberty to return to their own country. *Patrick.*

11 *The ruler of the houſe of God.*] Rather, *a ruler in the houſe of God*; for he was not high-prieſt, that office being filled by Joſhua, as we learn from Ezra iii. 2, and Haggai i. 1. By the *houſe of God* is to be underſtood the *houſe of the tabernacle*; for the temple of Solomon was deſtroyed, and the ſecond temple not yet built. *Patrick.*

5 MA 56

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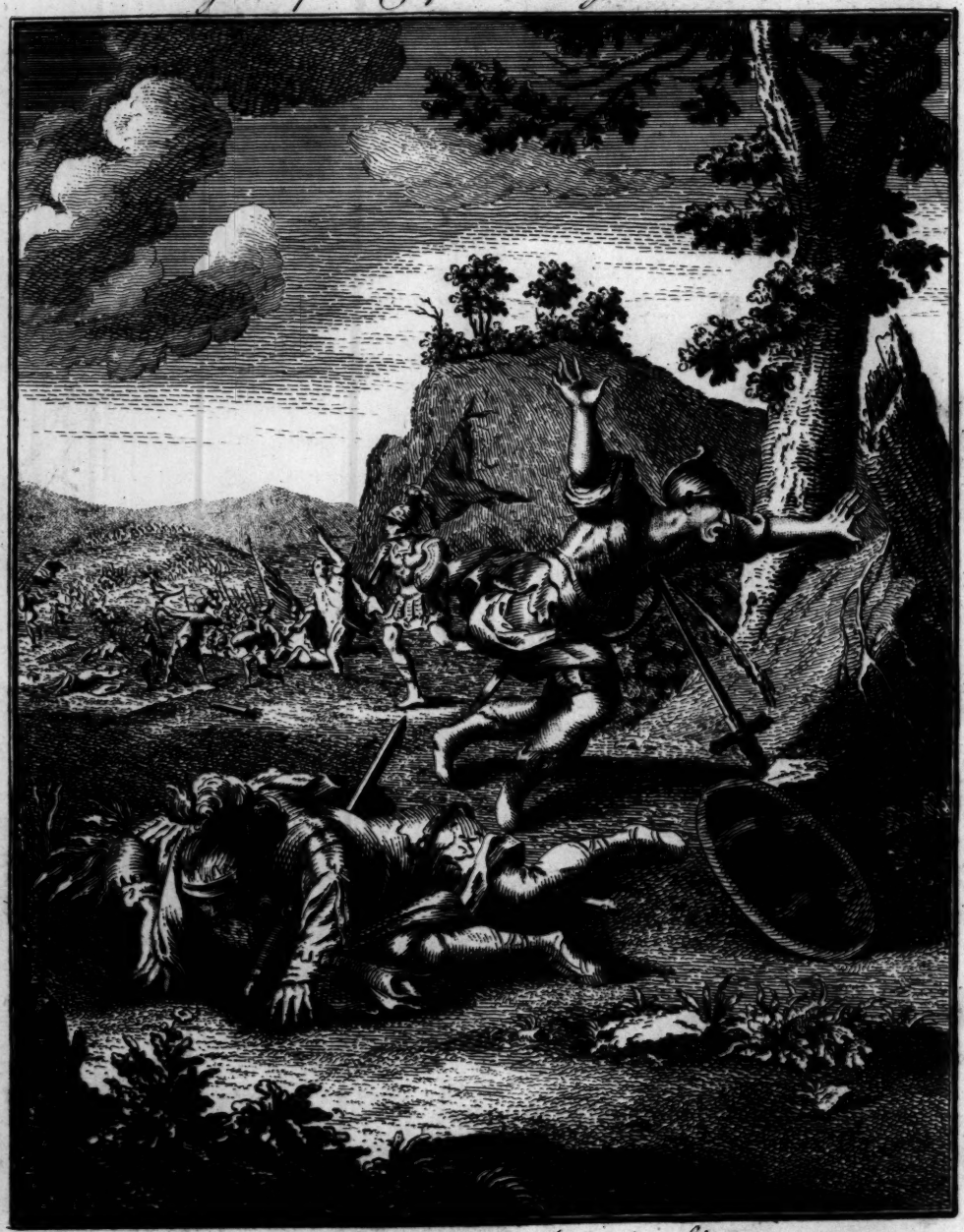

Saul *took a Sword and fell upon it. And when his* **Armour Bearer** *saw that* **Saul** *was dead, he fell likewise on his Sword and died.*

I. CHRON. Chap. X. Ve. 4, 5.

23 So they and their children *had* the oversight of the gates of the houſe of the LORD, *namely*, the houſe of the tabernacle, by wards.

24 In four quarters were the porters, toward the eaſt, weſt, north, and ſouth.

25 And their brethren, *which were* in their villages, *were* to come after ſeven days from time to time with them.

26 For theſe Levites, the four chief porters, were in *their* ſet-office, and were over the chambers and treaſuries of the houſe of God.

27 ¶ And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the miniſtring-veſſels, that they ſhould bring them in and out by tale.

29 *Some* of them alſo *were* appointed to overſee the veſſels, and all the inſtruments of the ſanctuary, and the fine flour, and the wine, and the oil, and the frankincenſe, and the ſpices.

30 And *ſome* of the ſons of the prieſts made the ointment of the ſpices.

31 And Mattithiah, *one* of the Levites, who *was* the firſt-born of Shallum the Korahite, had the ſet-office over the things that were made in the pans.

32 And *other* of their brethren, of the ſons of the Kohathites, *were* over the ſhew-bread to prepare *it* every ſabbath.

33 And theſe *are* the ſingers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night.

34 Theſe chief fathers of the Levites *were* chief throughout their generations: theſe dwelt at Jeruſalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whoſe wife's name *was* Maachah:

36 And his firſt-born ſon Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they alſo dwelt with their brethren at Jeruſalem, over-againſt their brethren.

39 And Ner begat Kiſh, and Kiſh begat Saul: and Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-baal.

40 And the ſon of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his ſon, Eleaſah his ſon, Azel his ſon.

44 And Azel had ſix ſons, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan: theſe *were* the ſons of Azel.

CHAP. X.

1 *Saul's overthrow and death.* 8 *The Philiſtines triumph over him.* 11 *Jabeſh-gilead's kindneſs to him and his ſons.*

NOW the Philiſtines fought againſt Iſrael; and the men of Iſrael fled from before the Philiſtines, and fell down ſlain in mount Gilboa.

2 And the Philiſtines followed hard after Saul and after his ſons; and the Philiſtines ſlew Jonathan and Abinadab, and Malchi-ſhua, the ſons of Saul.

3 And the battle went ſore againſt Saul, and the archers hit him, and he was wounded of the archers.

4 Then ſaid Saul to his armour-bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and abuſe me. But his armour-bearer would not; for he was ſore afraid. So Saul took a ſword, and fell upon it.

5 And when his armour-bearer ſaw that

33 *They were employed in that work day and night.*] i.e. In learning and teaching to ſing, and to play on different kinds of muſical inſtruments, as appears from chap. xxvi. *Patrick.*

Notes on the Tenth Chapter.

Ver. 1 *Now the Philiſtines*, &c.] This hiſtory has already been related in Sam. xxi. nearly in the ſame words; but is here repeated to introduce the hiſtory of David.

Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſons, and all his houſe died together.

7 And when all the men of Iſrael that *were* in the valley ſaw that they fled, and that Saul and his ſons were dead, then they forſook their cities, and fled; and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſs on the morrow when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the houſe of their gods, and faſtened his head in the temple of Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul,

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſons, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven days.

13 So Saul died for his tranſgreſſion which he committed againſt the LORD, *even* againſt the word of the LORD which he kept not, and alſo for aſking *counſel* of one that had a familiar ſpirit to enquire *of it*;

14 And enquired not of the LORD: therefore he ſlew him, and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

1 *David made king.* 4 *He winneth the caſtle of Zion from the Jebuſites by Joab's valour.* 10 *A catalogue of his worthies.*

THEN all Iſrael gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And Moreover in time paſt, even when Saul was king, thou *waſt* he that leddeſt out and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Iſrael, according to the word of the LORD by Samuel.

4 ¶ And David and all Iſrael went to Jeruſalem, which *is* Jebus; where the Jebuſites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſs, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain. So Joab the ſon of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle; therefore they called it, The city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the reſt of the city.

9 So David waxed greater and greater: for the LORD of hoſts *was* with him.

10 ¶ Theſe alſo *are* the chief of the mighty men, whom David had, who ſtrengthened themſelves with him in his kingdom, *and* with all Iſrael, to make him king according to the word of the LORD concerning Iſrael.

11 And this *is* the number of the mighty men whom David had; Jaſhobeam an Hachmonite, the chief of the captains. He lifted

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6 *Saul died, and his ſons, and all his houſe.*] i. e. All the perſons of his houſe that were preſent at this battle: nor did his family ever recover itſelf after this terrible blow.

13 *So Saul died for his tranſgreſſion,* &c.] The two principal crimes of this monarch were his ſparing the Amalekites, and his conſulting the witch of Endor. *Patrick.*

Notes on the Eleventh Chapter.

Ver. 1 *Then.*] i. e. After the death of Iſhboſheth; for many things paſſed between the death of Saul, and the tranſaction the ſacred hiſtorian is now going to recite, which are related in the 1ſt, 2d, 3d, and 4th chapters of the 2d of Samuel. *Patrick.* This chapter being nearly the ſame as the firſt ten verſes of 2 Sam. chap. v. and the 23d chapter of the ſame book, commencing at the 8th verſe, the reader is deſired to refer to thoſe paſſages.

3 *According to the word of the Lord by Samuel.*] Theſe words are not found in the book of Samuel, but are here added to ſhew how the people came to know that God had promiſed the kingdom to David. *Patrick.*

Notes

up his ſpear againſt three hundred, ſlain *by him* at one time.

12 And after him *was* Eleazar the ſon of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at Paſ-dam-mim, and there the Philiſtines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philiſtines.

14 And they ſet themſelves in the midſt of *that* parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great deliverance.

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtines garriſon *was* then at Beth-lehem.

17 And David longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the blood of theſe men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. Theſe things did theſe three mightieſt.

20 And Abiſhai the brother of Joab, he was chief of the three; for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit he attained not unto the *firſt* three.

22 Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel, who had done many acts: he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowy day.

23 And he ſlew an Egyptian, a man of *great* ſtature, five cubits high; and in the Egyptian's hand *was* a ſpear like a weaver's beam; and he went down to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand, and ſlew him with his own ſpear.

24 Theſe *things* did Benaiah the ſon of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the *firſt* three. And David ſet him over his guard.

26 Alſo the valiant men of the armies *were* Aſahel, the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,

27 Shammoth the Harorite, Helez the Pelonite,

28 Ira the ſon of Ikkeſh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſon of Baanah the Netophathite,

31 Ithai the ſon of Ribai of Gibeah *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite the armour-bearer of Joab the ſon of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maachah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

45 Jediael

45 Jediael the ſon of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 *The companies that came to David at Ziglag.*
23 *The armies that came to him at Hebron.*

NOW theſe *are* they that came to David to Ziklag, while he yet kept himſelf cloſe becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Saul's brethren, of Benjamin.

3 The chief *was* Ahiezer, then Joaſh, the ſons of Shemaah the Gibeathite; and Jeziel, and Pelet, the ſons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah, the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David into the hold to the wilderneſs men of might, *and* men of war fit for the battle, that could handle ſhield and buckler, whoſe faces *were like* the faces of lions, and *were* as ſwift as the roes upon the mountains;

9 Ezer the firſt, Obadiah the ſecond, Eliab, the third,

10 Niſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbani the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: one of the leaſt *was* over a hundred, and the greateſt over a thouſand.

15 Theſe *are* they that went over Jordan in the firſt month, when it had overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the eaſt, and toward the weſt.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *ſome* of Manaſſeh to David when he came with the Philiſtines againſt Saul to battle. But they helped them not: for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, He will fall to his maſter Saul, to *the jeopardy of* our heads.

Notes on the Twelfth Chapter.

Ver. 1 *Theſe are they that came to David.*] The ſacred writer here mentions thoſe perſons who joined David in his exile; they are omitted in the book of Samuel.

2 *Saul's brethren of Benjamin.*] Something extraordinary muſt have happened, to induce Saul's kindred to forſake him. Poſſibly they could not bear to ſee an innocent perſon perſecuted in ſo violent a manner, eſpecially after he had refuſed to hurt the perſon who thus purſued him, when he had it in his power.

8 *Whoſe faces were like the faces of lions, and were as ſwift as the roes upon the mountains.*] A beautiful hyperbole! by the *roe*, according to Dr. Shaw, we are to underſtand the *antilope*: ſee 2 Sam. ii. 18.

15 *Theſe are they which went over Jordan in the firſt month, when it had overflown all his banks.*] This is given as an inſtance of their intrepidity, in venturing to paſs the Jordan at this dangerous ſeaſon: and, in all probability, without the help of any boat, notwithſtanding the violence and rapidity of the current.

They put to flight all them of the valleys.] Theſe were probably the inhabitants of the countries bordering on Jordan, who took this opportunity to invade the Iſraelites.

18 *The ſpirit came upon Amaſai.*] i. e. God inſpired him with an intrepid boldneſs to profeſs, in the name of his companions, their fidelity to David in ſuch pathetic words, as convinced him they were really his friends. *Patrick.*

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David againſt the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the hoſt.

22 For at *that* time day by day there came to David to help him, until *it was* a great hoſt, like the hoſt of God.

23 ¶ And theſe *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah, that bear ſhield and ſpear, *were* ſix thouſand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thouſand and ſeven hundred.

28 And Zadok, a young man mighty of valour, and of his father's houſe twenty and two captains.

29 And of the children of Benjamin the kindred of Saul, three thouſand: for hitherto the greateſt part of them had kept the ward of the houſe of Saul.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, famous throughout the houſe of their fathers.

31 And of the half tribe of Manaſſeh, eighteen thouſand, which were expreſſed by name to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

33 Of Zebulun, ſuch as went forth to battle, expert in war, with all inſtruments of war, fifty thouſand, which could keep rank: *they were* not of double heart.

34 And of Naphtali, a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battle, expert in war, forty thouſand.

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of war for the battle, an hundred and twenty thouſand.

38 All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael *were* of one heart to make David king.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raiſins, and wine, and oil, and oxen, and ſheep abundantly; for *there was* joy in Iſrael.

CHAP. XIII.

1 *David fetcheth the ark from Kirjath-jearim.*
9 *Uzza being ſmitten, the ark is left at the houſe of Obed-edom.*

AND David conſulted with the captains of thouſands and of hundreds, *and* with every leader.

22 *A great hoſt, like the hoſt of God.*] i. e. A very formidable army, which might be compared to the hoſt of heaven, becauſe they were numerous, and many of them illuſtrious perſons.

32 *Men that had underſtanding of the times.*] i. e. Who were well verſed in political affairs, and knew what was moſt proper to be done in all exigencies of human life; as the words immediately following ſufficiently indicate. *Patrick.*

39 *They were with David three days, eating and drinking.*] This was certainly the moſt ſplendid ſhow that was ever exhibited: this feaſt laſted three days, for three hundred forty-eight thouſand and eight hundred brave men. *Patrick.*

40 *For there was joy in Iſrael.*] They were greatly pleaſed to ſee an end of their diviſions, by being united under one king, whom they had great reaſon to hope would procure them both peace and plenty in their dwellings.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us.

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, *that is*, to Kirjath-jearim, which *belongeth* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they carried the ark of God in a new cart, out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark: for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

CHAP. XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories.*

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 ¶ And David perceived that the LORD had confirmed him king over Israel: for his kingdom was lifted up on high, because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines, and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and Da-

Notes on the Thirteenth Chapter.

Ver. 3 *Let us bring again the ark of our God to us.*] The first care of this pious prince was to consult with the [illegible]s of the people about bringing up the ark of God; which accordingly done at the time fixed for it at this meeting.

We enquired not at it in the days of Saul.] Or, as the Hebrew, *we enquired not of or about it*, &c. i. e. we were not solicitous to find a proper place for it during the time that Saul governed the kingdom. *Patrick.*

5 *Shihor of Egypt.*] Dr. Shaw says this is the Nile.

6 *David went up---to Kirjath-jearim---to bring up thence the ark of God the Lord.*] See 2 Sam. chap. vi.

Notes on the Fourteenth Chapter.

Ver. 4 *These are the names of his children.*] This genealogy is so confused, that it demands a Kennicott to rectify it. See 2 Sam. v. 14, 15, 16; and 1 Cor. v. 6, &c.

vid ſmote them there. Then David ſaid, God hath broken-in upon mine enemies by mine hand, like the breaking-forth of waters: therefore they called the name of that place, Baal-perazim.

12 And when they had left their gods there, David gave commandment, and they were burned with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley.

14 Therefore David enquired again of God: and God ſaid unto him, Go not up after them; turn away from them, and come upon them over-againſt the mulberry-trees.

15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battle: for God is gone forth before thee to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David's order about bringing the ark from Obed-edom.* 25 *He performeth it with great joy.* 29 *Michal deſpiſeth him.*

AND *David* made him houſes in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David ſaid, None ought to carry the ark of God but the Levites: for them hath the LORD choſen to carry the ark of God, and to miniſter unto him for ever.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſons of Kohath; Uriel the chief, and his brethren an hundred and twenty.

6 Of the ſons of Merari; Aſiah the chief, and his brethren two hundred and twenty.

7 Of the ſons of Gerſhom; Joel the chief, and his brethren an hundred and thirty.

8 Of the ſons of Elizaphan; Shamaiah the chief, and his brethren two hundred.

9 Of the ſons of Hebron; Eliel the chief, and his brethren fourſcore.

10 Of the ſons of Uzziel; Aminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Aminadab.

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: ſanctify yourſelves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Iſrael unto *the place that* I have prepared for it.

13 For becauſe ye *did it* not at the firſt, the LORD our God made a breach upon us, for that we ſought him not after the due order.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the LORD God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the LORD.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the ſon of Joel; and of his brethren, Aſaph the ſon of Berechiah; and of the ſons of Merari their brethren, Ethan the ſon of Kuſhaiah:

18 And with them their brethren of the ſecond *degree*, Zechariah, Ben, and Jaaziel, and

15 *In the tops of the mulberry-trees*, &c.] See 2 Sam. v. 24.

Notes on the Fifteenth Chapter.

Ver. 1 *David---prepared a place for the ark of God.*] The tabernacle made by Moſes in the wilderneſs was now at Gibeon; but David did not think proper to bring it from thence, and therefore cauſed a new tent to be pitched for it.

2 *None ought to carry the ark of God, but the Levites.*] The former miſcarriage had taught David to uſe the ark with more reverence; and take care that the Levites, according to an expreſs precept of the law, ſhould bear it on their ſhoulders. *Patrick.*

16 *Lifting up the voice with joy.*] Singing ſo loud, that the people might hear, and liſt up their hearts unto the Lord.

Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah chief of the Levites, *was* for ſong: he inſtructed about the ſong, becauſe he *was* ſkilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliazar the prieſts, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So David and the elders of Iſrael and the captains over thouſands went to bring up the ark of the covenant of the LORD out of the houſe of Obed-edom with joy.

26 And it came to paſs when God helped the Levites that bare the ark of the covenant of the LORD, that they offered ſeven bullocks and ſeven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ſong, with the ſingers: David alſo *had* upon him an ephod of linen.

28 Thus all Iſrael brought up the ark of the covenant of the LORD with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſs *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

CHAP. XVI.

1 *David's feſtival ſacrifice.* 4 *He ordereth a choir to ſing thankſgiving.* 7 *The pſalm of thankſgiving.*

SO they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he bleſſed the people in the name of the LORD.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to record, and to thank and praiſe the LORD God of Iſrael:

5 Aſaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with pſalteries, and with harps; but Aſaph made a ſound with cymbals:

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David delivered firſt *this pſalm* to thank the LORD, into the hand of Aſaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, ſing pſalms unto him, talk ye of all his wonderous works.

10 Glory ye in his holy name; let the heart of them rejoice that ſeek the LORD.

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26 *God helped the Levites that bare the ark.*] i. e. He preſerved them from committing any error, ſo that they carried it without offence. *Patrick.*

Notes on the Sixteenth Chapter.

Ver. 7 *On that day, David delivered firſt this pſalm.*] Heb. *This David ordained in the firſt place at that time*; i. e. he then ordered that God ſhould be praiſed by Aſaph and his aſſiſtants in the following manner: this ſolemn ſervice began on the day he brought up the ark to its place in Jeruſalem, and was afterwards conſtantly continued. *Patrick.*

8 *Give thanks unto the Lord,* &c.] This beautiful hymn is taken from the 105th and the 96th pſalms; what remarks therefore may be thought neceſſary, will be properly reſerved to illuſtrate thoſe pſalms.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his choſen ones.

14 He *is* the LORD our God; his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thouſand generations.

16 *Even of the covenant* which he made with Abraham, and of his oath unto Iſaac;

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael *for* an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

19 When ye were but few, even a few, and ſtrangers in it;

20 And *when* they went from nation to nation, and from *one* kingdom to another people;

21 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes,

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth; ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his preſence, ſtrength and gladneſs *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him: worſhip the LORD in the beauty of holineſs.

30 Fear before him, all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* ſay among the nations, The LORD reigneth.

32 Let the ſea roar, and the fulneſs thereof: let the fields rejoice, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to judge the earth.

34 O give thanks to the LORD; for *he is* good: for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praiſe.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever. And all the people ſaid, Amen, and praiſed the LORD.

37 So he left there before the ark of the covenant of the LORD Aſaph and his brethren, to miniſter before the ark continually, as every day's work required:

38 And Obed-edom, with their brethren, threeſcore and eight; Obed-edom alſo the ſon of Jeduthun, and Hoſah, *to be* porters:

39 And Zadok the prieſt and his brethren the prieſts, before the tabernacle of the LORD, in the high-place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Iſrael;

41 And with them Heman and Jeduthun, and the reſt *that were* choſen, who were expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

42 And with them Heman and Jeduthun with trumpets and cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments of God. And the ſons of Jeduthun *were* porters.

43 And all the people departed every man to his houſe: and David returned to bleſs his houſe.

39 *Zadok the prieſt and his brethren*, &c.] Zadok was the ſecond prieſt, and miniſtered in the tabernacle of Moſes, which was then at Gibeon. Here the ordinary worſhip of God was performed, and the daily ſacrifices offered on the altar made by Moſes: but the extraordinary worſhip was performed before the ark at Jeruſalem, where Abiathar the high-prieſt attended.

CHAP. XVII.

3 *David forbidden to build God an houſe,* 11 *is promiſed bleſſings in his ſeed.* 16 *His prayer and thankſgiving.*

NOW it came to paſs, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan ſaid unto David, Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And it came to paſs the ſame night, that the word of God came to Nathan, ſaying,

4 Go, and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day; but have gone from tent to tent, and from *one* tabernacle *to another.*

6 Whereſoever I have walked with all Iſrael, ſpake I a word to any of the judges of Iſrael whom I commanded to feed my people, ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* from following the ſheep, that thou ſhouldeſt be ruler over my people Iſrael.

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſs waſte them any more, as at the beginning,

10 And ſince the time that I commanded judges *to be* over my people Iſrael: moreover, I will ſubdue all thine enemies. Furthermore, I tell thee that the LORD will build thee an houſe.

11 ¶ And it ſhall come to paſs, when thy days be expired that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſons; and I will eſtabliſh his kingdom.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for ever.

13 I will be his father, and he ſhall be my ſon: and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will ſettle him in mine houſe and in my kingdom for ever; and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words and according to all this viſion ſo did Nathan ſpeak unto David.

16 ¶ And David the king came, and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me hitherto?

17 And *yet* this was a ſmall thing in thine eyes, O God: for thou haſt *alſo* ſpoken of thy ſervant's houſe for a great while to come, and haſt regarded me according to the eſtate of a man of high degree, O LORD God.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervant's ſake, and according to thine own heart haſt thou done all this greatneſs, in making known all *theſe* great things.

20 O LORD, *there* is none like thee, neither *is there any* God beſides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of

Notes on the Seventeenth Chapter.

Ver. 1 *As David ſat in his houſe,* &c.] See 2 Sam. chap. vii.

14 *I will ſettle him in mine houſe, and in my kingdom for ever.*] In 2 Sam. vii. 16. it is ſaid *thine houſe,* and *thy kingdom*; which ſufficiently proves, that this principally belongs to the Meſſiah, of whom David was only a type, or figure.

17 *Thou---haſt regarded me according to the eſtate of a man of high degree.*] Victorius Strigelius thinks the words may be rendered, *Thou haſt looked upon me in the form of a man, who art in the higheſt the Lord God:* which he looks upon as a prophecy of the Meſſiah, who was really the Lord God, but took upon him our nature, and appeared in the form of a man.

21 *To make thee a name of greatneſs,* &c.] See this paſſage illuſtrated under its parallel place in 2 Sam. xvii. 23, 24.

greatneſs and terribleneſs, by driving out nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever; and thou, LORD, becameſt their God.

23 Therefore now, LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for ever, and do has thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

25 For thou, O my God, haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and haſt promiſed this goodneſs unto thy ſervant.

27 Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

CHAP. XVIII.

1 *David ſubdueth the Philiſtines, and the Moabites.* 3 *He ſmiteth Hadarezer, and the Syrians.*

NOW after this it came to paſs that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of the hand of the Philiſtines.

2 And he ſmote Moab; and the Moabites became David's ſervants, *and* brought gifts.

3 ¶ And David ſmote Hadarezer king of Zobah unto Hamath, as he went to eſtabliſh his dominion by the river Euphrates.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put *garriſons* in Syria-damaſcus, and the Syrians became David's ſervants, *and* brought gifts. Thus the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from Tibhath, and from Chun, cities of Hadarezer, brought David very much braſs, wherewith Solomon made the braſen-ſea, and the pillars, and the veſſels of braſs.

9 Now when Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah;

10 He ſent Hadoram his ſon to king David, to enquire of his welfare, and to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him; for Hadarezer had warred with Tou; and *with him* all manner of veſſels of gold, and ſilver, and braſs.

11 Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

12 Moreover, Abiſhai the ſon of Zeruiah ſlew of the Edomites in the valley of ſalt eighteen thouſand.

13 And he put garriſons in Edom; and all the Edomites became David's ſervants. Thus the LORD preſerved David whitherſoever he went.

14 So David reigned over all Iſrael, and executed judgement and juſtice among all his people.

15 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud, recorder;

16 And Zadok the ſon of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts; and Shavſha *was* ſcribe;

17 And Benaiah the ſon of Jehoiada *was*

Notes on the Eighteenth Chapter.

Ver. 1 *After this it came to paſs*, &c.] This chapter has been explained, 2 Sam. viii. which the reader is deſired to conſult.

10 *Hadoram.*] The Syriac and Arabic verſions and the parallel place in Samuel read *Joram*.

Notes

over the Cherethites and the Pelethites; and the ſons of David *were* chief about the king.

CHAP. XIX.

1 *David's meſſengers ſent to comfort Hanun are villainouſly intreated.* 6 *The Ammonites are overcome.*

NOW it came to paſs after this that Nahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

2 And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, becauſe his father ſhewed kindneſs to me. And David ſent meſſengers to comfort him concerning his father. So the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon ſaid to **Hanun,** Thinkeſt thou that David doth **honour thy father,** that he hath ſent comforters unto thee? are not his ſervants come unto thee for to ſearch, and to overthrow, and to ſpy out the land?

4 Wherefore Hanun took David's ſervants, and ſhaved them, and cut off their garments in the midſt hard by their buttocks, and ſent them away.

5 Then there went *certain,* and told David how the men were ſerved. And he ſent to meet them: for the men were greatly aſhamed. And the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people; who came and pitched before Medeba: and the children of Ammon gathered themſelves together from their cities, and came to battle.

8 And when David heard *of it,* he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themſelves in the field.

10 Now when Joab ſaw that the battle was ſet againſt him before and behind, he choſe out of all the choice of Iſrael, and put *them* in array againſt the Syrians.

11 And the reſt of the people he delivered unto the hand of Abiſhai his brother, and they ſet *themſelves* in array againſt the children of Ammon.

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave our ſelves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his ſight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entered into the city. Then Joab came to Jeruſalem.

16 And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the river: and Shophach the captain of the hoſt of Hadarezer *went* before them.

17 And it was told David; and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battle* in array againſt them. So when David had put the battle in array againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael; and David ſlew of the Syrians ſeven thouſand men *which fought in* chariots, and forty thouſand footmen, and killed Shophach the captain of the hoſt.

Notes on the Nineteenth Chapter.

Ver. 1 *It came to paſs after this, that Nahaſh the king of the children of Ammon died.*] This whole tranſaction has already been fully related, 2 Sam. x. to which the reader is referred.

7 *They hired thirty and two thouſand chariots.*] More probably they hired thirty and two thouſand who fought in chariots.

Notes

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is beſieged by Joab, ſpoiled by David, and the people tortured.* 4 *Three overthrows of the Philiſtines.*

AND it came to paſs, that after the year was expired, at the time that kings go out *to battle*, Joab led forth the power of the army, and waſted the country of the children of Ammon, and came and beſieged Rabbah: but David tarried at Jeruſalem: and Joab ſmote Rabbah, and deſtroyed it.

2 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and *there were* precious ſtones in it; and it was ſet upon David's head: and he brought alſo exceeding much ſpoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes. Even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 ¶ And it came to paſs after this that there aroſe war at Gezer with the Philiſtines, at which time Sibbechai the Huſhathite ſlew Sippai *that was* of the children of the giant, and they were ſubdued.

5 And there was war again with the Philiſtines; and Elhanan the ſon of Jair ſlew Lahmi the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* ſtature, whoſe fingers and toes *were* four and twenty, ſix *on each hand*, and ſix *on each foot*: and he was alſo was the ſon of the giant.

7 But when he defied Iſrael, Jonathan the ſon of Shimea David's brother ſlew him.

8 Theſe were born unto the giant in Gath: and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1 *David numbereth the people.* 8 *He repenteth,* 9 *and chooſeth the peſtilence.*

AND Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from Beer-ſheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab anſwered, The LORD make his people an hundred times ſo many more as they *be*: but, my lord the king, *are* they not all my lord's ſervants? why then doth my lord require this thing? why will he be a cauſe of treſpaſs to Iſrael?

4 Nevertheleſs, the king's word prevailed againſt Joab. Wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 And Joab gave the ſum of the number of the people unto David. And all *they of* Iſrael were a thouſand thouſand and an hundred thouſand men that drew ſword: and Judah *was* four hundred threeſcore and ten thouſand men that drew ſword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was diſpleaſed with this thing; therefore he ſmote Iſrael.

8 ¶ And David ſaid unto God, I have ſinned

Notes on the Twentieth Chapter.

Ver. 1 *It came to paſs, that after the year was expired,* &c.] See 2 Sam. xi.

4, 5, 6, &c.] See the parallel place to this at the end of 2 Sam. xxi.

Notes on the Twenty-firſt Chapter.

Ver. 1 *Satan ſtood up againſt Iſrael.*] See 2 Sam. xxiv.

5 *All they of Iſrael were a thouſand thouſand,* &c.] The ſums here given both of the men of Iſrael and Judah, are very different from thoſe in 2 Sam. xxiv. 9. as I obſerved on that chapter, to which the reader is referred.

6 *Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.*] We have here the true reaſon why neither the Levites nor Benjamites were numbered, namely, becauſe the work was odious to Joab; and therefore he left off before he had numbered theſe two tribes. *Patrick.*

8 *I have ſinned greatly.*] See note on 2 Sam. xxiv. 10.

greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant; for I have done very fooliſhly.

9 ¶ And the LORD ſpake unto Gad, David's ſeer, ſaying,

10 Go, and tell David, ſaying, Thus ſaith the LORD, I offer thee *three* things: chooſe thee one of them that I may do *it* unto thee.

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, Chooſe thee

12 Either three years famine; or three months to be deſtroyed before thy foes, while that the ſword of thine enemies overtaketh *thee*; or elſe three days the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael. Now therefore adviſe thy ſelf what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man.

14 So the LORD ſent a peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an angel unto Jeruſalem to deſtroy it: and as he was deſtroying, the LORD beheld, and he repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the LORD ſtood by the threſhing-floor of Ornan the Jebuſite.

16 And David lift up his eyes, and ſaw the angel of the LORD ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem. Then David and the elders *of Iſrael, who were* clothed in ſackloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbered? even I it is that have ſinned and done evil indeed; but *as for* theſe ſheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's houſe; but not on thy people, that they ſhould be plagued.

18 Then the angel of the LORD commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the LORD in the threſhing-floor of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the LORD.

20 And Ornan turned back, and ſaw the angel; and his four ſons with him hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floor, and bowed himſelf to David with *his* face to the ground.

22 Then David ſaid to Ornan, Grant me the place of *this* threſhing-floor, that I may build an altar therein unto the LORD: thou ſhalt grant it me for the full price: that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing-inſtruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David ſaid to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without coſt.

25 So David gave to Ornan for the place ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his ſword again into the ſheath thereof.

28 At that time, when David ſaw that the LORD had anſwered him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed there.

29 For the tabernacle of the LORD which Moſes made in the wilderneſs, and the altar of the burnt-offering *were* at that ſeaſon in the high place at Gibeon.

30 But David could not go before it to en-

15 *Ornan the Jebuſite.*] In Samuel he is called *Araunah.*

26 *He anſwered him from heaven by fire upon the altar of burnt-offerings.*] This was the higheſt token that could be given of God's gracious acceptance of any ſacrifice.

30 *David could not go before it,* &c.] He was convinced that God had conſecrated the ſpot, and conſequently that he ought to offer ſacrifice immediately, and not to ſtay till he could go to Gibeon. *Patrick.*

Notes

quire of God: for he was afraid becauſe of the ſword of the angel of the LORD.

CHAP. XXII.

1 *David prepareth for the building of the temple.* 6 *He inſtructeth Solomon.*

THEN David ſaid, This is the houſe of the LORD God, and this *is* the altar of the burnt-offering for Iſrael.

2 And David commanded to gather together the ſtrangers that *were* in the land of Iſrael; and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in abundance for the nails for the doors of the gates; and for the joinings; and braſs in abundance without weight;

4 Alſo cedar-trees in abundance: for the Zidonians and they of Tyre brought much cedar-wood to David.

5 And David ſaid, Solomon my ſon *is* young and tender, and the houſe *that is* to be builded for the LORD *muſt be* exceeding magnifical, of fame and of glory thoughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his ſon, and charged him to build an houſe for the LORD God of Iſrael.

7 And David ſaid to Solomon, My ſon, as for me, it was in my mind to build an houſe unto the name of the LORD my God:

8 But the word of the LORD came to me, ſaying, Thou haſt ſhed blood abundantly, and haſt made great wars: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight.

9 Behold, a ſon ſhall be born to thee, who ſhall be a man of reſt; and I will give him reſt from all his enemies round about: for his name ſhall be Solomon, and I will give peace and quietneſs unto Iſrael in his days.

10 He ſhall build an houſe for my name; and he ſhall be my ſon, and I *will be* his father; and I will eſtabliſh the throne of his kingdom over Iſrael for ever.

11 Now, my ſon, the LORD be with thee, and proſper thou, and build the houſe of the LORD thy God, as he hath ſaid of thee.

12 Only the LORD give thee wiſdom and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the LORD thy God.

13 Then ſhalt thou proſper, if thou takeſt heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with concerning Iſrael. Be ſtrong, and of good courage; dread not, nor be diſmayed.

14 Now behold, in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without weight: for it is in abundance: timber alſo and ſtone have I prepared: and thou mayeſt add thereto.

15 Moreover, *there are* workmen with thee in abundance, hewers, and workers of ſtone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the ſilver, and the braſs, and the iron *there is* no number. Ariſe *therefore*, and be doing, and the LORD be with thee.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *This is the houſe of the Lord God.*] David ſeems to have been inſpired by God with this thought, and probably concluded, from the ſignal marks he had given of his acceptance of the ſacrifice, that this was the ſpot on which the temple muſt be built. *Patrick*

This is the altar of the burnt-offering for Iſrael.] i. e. Here, when the temple is finiſhed, ſhall all the houſe of Iſrael offer their ſacrifices. *Patrick.*

5 *Solomon my ſon is young*, &c.] David conſidered both the youth of his ſon, and the magnificence of the temple he was to build; and therefore did every thing in his power to aſſiſt him in the undertaking. *Patrick.*

8 *Thou haſt ſhed blood abundantly*, &c.] This reaſon is not mentioned in Samuel; but here it is recorded to ſhew, that none but a peaceable monarch was approved by God to build his houſe; that he might be an emblem of the King of Peace, the Lord of the Church, who was prefigured in all ſuch great tranſactions. *Patrick.*

10 *He ſhall be my ſon*, &c.] Theſe words can properly belong to none but the Meſſiah; for Solomon reigned but forty years, after which his kingdom was divided; hence St. Paul applies them to Chriſt: Heb. i. 5. *Patrick.*

14 *A hundred thouſand talents of gold*, &c.] According to biſhop Cumberland's computation, this ſum amounts to upwards of *four hundred and ſixty one millions* of money; a ſum immenſe and incredible! the numbers given by Joſephus are often more correct and authentic than thoſe we at preſent find in the text. His words are, *ten thouſand talents of gold, and a hundred thouſand talents of ſilver.* Kennicott and Pilkington.

17 David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the inhabitants of the land into mine hand; and the land is ſubdued before the LORD, and before his people.

19 Now ſet your heart and your ſoul to ſeek the LORD your God; ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

1 *Solomon made king.* 2 *The Levites ordered.* 7 *The ſons of Gerſhon,* 12 *Kohath,* 21 *and Merari.*

SO when David was old and full of days, he made Solomon his ſon king over Iſrael.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbered from the age of thirty years and upward: and their number by their pools, man by man, was thirty and eight thouſand.

4 Of which twenty and four thouſand *were* to ſet forward the work of the houſe of the LORD; and ſix thouſand *were* officers and judges;

5 Moreover, four thouſand *were* porters: and four thouſand praiſed the LORD with the inſtruments which I made, *ſaid David,* to praiſe *therewith.*

6 And David divided them into courſes among the ſons of Levi, *namely,* Gerſhon, Kohath, and Merari.

7 Of the Gerſhonites *were* Laadan, and Shimei.

8 The ſons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſons of Shimei *were,* Jahath, Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah had not many ſons; therefore they were in one reckoning, according to *their* father's houſe.

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of Amram; Aaron, and Moſes. And Aaron was ſeparated that he ſhould ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

14 Now *concerning* Moſes the man of God, his ſons were named of the tribe of Levi.

15 The ſons of Moſes *were,* Gerſhom, and Eliezer.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

17 And the ſons of Eliezer *were,* Rehabiah the chief. And Eliezer had none other ſons; but the ſons of Rehabiah were very many.

18 Of the ſons of Izhar, Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jehaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi. The ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their brethren the ſons of Kiſh took them.

23 The ſons of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 Theſe *were* the ſons of Levi after the

19 *Now ſet your heart and your ſoul to ſeek the Lord your God,* &c.] David earneſtly beſeeches them not to neglect this opportunity of peace which God had given them, as the proper ſeaſon for ſuch a work. *Patrick.*

Notes on the Twenty-third Chapter.

Ver. 4 *Six thouſand were officers and judges.*] God had ordered judges and officers to be ſettled in all their gates, Deut. xvi. 18. but this command ſeems to have been long neglected; David himſelf not being able to reſtore their judicatures to their antient dignity and order, till the latter end of his reign, when he had ſubdued all his enemies. *Patrick.*

14 *Now concerning Moſes the man of God, his ſons were named of the tribe of Levi.*] We have here a remarkable inſtance of the modeſty and humility of Moſes: who, though he had ſuch an intimate familiarity with the Divine Majeſty, yet he never advanced his ſons to any poſt of dignity, but left them all Levites, ſervants to the prieſts, who were the ſeed of Aaron. *Patrick.*

houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of twenty years and upward.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, that they may dwell in Jeruſalem for ever;

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David the Levites *were* numbered from twenty years old and above:

28 Becauſe their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the ſervice of the houſe of God.

29 Both for the ſhew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of meaſure and ſize;

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even;

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new-moons and on the ſet-feaſts, by number, according to the order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIV.

1 *The diviſions of the ſons of Aaron into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW theſe *are* the diviſions of the ſons of Aaron. The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſt's office.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſons of Eleazar than of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governors of the ſanctuary, and governors *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethaneel the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

7 Now the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeſhuah, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

31 *To offer all burnt-ſacrifices unto the Lord,* &c.] i. e. They were to praiſe God at the time when the ſacrifices were offered; for it belonged to the prieſts alone to offer the burnt-ſacrifices.

Notes on the Twenty-fourth Chapter.

Ver. 1 *Diviſions of the ſons of Aaron.*] David having diſtributed the Levites into ſeveral courſes, now does the ſame by the prieſts, to avoid confuſion among ſuch large numbers. *Pat-*

5 *Divided by lot.*] This method was taken to prevent complaints; all being now ordered by a Divine diſpoſition, according to the cuſtom of the moſt early ages.

6 *One principal houſhold being taken for Eleazar, and one for Ithamar.*] i. e. One of the principal families of Eleazar was firſt taken, and then one of Ithamar's. *Patrick.*

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD, according to their manner, under Aaron their father, as the LORD God of Iſrael had commanded him.

20 ¶ And the reſt of the ſons of Levi *were theſe:* of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſshiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſons *of Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſshiah: of the ſons of Iſshiah; Zechariah.

26 The ſons of Merari *were*, Mahli, and Muſhi: the ſons of Jaaziah; Beno.

27 ¶ The ſons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſons.

29 Concerning Kiſh: the ſon of Kiſh *was* Jerahmeel.

30 The ſons alſo of Muſhi: Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.

31 Theſe likewiſe caſt lots over-againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over-againſt their younger brethren.

CHAP. XXV.

1 *The number and offices of the ſingers.* 8 *Their diviſion by lot into four and twenty orders.*

MOreover, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied according to the order of the king.

3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah, Haſhabiah, Mattithiah, ſix, under the hands of their father Jeduthun, who propheſied with a harp, to give thanks and to praiſe the LORD.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

5 All theſe *were* the ſons of Heman the king's ſeer in the words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

6 All theſe were under the hands of their father for ſong *in* the houſe of the LORD, with cymbals, pſalteries and harps, for the ſervice of the houſe of God, according to the king's order to Aſaph, Jeduthun and Heman.

7 So the number of them, with their brethren that were inſtructed in the ſongs of the LORD, *even* all that were cunning, *was* two hundred fourſcore and eight.

19 *Under Aaron their father.*] i. e. Under the inſpection of the high prieſt, who, being the ſucceſſor of Aaron, is here called by his name. *Patrick.*

31 *The principal fathers over againſt their younger brethren.*] The meaning is, that both the elder and younger had their places by lot, not by ſeniority of houſes: they that were of greater dignity drew lots againſt thoſe that were of leſs, and took their courſes according to the lot they drew. *Patrick.*

Notes on the Twenty-fifth Chapter.

Ver. 1 *David and the captains of the hoſt.*] i. e. David and the chief leaders of the companies of prieſts. *Patrick.*

Who ſhould propheſy.] i. e. Sing the pſalms which David and the other prophets, who were divinely inſpired, compoſed.

The number of the workmen, &c.] It might be rendered, *the number of the men who miniſtered according to their ſervice,* &c.

5 *To lift up the horn.*] To blow with trumpets made of horns.

Notes

8 ¶ And they caſt lots, ward againſt *ward*, as well the ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to Joſeph: the ſecond to Gedaliah, who with his brethren and ſons *were* twelve:

10 The third to Zaccur, *he*, his ſons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſons and his brethren *were* twelve:

13 The ſix to Bukkiah, *he*, his ſons and his brethren *were* twelve:

14 The ſeventh to Jaſharelah, *he*, his ſons and his brethren *were* twelve:

15 The eight to Jeſhaiah, *he*, his ſons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſons and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his ſons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his ſons and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſons and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his ſons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his ſons and his brethren *were* twelve.

CHAP. XXVI.

1 *The diviſion of the porters.* 13 *The gates aſſigned by lot.* 20 *The Levites that had the charge of the treaſures.* 29 *Officers and judges.*

CONcerning the diviſions of the porters: of the Korhites *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph.

2 And the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſons of Obed-edom *were*, Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God bleſſed him.

6 Alſo unto Shemaiah his ſon were ſons born, that ruled throughout the houſe of their father: for they *were* mighty men of valour.

7 The ſons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu, and Semachiah.

8 All theſe of the ſons of Obed-edom: they and their ſons and their brethren, able men for ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſons and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari had ſons; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief;)

11 Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the ſons and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the

Notes on the Twenty-ſixth Chapter.

Ver. 1 *Concerning the diviſion of the porters.*] This office was of great dignity, and men of the firſt quality were put into it; they having the charge of the holy things. *Patrick.*

porters, *even* among the chief men, *having* wards one againſt another, to miniſter in the houſe of the LORD.

13 ¶ And they caſt lots, as well the ſmall as the great, according to the houſe of their fathers for every gate.

14 And the lot eaſt-ward fell to Shelemiah. Then for Zechariah his ſon, a wiſe counſellor, they caſt lots; and his lot came out north-ward.

15 To Obed-edom ſouth-ward; and to his ſons, the houſe of Aſuppim.

16 To Shuppim and Hoſah *the lot came forth* weſt-ward, with the gate Shallecheth, by the cauſey of the going up, ward againſt ward.

17 Eaſt-ward *were* ſix Levites, north-ward four a day, ſouth-ward four a day, and toward Aſuppim two *and* two.

18 At Parbar weſt-ward, four at the cauſey, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſons of Kore, and among the ſons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the dedicated things.

21 *As concerning* the ſons of Laadan; the ſons of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite, *were* Jehieli.

22 The ſons of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſon of Gerſhom, the ſon of Moſes, *was* ruler over the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon, and Zichri his ſon, and Shelomith his ſon.

26 Which Shelomith and his brethren *were* over all the treaſures of the dedicated things, which David the king and the chief fathers, the captains over thouſands and hundreds, and the captains over the hoſt had dedicated.

27 Out of the ſpoils won in battles did they dedicate to maintain the houſe of the LORD.

28 And all that Samuel the ſeer, and Saul the ſon of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſons *were* for the outward buſineſs over Iſrael, for officers and judges.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* officers among them of Iſrael on this ſide Jordan weſt-ward, in all the buſineſs of the LORD, and in the ſervice of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were ſought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to God, and affairs of the king.

CHAP. XXVII.

1 *The twelve captains for every ſeveral month.*
16 *The princes of the twelve tribes.*

NOW the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the

14 *To miniſter in the houſe of the Lord.*] This was not a mean miniſtry, as the word *porter* ſounds among us, but they were like the ſtanding guard of a king in his palace.

15 *The houſe of Aſuppim.*] Probably a place where the veſſels and treaſures of the temple were depoſited; for Obed-edom, whoſe ſons were placed at Aſuppim, is ſaid, 2 Chron. xxv. 24. to have the cuſtody of the treaſures. *Patrick.*

16 *By the cauſey of the going up.*] By the cauſey is meant the aſcent made by Solomon from his own houſe to the temple.

29 *The outward buſineſs.*] i. e. The buſineſs without the city of Jeruſalem; Bertram thinks it conſiſted in their being aſſeſſors with the ordinary judges.

Notes on the Twenty-ſeventh Chapter.

Ver. 1 *Now the children of Iſrael*, &c.] The eccleſiaſtical affairs being ſettled, we have next an account of the manner in which the militia, as we may call it, was diſpoſed, in order to render it ſerviceable on all occaſions. It was diſtributed into twelve legions, each conſiſting of twenty-four thouſand men, who were commanded by one of the *chief of the fathers*; under whom

courſes, which came in and went out month by month, throughout all the months of the year, of every courſe *were* twenty and four thouſand.

2 Over the firſt courſe for the firſt month *was* Jaſhobeam the ſon of Zabdiel: and in his courſe *were* twenty and four thouſand.

3 Of the children of Perez *was* the chief of all the captains of the hoſt for the firſt month.

4 And over the courſe of the ſecond month *was* Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in his courſe likewiſe *were* twenty and four thouſand.

5 The third captain of the hoſt for the third month *was* Benaiah the ſon of Jehoiada a chief prieſt: and in his courſe *were* twenty and four thouſand.

6 This *is that* Benaiah *who was* mighty *among* the thirty, and above the thirty: and in his courſe *was* Ammizabad his ſon.

7 The fourth *captain* for the fourth month *was* Aſahel the brother of Joab, and Zebadiah his ſon after him: and in his courſe *were* twenty and four thouſand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his courſe *were* twenty and four thouſand.

9 The ſixth *captain* for the ſixth month *was* Ira the ſon of Ikkeſh the Tekoite: and in his courſe *were* twenty and four thouſand.

10 The ſeventh *captain* for the ſeventh month *was* Helez the Pelonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Huſhathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and four thouſand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and four thouſand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and four thouſand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and four thouſand.

16 ¶ Furthermore, over the tribes of Iſrael: the ruler of the Reubenites *was* Eliezer the ſon of Zichri; of the Simeonites, Shepatiah the ſon of Maachah;

17 Of the Levites, Haſhabiah the ſon of Kemuel; of the Aaronites, Zadok;

18 Of Judah, Elihu *one* of the brethren of David; of Iſſachar, Omri the ſon of Michael;

19 Of Zebulun, Iſhmaiah the ſon of Obadiah; of Naphtali, Jerimoth the ſon of Azriel;

20 Of the children of Ephraim, Hoſhea the ſon of Azaziah; of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah;

21 Of the half-*tribe* of Manaſſeh in Gilead, Iddo the ſon of Zechariah; of Benjamin Jaaſiel the ſon of Abner;

22 Of Dan, Azareel the ſon of Jeroham: theſe *were* the princes of the tribes of Iſrael.

23 But David took not the number of them for twenty years old and under: becauſe the LORD had ſaid he would increaſe Iſrael like to the ſtars of the heavens.

24 Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe there fell wrath for it againſt Iſrael; neither was the number put in the account of the chronicles of king David.

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whom there were *captains of thouſands* in every legion, ſimilar to what we call colonels, commanding a thouſand men. There were alſo centurions, or *captains of hundreds*, and under them inferior officers. Each of theſe legions attended one month, for the ſecurity of the king and kingdom; at the end of which they retired to their reſpective places of abode, and another legion ſucceeded. So their courſe came on but once in a year, for one month, which made it an eaſy duty to them. *Patrick.*

5 *Benaiah the ſon of Jehoiada, a chief prieſt.*] The word which we render a *chief prieſt*, ſignifies alſo *a chief prince*, and ſhould have been ſo tranſlated here; for Benaiah was neither high-prieſt nor *ſagan*, or ſecond prieſt, theſe offices being filled by Abiathar and Zadok. *Patrick.*

7 *The fourth captain was Aſahel.*] Hence we learn that theſe courſes were eſtabliſhed at the beginning of David's reign; for Aſahel was killed while he reigned in Hebron, before he was king over all Iſrael. *Patrick.*

16 *Furthermore, over the tribes of Iſrael,* &c.] Beſides the twelve great captains already mentioned, each tribe had a ruler, who was called one of *the princes of the tribes of Iſrael*, ver. 22. Theſe rulers had the chief authority under the king. *Patrick.*

17 *The Aaronites.*] Were not a diſtinct tribe; but being a different order from the reſt of the Levites, they had a peculiar chief to preſide over them.

25 And over the king's treaſures *was* Azmaveth the ſon of Adiel; and over the ſtore-houſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſon of Uzziah.

26 And over them that did the work of the field for tillage of the ground *was* Ezri the ſon of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: over the increaſe of the vineyards for the wine-cellars *was* Zabdi the Shiphmite.

28 And over the olive-trees and the ſycomore-trees that *were* in the low plains, *was* Baalhanan the Gederite: and over the cellars of oil *was* Joaſh.

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the ſon of Adlai.

30 Over the camels alſo *was* Obil the Iſhmeelite: and over the aſſes *was* Jehdeiah the Meronothite.

31 And over the flocks *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king David's.

32 Alſo Jonathan David's uncle was a counſeller, a wiſe man, and a ſcribe: and Jehiel the ſon of Hachmoni *was* with the king's ſons.

33 And Ahithophel *was* the king's counſeller; and Huſhai the Archite *was* the king's companion.

34 And after Ahithophel *was* Jehoiada the ſon of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAP. XXVIII.

1 *David exhorteth to fear God.* 9, 20. *He encourageth Solomon to build the temple.*

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtred to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and poſſeſſion of the king, and of his ſons, with the officers, and with the mighty men, and with all the valiant men, unto Jeruſalem.

2 Then David the king ſtood up upon his feet, and ſaid, Hear me, my brethren, and my people: *As for me*, I had in mine heart to build an houſe of reſt for the ark of the covenant of the LORD, and for the foot ſtool of our God, and had made ready for the building:

3 But God ſaid unto me, Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of war, and haſt ſhed blood.

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father to be king over Iſrael for ever. For he hath choſen Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſons of my father, he liked me to make *me* king over all Iſrael:

5 And of all my ſons, (for the LORD hath given me many ſons) he hath choſen Solomon my ſon to ſit upon the throne of the kingdom of the LORD over Iſrael.

6 And he ſaid unto me, Solomon thy ſon, he ſhall build my houſe and my courts: for I have choſen him *to be* my ſon, and I will be his father.

7 Moreover, I will eſtabliſh his kingdom for ever, if he be conſtant to do my commandments and my judgements, as at this day.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſs this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my ſon, know thou

Notes on the Twenty-eighth Chapter.

Ver. 2 *The foot ſtool of our God.*] This expreſſion imports no more than *the ark of the covenant*: for the Divine Glory ſitting upon the wings of the cherubims, over the mercy-ſeat, his feet (to ſpeak after the manner of men) reſted upon the ark. *Pat.*

8 *Keep and ſeek for all the commandments of the Lord.*] It is not enough to know the will of God; we muſt alſo keep it; i. e. we muſt obey his commands, and practiſe the duties he hath enjoined. But, in order to know his commandments, we muſt ſeek and ſtudy them; for no man ſhall be excuſed for a ſupine ignorance. *Patrick.*

That ye may poſſeſs the good land, &c.] It was in vain to expect the continuance of God's favour, unleſs they perſevered ſtedfaſtly in his obedience.

9 *Thou, Solomon my ſon, know thou*, &c.] i. e. In ſcripture-language, acknowledge and love him.

Serve him with a perfect heart, &c.] He was to expreſs his love

the God of thy father, and ſerve him with a perfect heart and with a willing mind. For the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts. If thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

10 Take heed now: for the LORD hath choſen thee to build an houſe for the ſanctuary: be ſtrong, and do *it*.

11 Then David gave to Solomon his ſon the pattern of the porch, and the houſes thereof, of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,

12 And the pattern of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicated things:

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice; *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice:

15 Even the weight for the candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof; and for the candleſticks of ſilver by weight, *both* for the candleſtick, and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table; and *likewiſe* ſilver for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls, and the cups: and for the golden baſons *he gave gold* by weight for every baſon; and *likewiſe ſilver* by weight for every baſon of ſilver:

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, *ſaid David*, the LORD made me underſtand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it*: fear not, nor be diſmayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God: and *there ſhall be* with thee for all manner of workmanſhip every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

1 *David by his example cauſeth the princes and people to offer.* 10 *His thankſgiving.* 26 *His reign and death.*

FUrthermore, David the king ſaid unto all the congregation, Solomon my ſon, whom God alone hath choſen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron

love by an entire obedience to God, in the moſt chearful and exemplary manner.

11 *The pattern of the porch, and of the houſes thereof.*] This pattern ſeems to have included the whole houſe, with all its apartments; eſpecially of the two parts of it called the *holy place*, and the *holy of holies*, which were perfectly diſtinct houſes, being ſeparated by a partition. *Patrick.*

12 *The pattern of all that he had by the ſpirit.*] God ſuggeſted to David, by his ſpirit, how he would have his houſe built, and the ſeveral parts of which it was to be compoſed; as he had before given directions to Moſes about the ſtructure of the tabernacle.

18 *Gold for the pattern of the chariot of the cherubims.*] They are called the chariot, becauſe God is ſaid not only to ſit, but alſo to *ride upon the cherubims*, Pſalm xviii. 10.

19 *All this, ſaid David, the Lord made me underſtand*, &c.] i. e. God was pleaſed to reveal all this as diſtinctly to him, as if it had been written on his mind; as the ten commandments were on the tables of ſtone. *Patrick.*

Notes

for *things* of iron, and wood for things of wood: onyx-ſtones, and *ſtones* to be ſet, gliſtering ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* three thouſand talents of gold of the gold of Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſes *withal:*

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to conſecrate his ſervice this day unto the LORD?

6 Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſs, eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

9 Then the people rejoiced, for that they offered willingly, becauſe with perfect heart they offered willingly to the LORD: and David the king alſo rejoiced with great joy.

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, bleſſed *be* thou, LORD God of Iſrael our father, for ever and ever.

11 Thine, O LORD, *is* the greatneſs, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reigneſt over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould be able to offer ſo willingly after this ſort? for all things *come* of thee, and of thine own have we given thee.

15 For *we* are ſtrangers before thee, and ſojourners, as *were* all our fathers; our days on the earth *are* as a ſhadow, and *there is* none abiding.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou trieſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy thy people which are preſent here to offer willingly unto thee.

18 O LORD God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies, and thy ſtatutes, and to do all *theſe things*, and to build the palace *for* the which I have made proviſion.

20 And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the king.

21 And they ſacrificed ſacrifices unto the

Notes on the Twenty-ninth Chapter.

Ver. 4 *Three thouſand talents of gold,* &c.] Dean Prideaux obſerves two things concerning this immenſe quantity of gold which David dedicated to the temple of God; firſt, that it was that of Ophir, therefore he muſt have eſtabliſhed a navigation in his time, otherwiſe he could not have heaped it to that degree: ſecondly, that the ſum was ſo prodigious, that it is probable it was reckoned by another ſort of talents, of leſs value than the Moſaic talents; for what David gave, chap. xxii. 14. and what is afterwards reckoned in this chapter, if valued by theſe talents, was enough wherewith to have built all the temple of ſolid ſilver.

11 *Thine, O Lord, is the greatneſs, and the power, and the glory,* &c.] This is a moſt noble declaration of the ſenſe he had of the Divine perfections, with a thankful acknowledgment of God's immenſity, power, goodneſs, eternity, and majeſty.

LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings, and ſacrifices in abundance for all Iſrael:

22 And did eat and drink before the LORD on that day with great gladneſs. And they made Solomon the ſon of David king the ſecond time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* prieſt.

23 Then Solomon ſat on the throne of the LORD as king inſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and the mighty men, and all the ſons likewiſe of king David, ſubmitted themſelves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and beſtowed upon him *ſuch* royal majeſty as had not been on any king before him in Iſrael.

26 ¶ Thus David the ſon of Jeſſe reigned over all Iſrael.

27 And the time that he reigned over Iſrael *was* forty years, ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

28 And he died in a good old age, full of days, riches, and honour. And Solomon his ſon reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the book of Samuel the ſeer, and in the book of Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reign and his might, and the times that went over him, and over Iſrael, and over all the kingdoms of the countries.

26 *Thus David the ſon of Jeſſe, reigned over all Iſrael.*] i. e. This is a brief account of the tranſactions of David during his reign; eſpecially the latter part of it.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

This Book contains an account of the kingdom of Judah *from the commencement of* Solomon's *reign, till the return of the* Iſraelites *from the* Babyloniſh *captivity; and mentions ſeveral particulars omitted in the books of* Kings.

CHAP. I.

1 *The ſolemn offering of Solomon at Gibeon.* 7 *His choice of wiſdom is bleſſed by God.* 13 *His ſtrength and wealth.*

AND Solomon the ſon of David was ſtrengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governor in all Iſrael, the chief of the fathers.

3 So Solomon and all the congregation with him went to the high place that *was* at Gibeon:

Notes on the Firſt Chapter.

Ver. 3 *Solomon went to the high place that was at Gibeon*, &c.] Though the tabernacle and altar made by Moſes in the wilderneſs were now at Gibeon; yet the ark of the covenant was in the city of David. The reaſon of their being ſeparated, according to Con. Pelicanus was, that even in thoſe days, God intimated to the Iſraelites, that he did not regard the ceremonial worſhip, when the people were under the government of ſuch

for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

5 Moreover, the braſen altar that Bezaleel the ſon of Uri the ſon of Hur had made, he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it.

6 And Solomon went up thither to the braſen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Aſk what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me to reign in his ſtead.

9 Now, O LORD God, let thy promiſe unto David my father, be eſtabliſhed; for thou haſt made me king over a people like the duſt of the earth in multitude.

10 Give me now wiſdom and knowledge, that I may go out and come in before this people: for who can judge this thy people *that is ſo* great?

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies, neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people, over whom I have made thee king:

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as none of the kings have had that *have been* before thee, neither ſhall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 And Solomon gathered chariots and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſemen, which he placed in the chariot-cities, and with the king at Jeruſalem.

15 And the king made ſilver and gold at Jeruſalem *as plenteous* as ſtones, and cedar-trees made he as the ſycomore-trees that *are* in the vale for abundance.

16 And Solomon had horſes brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty. And ſo brought they out *horſes* for all the kings of the Hittites, and for the kings of Syria, by their means.

CHAP. II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His meſſage to Huram.* 11 *Huram's kind anſwer.*

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountain, and three thouſand and ſix hundred to overſee them.

3 ¶ And Solomon ſent to Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him ſweet incenſe, and for the continual ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the LORD our God. This *is an ordinance* for ever to Iſrael.

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men as Samuel and David; nor exact ſo many legal ſervices, as he did in times of peace and proſperity, when they were liable to fall into ſuperſtition, and be tainted with the idolatry of the heathens. *Patrick.*

10 *That I may go out and come in.*] A proverbial expreſſion for governing the people, Deut. xxxi. 2.

Who can judge this thy people that is ſo great?] Without the aſſiſtance of the Divine Spirit. See 1 Kings, iii. 9.

15 *Cedar-trees made he as the ſycomore-trees.*] See 1 Kings, x. 27.

Notes

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 But who is able to build him an houſe, ſeeing the heaven and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can ſkill to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father did provide.

8 Send me alſo cedar-trees, fir-trees, and algum-trees out of Lebanon; for I know that thy ſervants can ſkill to cut timber in Lebanon: and behold, my ſervants *ſhall be* with thy ſervants.

9 Even to prepare me timber in abundance: for the houſe which I am about to build *ſhall be* wonderful great.

10 And behold, I will give to thy ſervants the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oil.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

13 And now I have ſent a cunning man, endued with underſtanding, of Huram my father's;

14 The ſon of a woman of the daughters of Dan, and his father *was* a man of Tyre; ſkilful to work in gold and in ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue, and in fine linen, and in crimſon; alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore, the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, as much as thou ſhalt need: and we will bring it to thee in flotes by ſea, to Joppa; and thou ſhalt carry it up to Jeruſalem.

17 ¶ And Solomon numbered all the ſtrangers that *were* in the land of Iſrael, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

18 And he ſet threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

CHAP. III.

1 *The place and time of building the temple.* 3 *The meaſure and ornaments of the houſe.* 11 *The cherubims.*

THEN Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had pre-

Notes on the Second Chapter.

Ver. 6 *Who is able to build him an houſe?* &c.] He would not have *Huram* imagine (in Kings called *Hiram*) that he had ſuch an unworthy idea of God, as to think he could be comprehended in any houſe, being immenſe beyond conception: but only for his worſhippers to aſſemble in, and there perform the duties of religion. *Patrick.*

8 *Algum-trees.*] See note on 1 Kings, x. 11. See alſo chap. v. and vii. of the ſame book, where moſt of theſe tranſactions are recorded.

17 *Solomon numbered all the ſtrangers,* &c.] Theſe were the remainder of the Amorites, Hittites, &c. who had embraced the Jewiſh religion. David had before numbered them, that he might know their ſtrength and condition, and diſtinguiſh them from Jews, by employing them in ſuch offices as he did not think fit for the Iſraelites. *Patrick.*

Notes on the Third Chapter.

Ver. 1 *Solomon began to build the houſe of the Lord in Jeruſalem in mount Moriah.*] The place where Abraham attempted to offer his ſon Iſaac. See note on Gen. xxii. 2.

pared in the threshing-floor of Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was instructed for the building of the house of God: the length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house; and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

14 And he made the vail *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin; and the name of that on the left, Boaz.

CHAP. IV.

1 *The altar of brass.* 2 *The molten sea.* 6 *The ten lavers, candlesticks, and tables.* 19 *The instruments of gold.*

MOreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 *These are the things wherein Solomon was instructed for the building of the house of God.*] The Targum translates it thus: *these are the dimensions of the foundation of the temple, which Solomon began to build.*

4 *The height was an hundred and twenty.*] This is a very different account from that in 1 Kings, vi. 2. where it is said to be thirty cubits. Kimchi thinks that the porch was but thirty cubits high, whereas the temple itself was one hundred and twenty.

6 *Gold of Parvaim.*] Some learned commentators observe, that *Parvaim* was another name for the island *Taprobanes*, which we call *Sumatra*, and abounds with fine gold. *Lamy.*

9 *He overlaid the upper chambers with gold.*] The word which we render *upper chambers* signifies also the *ceiling*, and should have been so translated; for the chambers were not overlaid with gold, but the ceiling, walls, and floors of the holy and most holy place were covered with it. *Patrick.*

Notes on the Fourth Chapter.

Ver. 1 *He made an altar of brass*, &c.] This was much larger than that made by Moses; but was doubtless executed according to the direction of God, who had informed David in what manner all such things should be made. For the particulars of this chapter, see 1 Kings, vii.

3 And under it *was* the ſimilitude of oxen, which did compaſs it round about; ten in a cubit, compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſs of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thouſand baths.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: ſuch things as they offered for the burnt-offering they waſhed in them; but the ſea *was* for the prieſts to waſh in.

7 And he made ten candleſticks of gold according to their form, and ſet *them* in the temple, five on the right hand, and five on the left.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left. And he made an hundred baſons of gold.

9 Furthermore, he made the court of the prieſts, and the great court, and doors for the court, and overlaid the doors of them with braſs.

10 And he ſet the ſea on the right ſide of the eaſt-end, over-againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the baſons. And Huram finiſhed the work that he was to make for king Solomon for the houſe of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters, which *were* on the top of the pillars;

13 And four hundred pomegranates on the two wreaths, two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* upon the pillars.

14 He made alſo baſes, and lavers made he upon the baſes.

15 One ſea, and twelve oxen under it:

16 The pots alſo, and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon for the houſe of the LORD of bright braſs.

17 In the plain of Jordan did the king caſt them, in the clay-ground, between Succoth and Zeredathah.

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſs could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the ſhew-bread *was ſet*;

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that perfect gold;

22 And the ſnuffers, and the baſons, and the ſpoons, and the cenſers, *of* pure gold: and the entry of the houſe, the inner doors thereof for the moſt holy *place*, and the doors of the houſe of the temple, *were of* gold.

CHAP. V.

1 *The dedicated treaſures.* 2 *The bringing up of the ark of the covenant.* 11 *God being praiſed, giveth a ſign of his favour.*

THUS all the work that Solomon made for the houſe of the LORD was finiſhed: and Solomon brought in *all* the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments put he among the treaſures of the houſe of God.

3 *Two rows of oxen were caſt, when it was caſt.*] i. e. The oxen and the ſea were caſt together, and not faſtened afterwards. *Kimchi.*

5 *It held three thouſand baths.*] 1 Kings, vii. 26, ſays only two thouſand baths; to reconcile theſe paſſages, we may ſuppoſe, that the quantity of water which was commonly in it was two thouſand baths, but if filled to the top, it would contain three thouſand.

Notes on the Fifth Chapter.

Ver. 1 *Solomon brought in all the things that David had dedicated*, &c.] David had made ſuch vaſt preparations for building the houſe of God, that there was more than ſufficient for the whole work; and this ſurplus Solomon depoſited in the treaſury of the temple. 1 Kings, viii. contains nearly the ſame account as this chapter and the next, therefore the reader is referred thither.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast, which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place, even* under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass when the priests were come out of the holy *place*, (for all the priests *that were* present were sanctified, *and* did not *then* wait by course:

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east-end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAP. VI.

1 *Solomon having blessed the people, blesseth God.*
12 *His prayer at the consecration of the temple.*

THEN said Solomon, The LORD hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

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6 *Solomon and all the congregation of Israel that were assembled*, &c.] Nothing could be more pleasing than to see such harmony as here appeared among all orders of men; both teachers and learners, magistrates, soldiers and people, all joined in promoting the service and honour of God. Certainly we, who call ourselves Christians, should carefully study to promote such unity among ourselves, that we may all form one fold, under the great Shepherd and Bishop of our souls. *Patrick.*

Notes on the Sixth Chapter.

Ver. 1 *Dwell in the thick darkness.*] See 1 Kings, viii. 12, &c.

5 *Neither chuse I any man to be a ruler over my people Israel.*] These words are very different from those in 1 Kings, viii. 16. where it is said, *I chose David to be over my people Israel:* till whose time, there was no settled succession of a ruler, that he and his posterity should reign over them: but God raised up judges out of what tribe and family he pleased: and when he made

7 Now it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe; but thy ſon which ſhall come forth out of thy loins, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark; wherein *is* the covenant of the LORD that he made with the children of Iſrael.

12 ¶ And he ſtood before the altar of the LORD in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 For Solomon had made a braſen ſcaffold, of five cubits long, five cubits broad, and three cubits high, and had ſet it in the midſt of the court: and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and ſpread forth his hands towards heaven.

14 And ſaid, O LORD God of Iſrael, *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father that which thou haſt promiſed him; and ſpeakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified which thou haſt ſpoken unto thy ſervant David.

18 But will God in very deed dwell with men on the earth? behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built?

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer which thy ſervant prayeth towards this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 If a man ſin againſt his neighbour, and an oath be laid upon him to make him ſwear, and the oath come before thine altar in this houſe;

23 Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head; and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 And if thy people Iſrael be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee in this houſe;

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them and to their fathers.

26 When the heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them;

27 Then hear thou from heaven, and forgive

made Saul king, did not continue that dignity in his family, as he did to David. *Patrick.*

13 *A brazen ſcaffold.*] i. e. The king's throne, which ſtood juſt within the entrance into *the court of the prieſts*, on the right hand, as you come in at the Eaſt gate. *Lamy.*

the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 If there be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillers; if their enemies beſiege them in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore and his own grief, and ſhall ſpread forth his hands in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart thou knoweſt; (for thou only knoweſt the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways ſo long as they live in the land which thou gaveſt unto their fathers.

32 Moreover, concerning the ſtranger, which is not of thy people Iſrael, but is come from a far country for thy great name's ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and pray in this houſe;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that this houſe which I have built is called by thy name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then hear thou from the heavens, their prayer and their ſupplication, and maintain their cauſe.

36 If they ſin againſt thee, (for *there is* no man which ſinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet, *if* they bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart and with all their ſoul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let, I beſeech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore ariſe, O LORD God, into thy reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O LORD God, be clothed with ſalvation, and let thy ſaints rejoice in goodneſs.

42 O LORD God, turn not away the face of thine anointed; remember the mercies of David thy ſervant.

CHAP. VII.

1 *God giving teſtimony to Solomon's prayer, the people worſhip him.* 4 *Solomon's ſacrifice.*

NOW when Solomon had made an end of praying, the fire came down from heaven, and conſumed the burnt-offering and the ſacrifices: and the glory of the LORD filled the houſe.

41 *Now therefore ariſe, O Lord God, into thy reſting-place,* &c.] Theſe words are part of Pſalm cxxxii. 8, 9. with a little alteration, which the king now uſed in his addreſs to God, to beſeech him to take up here his habitation, together with his ark: to defend his prieſts who miniſtred to him in this place, that they might obtain his bleſſings for others: ſo that all the people might rejoice in his goodneſs, and be ſafe under the ſhadow of his wings. *Patrick.*

Notes on the Seventh Chapter.

Ver. 1 *Fire came down and conſumed the burnt-offering.*] This is added to what is recorded in 1 Kings, viii. 11, to ſhew God's acceptation

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry: and the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering-in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into the tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to my self for an house of sacrifice.

13 If I shut up heaven that there be no rain, of if I command the locusts to devour the land, of if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is* made in this place.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 But if ye turn away and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots, out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which

acceptation of Solomon's prayer and sacrifices, and give him assurance that he would be present in this place, and grant all their petitions.

13 *If I shut up heaven*, &c.] Famine and pestilence were two sore punishments inflicted on them by God for their sins; the former was sometimes caused by want of rain, and sometimes by locusts, which devoured all the fruits of the ground. *Patrick.* This chapter is contained in the 8th and 9th chapters of 1 Kings.

brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 *Solomon's buildings.* 7 *The Gentiles made tributaries.* 12 *Solomon's yearly ſacrifices.*

AND it came to paſs at the end of twenty years, wherein Solomon had built the houſe of the LORD, and his own houſe,

2 That the cities which Huram had reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, and all the ſtore-cities which he built in Hamath.

5 Alſo he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and all that Solomon deſired to build in Jeruſalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, which *were* not of Iſrael,

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate every day, offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 And he appointed, according to the order of David his father, the courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required; the porters alſo by their courſes, at every gate: for ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the houſe of the LORD, and until it was finiſhed. So the houſe of the LORD was perfected.

17 Then went Solomon to Ezion-geber, and to Eloth, at the ſea-ſide in the land of Edom.

18 And Huram ſent him, by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 *The queen of Sheba admireth Solomon's wiſdom.* 13 *Solomon's riches.* 29 *His death.*

AND when the queen of Sheba heard of the fame of Solomon, ſhe came to prove Solomon with hard queſtions at Jeruſalem,

Notes on the Eighth Chapter.

Ver. 3 *Solomon went to Hamath-zobath.*] This country lay between the Euphrates and Damaſcus; the former being its eaſtern, and the latter its weſtern boundary. *Patrick.*

4 *He built Tadmor in the wilderneſs.*] See note on 1 Kings, ix. 18.

5 *Beth-horon the upper, and Beth-horon the nether,* &c.] Only the nether Beth-horon is mentioned, 1 Kings, ix. 17. They were both built before this time; ſo that Solomon only repaired and beautified them.

Notes

with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions; and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel; his cup-bearers alſo, and their apparel; and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, *It was* a true report which I heard in mine own land, of thine acts, and of thy wiſdom;

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it*. And behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually, before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his throne, *to be* king for the LORD thy God. Becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance and precious ſtones: neither was there any ſuch ſpices as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, terriſes to the houſe of the LORD, and to the king's palace, and harps and pſalteries for ſingers And there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her deſire, whatſoever ſhe aſked, beſide *that* which ſhe had brought unto the king. So ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year was ſix hundred and threeſcore and ſix talents of gold;

14 Beſides *that which* chapmen and merchants brought. And all the kings of Arabia, and governors of the country brought gold and ſilver to Solomon.

15 And king Solomon made two hundred targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred *ſhekels* of gold went to one ſhield. And the king put them in the houſe of the foreſt of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a footſtool of gold, *which were* faſtened to the throne, and ſtays on each ſide of the ſitting-place, and two lions ſtanding by the ſtays.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* pure gold; none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ſhips went to Tarſhiſh

Notes on the Ninth Chapter.

Ver. 2 *Solomon told her all her queſtions*, &c.] This chapter is little more than a repetition of what is before related in 1 Kings, x. We may however obſerve here, that the queſtions put to Solomon by the queen of Sheba were religious, particularly concerning the ſervice of God: our Saviour himſelf tells us, that ſhe came to hear the *wiſdom of Solomon*, and ſhould therefore riſe up in judgment againſt that generation who refuſed to liſten to his inſtructions: it is ſaid, 1 Kings, x. 1, that the fame ſhe heard of Solomon was *concerning the name of the Lord*. Patrick.

21 *Apes and peacocks.*] What is here rendered *apes and peacocks*, from the context, I am perſuaded, that the Greek tranſlators of the book of Kings more properly underſtood them to mean ſome kinds of precious ſtones: but of what particular ſort it would be in vain to enquire. *Pilkington's Remarks.*

with the ſervants of Huram; every three years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 And Solomon had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen: whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 And he reigned over all the kings, from the river even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made he as the ſycomore-trees, that *are* in the low plains, in abundance.

28 And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now the reſt of the acts of Solomon, firſt and laſt, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of Iddo the ſeer againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael forty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father. And Rehoboam his ſon reigned in his ſtead.

CHAP. X.

1 *Rehoboam refuſing the old men's counſel,* 16 *ten tribes revolt,* 18 *and he fleeth.*

AND Rehoboam went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat, who *was* in Egypt, whither he had fled from the preſence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him. So Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

4 Thy father made our yoke grievous: now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me* to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that ſtood before him.

9 And he ſaid unto them, What advice give ye that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us; thus ſhalt thou ſay unto them, My little *finger* ſhall be thicker than my father's loins.

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27 *The king made ſilver in Jeruſalem as ſtones.*] An hyperbolical expreſſion, ſignifying an incredible abundance.

29 *The reſt of the acts of Solomon---are they not written in the book of Nathan the prophet,* &c.] Abarbinel is of opinion, that there were two books of the acts of Solomon; one containing an account of the beginning of his reign, his noble buildings, and the ſplendor in which he lived, written by Nathan the prophet; the other an account of what paſſed in the latter part of his life, how he fell into idolatry, and the puniſhments with which he was threatened, written by Ahijah the Shilonite and Iddo the ſeer: for the latter wrote the acts of Jeroboam, which could not be well related without touching upon ſome part of Solomon's reign. *Patrick.*

Notes on the Tenth Chapter.

Ver. 1 *Rehoboam went to Shechem,* &c.] For an account of this tranſaction the reader is referred to 1 Kings, xii. I ſhall only obſerve here, that this complaint of the people was doubtleſs owing to Solomon's idolatry; for being unable to ſupport the vaſt expences of ſo many wives and concubines, and alſo of building them temples for the worſhip of their gods, he had recourſe to oppreſſive meaſures, and loaded the people with heavy taxes. *Patrick.*

Notes

11 For whereas my father put a heavy yoke upon you I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men,

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will add thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people; for the cauſe was of God, that the LORD might perform his word which he ſpake by the hand of Ahijah the Shilonite to Jeroboam the ſon of Nebat.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now, David, ſee to thine own houſe. So all Iſrael went to their tents.

17 But *as for* the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 ¶ Then king Rehoboam ſent Hadoram that *was* over the tribute; and the children of Iſrael ſtoned him with ſtones, that he died. But king Rehoboam made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1 *Rehoboam raiſing an army to ſubdue Iſrael, is forbidden by Shemaiah.* 18 *His wives.*

AND when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and Benjamin an hundred and fourſcore thouſand choſen *men* which were warriors, to fight againſt Iſrael, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all Iſrael in Judah and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe: for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſhah, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victual, and of oil and wine.

12 And in every ſeveral city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 And the prieſts and the Levites, that *were* in all Iſrael, reſorted to him out of all their coaſts.

14 For the Levites left their ſuburbs and their poſſeſſion, and came to Judah and Jeruſalem: for Jeroboam and his ſons had caſt them off from executing the prieſt's office unto the LORD:

15 And he ordained him prieſts for the high-places, and for the devils, and for the calves which he had made.

16 And after them out of all the tribes of Iſrael, ſuch as ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

17 So they ſtrengthened the kingdom of

Notes on the Eleventh Chapter.

Ver. 13 *The prieſts and the Levites--reſorted to him out of all their coaſts.*] Thus the tribe of Levi was added to that of Judah: the tribe of Simeon too ſeems to have been, partly at leaſt, united with Judah; for we read, verſe 6, that Rehoboam built Etam, which was a town in the tribe of Simeon. *Patrick.*

17 *Three years they walked in the way of David,* &c.] While they kept the commandments of the Lord, and worſhipped him *in the beauty of holineſs*, Judah had nothing to fear; but when they forſook the God of their fathers, and introduced the idol-

Judah, and made Rehoboam the ſon of Solomon ſtrong, three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter of Eliab the ſon of Jeſſe:

19 Which bare him children; Jeuſh; and Shamariah, and Zaham.

20 And after her, he took Maachah the daughter of Abſalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Abſalom above all his wives and his concubines. For he took eighteen wives and threeſcore concubines; and begat twenty and eight ſons, and threeſcore daughters.

22 And Rehoboam made Abijah the ſon of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he deſired many wives.

CHAP. XII.

1 *Rehoboam forſaking God, is puniſhed by Shiſhak.* 13 *His reign, and death.*

AND it came to paſs when Rehoboam had eſtabliſhed the kingdom, and had ſtrengthened himſelf, he forſook the law of the LORD, and all Iſrael with him.

2 And it came to paſs *that* in the fifth year of king Rehoboam Shiſhak king of Egypt came up againſt Jeruſalem, becauſe they had tranſgreſſed againſt the LORD,

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt, the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jeruſalem becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael and the king humbled themſelves; and they ſaid, The LORD *is* righteous.

7 And when the LORD ſaw that they humbled themſelves, the word of the LORD came to Shemaiah, ſaying, They have humbled themſelves: *therefore* I will not deſtroy them, but I will grant them ſome deliverance; and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak.

8 Nevertheleſs, they ſhall be his ſervants; that they may know my ſervice, and the ſervice of the kingdoms of the countries.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the king's houſe; he took all: he carried away alſo the ſhields of gold which Solomon had made.

10 Inſtead of which king Rehoboam made ſhields of braſs, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's houſe.

11 And when the king entered into the houſe of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

12 And when he humbled himſelf, the wrath of the LORD turned from him, that he would not deſtroy *him* altogether: and alſo in Judah things went well.

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atry of the heathen, they became a prey to their enemies, and were at laſt carried away captive by Nebuchadnezzar.

Notes on the Twelfth Chapter.

Ver. 1 *He forſook the law of the Lord.*] He no ſooner ſaw himſelf eſtabliſhed in his kingdom than he threw off all reſtraint, and introduced the worſhip of falſe gods, which he derived from his mother, who was an Ammoniteſs.

3 *The Lubims, the Sukkiims, and the Ethiopians.*] The Lubims were a people of Lybia, a famous country of Africa, adjoining to Egypt. The Sukkiims dwelt in caves and dens on the coaſt of the Red-ſea. The people called *Cuſh*, which we tranſlate *Ethiopians*, were either the inhabitants of a country on the ſouth of Egypt, or the Scenitæ in Arabia; for the name was common to both. *Patrick.*

7 *When the Lord ſaw that they humbled themſelves*, &c.] Their humiliation ſo far prevailed upon God, that he reſpited the deſtruction, which then ſeemed inevitable; promiſing, that he would not ſuffer Shiſhak to execute wholly the ſentence he had pronounced againſt them for their impieties.

Notes

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned. For Rehoboam *was* one and forty years old when he began to reign, and he reigned ſeventeen years in Jeruſalem, the city which the LORD had choſen out of all the tribes of Iſrael to put his name there. And his mother's name *was* Naamah an Ammoniteſs.

14 And he did evil, becauſe he prepared not his heart to ſeek the LORD.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David. And Abijah his ſon reigned in his ſtead.

CHAP. XIII.

1 *Abijah ſucceeding, maketh war againſt Jeroboam,* 13 *and overcometh him.*

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jeruſalem. His mother's name alſo *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

3 And Abijah ſet the battle in array with an army of valiant men of war, *even* four hundred thouſand choſen men: Jeroboam alſo ſet the battle in array againſt him with eight hundred thouſand choſen men, *being* mighty men of valour.

4 And Abijah ſtood up upon mount Zemaraim, which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam, and all Iſrael;

5 Ought ye not to know that the LORD God of Iſrael gave the kingdom over Iſrael to David for ever, *even* to him and to his ſons by a covenant of ſalt?

6 Yet Jeroboam the ſon of Nebat, the ſervant of Solomon the ſon of David, is riſen up, and hath rebelled againſt his lord.

7 And there are gathered unto him vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſon of Solomon, when Rehoboam was young and tender-hearted, and could not withſtand them.

8 And now ye think to withſtand the kingdom of the LORD in the hand of the ſons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have ye not caſt out the prieſts of the LORD the ſons of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh to conſecrate himſelf with a young bullock and ſeven rams, *the ſame* may be a prieſt of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forſaken him; and the prieſts which miniſter unto the LORD *are* the ſons of Aaron, and the Levites *wait* upon *their* buſineſs.

11 And they burn unto the LORD every morning and every evening burnt-ſacrifices and ſweet incenſe: the *ſhew*-bread alſo *ſet they in order* upon the pure table; and the candleſtick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God: but ye have forſaken him.

12 And behold, God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to cry alarm againſt you, O children of Iſrael, fight ye not againſt the LORD God of your fathers; for ye ſhall not proſper.

13 ¶ But Jeroboam cauſed an ambuſhment to come about behind them: ſo they were before Judah, and the ambuſhment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout:

Notes on the Thirteenth Chapter.

Ver. 3 *Four hundred thouſand---eight hundred thouſand.*] Theſe numbers ſeem incredible, and are probably corrupted by the addition of a cypher, and inſtead of 400,000, and 800,000, were at firſt 40,000, and 80,000, as ſeveral MSS and editions teſtify. *Kennicott.*

5 *A covenant of ſalt.*] See note on Numb. xviii. 19.

12 *Fight ye not againſt the Lord God of your fathers.*] He concludes his ſpeech with telling them, that if they fought, it was not againſt him, but againſt the Lord, and therefore they could not hope for ſucceſs. *Patrick.*

13 *Jeroboam cauſed an ambuſhment,* &c.] He did not attempt to anſwer the ſpeech of Abijah, and no longer truſted to his numerous army, but had recourſe to ſtratagem to defeat Judah.

and as the men of Judah ſhouted, it came to paſs that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah: and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the LORD God of their fathers.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the days of Abijah: and the LORD ſtruck him, and he died.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters.

22 And the reſt of the acts of Abijah and his ways, and his ſayings, *are* written in the ſtory of the prophet Iddo.

CHAP. XIV.

1 *Aſa ſucceeding, deſtroyeth idolatry,* 9 *calling on God, he overcometh Zerah, and ſpoileth the Ethiopians.*

SO Abijah ſlept with his fathers, and they buried him in the city of David. And Aſa his ſon reigned in his ſtead. In his days the land was quiet ten years.

2 And Aſa did *that which was* good and right in the eyes of the LORD his God:

3 For he took away the altars of the ſtrange *gods,* and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law and the commandment.

5 Alſo he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls and towers, gates and bars, while the land *is* yet before us; becauſe we have ſought the LORD our God, we have ſought *him,* and he hath given us reſt on every ſide. So they built, and proſpered.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

9 ¶ And there came out againſt them Zerah the Ethiopian with an hoſt of a thouſand thouſand, and three hundred chariots; and he came unto Mareſhah.

10 Then Aſa went out againſt him, and they ſet the battle in array in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude. O LORD, thou *art* our God; let not man prevail againſt thee.

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah; and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves; for they were deſtroyed before the LORD and before his hoſt; and they carried away very much ſpoil.

14 And they ſmote all the cities round about

17 *Five hundred thouſand choſen men.*] Many learned men have thought that a cypher has been, through negligence, added to this and the numbers at verſe the third.

Notes on the Fourteenth Chapter.

Ver. 8 *Three hundred thouſand,* &c.] The numbers here have probably been corrupted, as in the foregoing chapter.

9 *Zerah the Ethiopian.*] i. e. The king of the Arabians, as the original word *Cuſh* here ſignifies.

11 *Lord, it is nothing with thee to help,* &c.] Or, as the Targum renders it, "There is none beſides thee, who helpeſt "both the ſtrong and the weak." *Patrick.*

13 *The Ethiopians were overthrown,* &c.] The victory was ſo complete, that they could not rally their forces to renew the fight.

15 *They*

Gerar; for the fear of the LORD came upon them: and they ſpoiled all the cities; for there was exceeding much ſpoil in them.

15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 *Aſa, moved by Azariah, maketh a ſolemn covenant with God.* 16 *He putteth down Maachah his mother for idolatry.*

AND the Spirit of God came upon Azariah the ſon of Oded.

2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin; the LORD *is* with you, while ye be with him; and if ye ſeek him, he will be found of you: but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath been* without the true God, and without a teaching prieſt, and without law.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was deſtroyed of nation, and city of city: for God did vex them with all adverſity.

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be rewarded.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: for they fell to him out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him.

10 So they gathered themſelves together at Jeruſalem in the third month, in the fifteenth year of the reign of Aſa.

11 And they offered unto the LORD the ſame time, of the ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entered into a covenant to ſeek the LORD God of their fathers, with all their heart and with all their ſoul;

13 That whoſoever would not ſeek the LORD God of Iſrael ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the LORD gave them reſt round about.

16 ¶ And alſo *concerning* Maachah the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burned *it* at the brook Kidron.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

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15 *They ſmote alſo their tents*, &c.] The abundance of camels which Aſa took, ſufficiently prove that they were Arabians, who had great numbers of theſe creatures. *Patrick.*

Notes on the Fifteenth Chapter.

Ver. 3 *For a long ſeaſon Iſrael hath been without the true God.*] i. e. It is long ſince the houſe of Iſrael departed from the houſe of David, becauſe of Jeroboam; in which they have not worſhipped God, but the golden calves.

5 *In thoſe times there was no peace*, &c.] We read of no ſuch troubles hitherto in Iſrael; the words therefore ſhould be tranſlated, *In thoſe times there ſhall be no peace*; and at the next verſe, *nation ſhall be deſtroyed of nation*, &c. *Patrick.*

8 *The prophecy of Oded.*] Probably we ſhould here read, *Azariah the ſon of Oded.* See ver. 1. *Kennicott.*

15 *They had ſworn with all their heart*, &c.] Doubtleſs, many of them at that time actually determined to ſerve the Lord, who had wrought ſo many wonders in Iſrael: but ſo treacherous is the human heart, that they ſoon forgot the oath they had made, and relapſed into their former idolatry.

17 *The high places were not taken away out of Iſrael.*] He had taken away the high places in Judah; but thoſe in the territories which he had conquered from Iſrael ſtill remained.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

1 *Asa by the aid of the Syrians, diverteth Baasha from building of Ramah.* 11 *He seeketh not to God in his disease, but to the physicians.* 13 *His death and burial.*

IN the sixth and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-hadad king of Syria that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father, behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he builded therewith Geba and Mizpah.

7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect towards him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

11 ¶ And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries art; and they made a very great burning for him.

CHAP. XVII.

1 *Jehoshaphat reigneth well, and prospereth.* 7 *He sendeth Levites to teach Judah.* 12 *His greatness, captains, and armies.*

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

Notes on the Sixteenth Chapter.

Ver. 1 *In the six and thirtieth year of the reign of Asa, Baasha,* &c.] Baasha died in the six and twentieth year of Asa; therefore the best authors are of opinion, that an error is crept into the text by the carelessness of some transcriber. *Patrick.*

7 *Hanani the seer.*] It should be, *Jehu the son of Hanani.* See 1 Kings, xvi. 1.

8 *The Lubims.*] See chap. xii. 3.

12 *He sought not to the Lord, but to the physicians.*] His crime was in relying more on the skill of the physicians, than on the goodness and power of God.

14 *They made a very great burning for him.*] This must be understood of *the perfumes which were burnt at his funeral,* which was a custom derived from the antient Egyptians; for the Israelites never used to burn their dead. *Lamy.*

Notes

4 But ſought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Iſrael.

5 Therefore the LORD ſtabliſhed the kingdom in his hand; and all Judah brought to Jehoſhaphat preſents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Alſo in the third year of his reign he ſent to his princes, *even* to Ben-hail and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Jehoram, prieſts.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, ſo that they made no war againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah caſtles, and cities of ſtore.

13 And he had much buſineſs in the cities of Judah: and the men of war, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers; of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour three hundred thouſand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourſcore thouſand.

16 And next him *was* Amaſiah the ſon of Zichri, who willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and ſhield two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourſcore thouſand ready prepared for the war.

19 Theſe waited on the king, beſides *thoſe* whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

1 *Jehoſhaphat goeth with Ahab againſt Ramoth-gilead.* 4 *Ahab ſeduced by falſe prophets is ſlain.*

NOW Jehoſhaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him and perſuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people: and *we will be* with thee in the war.

4 ¶ And

Notes on the Seventeenth Chapter.

Ver. 6 *His heart was lift up in the ways of the Lord.*] He formed very exalted reſolutions to promote the worſhip of God.

7 *He ſent to his princes---to teach in the cities of Judah.*] What the proper buſineſs of theſe princes, in their circuit round the kingdom, was, is a matter of ſome diſpute among the learned: the moſt probable opinion is, that they admoniſhed and required the people to obſerve the laws of God, and left the particular explication and enforcement of them to thoſe of the ſacred order, who went along with them; ſupporting them, in the mean time, in the execution of their office, and obliging the people to receive them with reſpect, to hear them with attention, and to practiſe what they taught. *Patrick.*

10 *The fear of the Lord.*] i. e. A very great fear.

14 *Theſe are the numbers.*] There muſt have been ſome great error committed here, for the numbers are ſo prodigious, that no wiſe man would defend them; viz. *one million one hundred and ſixty thouſand mighty men of valour that waited upon the king at Jeruſalem.* Kennicott.

Notes on the Eighteenth Chapter.

Ver. 1 *Jehoſhaphat---joined affinity with Ahab.*] His ſon married Athaliah the daughter of Ahab, 2 Kings, viii. 18.

2 *Ahab killed ſheep and oxen,* &c.] i. e. He entertained Jehoſhaphat and his retinue with great ſplendour. See 1 Kings, chap. xxii. and the notes.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Iſrael gathered together of the prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battle, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the king's hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never propheſied good unto me, but always evil: the ſame *is* Micaiah the ſon of Imla. And Jehoſhaphat ſaid, Let not the king ſay ſo.

8 And the king of Iſrael called for one *of his* officers, and ſaid, Fetch quickly Micaiah the ſon of Imla.

9 And the king of Iſrael and Jehoſhaphat king of Judah ſat either of them on his throne, clothed in *their* robes, and they ſat in a void place, at the entering-in of the gate of Samaria: and all the prophets propheſied before them.

10 And Zedekiah the ſon of Chenaanah, had made him horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria until they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king with one aſſent; let thy word therefore, I pray thee, be like one of their's, and ſpeak thou good.

13 And Micaiah ſaid, *As* the LORD liveth, even what my God ſaith, that will I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battle, or ſhall I forbear? And he ſaid, Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And the king ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd. And the LORD ſaid, Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſy good unto me, but evil?

18 Again he ſaid, Therefore hear the word of the LORD; I ſaw the LORD ſitting upon his throne, and all the hoſt of heaven ſtanding on his right hand and *on* his left.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake ſaying after this manner, and another ſaying after that manner.

20 Then there came out a ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And *the LORD* ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

23 Then Zedekiah the ſon of Chenaanah came near, and ſmote Micaiah upon the cheek, and ſaid, Which way went the ſpirit of the LORD from me to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go into an inner chamber to hide thy ſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joaſh the king's ſon;

26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken, all ye people.

28 So the king of Iſrael and Jehoſhaphat the

the king of Judah went up to Ramoth-gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe my ſelf, and will go to the battle; but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave only with the king of Iſrael.

31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael. Therefore they compaſſed him about to fight: but Jehoſhaphat cried out, and the LORD helped him, and God moved them *to depart* from him.

32 For it came to paſs, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again from purſuing him.

33 And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt; for I am wounded.

34 And the battle increaſed that day: howbeit the king of Iſrael ſtayed *himſelf* up in *his* chariot againſt the Syrians until the even: and about the time of the ſun going down he died.

CHAP. XIX.

1 *Jehoſhaphat viſiteth his kingdom.* 5 *His inſtructions to the judges.*

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſon of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 Nevertheleſs, there are good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he ſet judges in the land throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore, now let the fear of the LORD be upon you; take heed, and do *it*: for *there is* no iniquity with the LORD our God, nor reſpect of perſons, nor taking of gifts.

8 Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael, for the judgement of the LORD, and for controverſies, when they returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and judgements, ye ſhall even warn them that they treſpaſs not againſt the LORD, and *ſo* wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the LORD; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Judah, for all the king's matters: alſo the Levites *ſhall be* officers before you. Deal courageouſly, and the LORD ſhall be with the good.

CHAP. XX.

1 *Jehoſhaphat proclaimeth a faſt.* 5 *His prayer.* 22 *The overthrow of his enemies.* 31 *His reign.*

Notes on the Nineteenth Chapter.

Ver. 3 *Thou haſt taken away the groves.*] Rather, *the idols.*

6 *Judge ye not for man, but for the Lord,* &c.] The Targum tranſlates this paſſage in the following manner: *Take heed what ye do; for ye do not judge before the ſons of men, but before the word of the Lord; and his glorious preſence reſides among you in the act of judgment.* From which it is evident, that the ancient Jews believed more perſons than one in the Deity. *Patrick.*

10 *Between blood and blood.*] Some underſtand this of kindred; others think it related to the queſtion, whether when a perſon was killed, it was done intentionally, or by accident? *Patrick.*

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſides the Ammonites, came againſt Jehoſhaphat to battle.

2 Then came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the ſea on this ſide of Syria, and behold, they *be* in Hazazon-tamar, which *is* En-gedi.

3 And Jehoſhaphat feared, and ſet himſelf to ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together to aſk *help* of the LORD; even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD, before the new court.

6 And ſaid, O LORD God of our fathers, *art* thou not God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, who didſt drive out the inhabitants of this land before thy people Iſrael, and gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 If, *when* evil cometh upon us, *as* the ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy name *is* in this houſe,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldeſt not let Iſrael invade when they came out of the land of Egypt, but they turned from them, and deſtroyed them not;

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do: but our eyes *are* upon thee.

13 And all Judah ſtood before the LORD, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the LORD in the midſt of the congregation;

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed, by reaſon of this great multitude; for the battle *is* not your's, but God's.

16 To-morrow go ye down againſt them: behold, they come up by the cliff of Ziz, and ye ſhall find them at the end of the brook, before the wilderneſs of Jeruel.

17 Ye ſhall not *need* to fight in this *battle:* ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to-morrow go out againſt them: for the LORD *will be* with you.

18 And Jehoſhaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

19 And the Levites, of the children of the Kohathites, and the children of the Korhites, ſtood up to praiſe the LORD God of Iſrael with a loud voice on high.

20 And they roſe early in the morning, and

Notes on the Twentieth Chapter.

Ver. 2 *From beyond the ſea.*] i. e. The Dead-ſea.

Hazazon-tamar.] A place ſituated among palm-trees.

6 *O Lord God of our fathers,* &c.] This is the moſt excellent prayer made by any of their kings; expreſſing the greateſt confidence in God, and repreſenting to him the juſtice of their cauſe. He begins with acknowledging God's irreſiſtible and ſupreme power, which extends over all his creatures both in heaven and earth, being all the creatures of his hand. *Patrick.*

11 *Behold, how they reward us.*] Ingratitude is a moſt odious ſin; but to return evil for good is the very higheſt pitch of wickedneſs. *Patrick.*

12 *Wilt thou not judge them?*] Wilt thou not puniſh them?

14 *Upon Jahaziel---came the ſpirit of the Lord.*] He does not ſeem to have been a prophet before this time; when a ſudden inſpiration came upon him from God, to comfort this great aſſembly with the certain hope of a ſpeedy deliverance.

went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem; Believe the LORD your God, ſo ſhall ye be eſtabliſhed; believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and that ſhould praiſe the beauty of holineſs as they went out before the army, and to ſay, Praiſe the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to ſing and to praiſe, the LORD ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah; and they were ſmitten.

23 For the children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to deſtroy another.

24 And when Judah came toward the watch-tower in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they ſtripped off for themſelves, more than they could carry away: and they were three days in gathering of the ſpoil; it was ſo much.

26 And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the LORD. Therefore the name of the ſame place was called, The valley of Berachah unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the fore-front of them, to go again to Jeruſalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the fear of God was on all the kingdoms of *thoſe* countries, when they had heard that the LORD fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet: for his God gave him reſt round about.

31 ¶ And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD.

33 Howbeit, the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the book of Jehu the ſon of Hanani, who is mentioned in the book of the kings of Iſrael.

35 And after this did Jehoſhaphat king of Judah join himſelf with Ahaziah king of Iſrael, who did very wickedly.

36 And he joined himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-gaber.

37 Then Eliezer the ſon of Dodavah of Mareſhah propheſied againſt Jehoſhaphat, ſaying, Becauſe thou haſt joined thy ſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 *Jehoram ſucceedeth Jehoſhaphat.* 5 *His wicked reign.* 18 *His incurable diſeaſe, infamous death and burial.*

23 *The children of Ammon and Moab ſtood up againſt the inhabitants of mount Seir,* &c.] Theſe laſt were ordered to fall upon Judah by an ambuſhment; but by ſome miſtake they fell upon the Ammonites, their own confederates. This exaſperated them and the Moabites ſo much, that they deſtroyed all the inhabitants of Seir, miſtaking them for Jews; when this was performed, they continued in ſuch confuſion, that they fell upon one another, ſtill imagining they were deſtroying the Jews. *Patrick.*

33 *The high places were not taken away.*] The high places where God was worſhipped were not taken away; though thoſe where they ſacrificed to idols were deſtoyed.

NOW Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David. And Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All theſe *were* the ſons of Jehoſhaphat king of Iſrael.

3 And their father gave them great gifts of ſilver and of gold and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; becauſe he *was* the firſt-born.

4 Now when Jehoram was riſen up to the kingdom of his father, he ſtrengthened himſelf, and ſlew all his brethren with the ſword, and *divers* alſo of the princes of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit, the LORD would not deſtroy the houſe of David, becauſe of the covenant that he made with David, and as he promiſed to give a light to him and to his ſons for ever.

8 In his days the Edomites revolted from under the dominion of Judah, and made themſelves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit fornication, and compelled Judah *thereto*.

12 And there came a writing to him from Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy father's houſe, *which were* better than thy ſelf:

14 Behold, with a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy bowels fall out by reaſon of the ſickneſs day by day.

16 Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the Ethiopians.

17 And they came up into Judah, and brake into it, and carried away all the ſubſtance *that was* found in the king's houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave Jehoahaz the youngeſt of his ſons.

18 ¶ And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired. Howbeit, they buried him in the city of David, but not in the ſepulchres of the kings.

CHAP. XXII.

1 *Ahaziah ſucceeding, reigneth wickedly.* 5 *He is ſlain by Jehu.* 10 *Athaliah deſtroying all the ſeed royal, ſave Joaſh, uſurpeth the kingdom.*

Notes on the Twenty-firſt Chapter.

Ver. 12 *There came a writing---from Elijah the prophet.*] Several learned commentators have ſuppoſed, that there has been a miſtake in ſome tranſcriber, and the name of *Elijah* put for that of *Eliſha*; or that the Elijah, by whom the letter was ſent, was not the Elijah who was taken up into heaven, but another of the ſame name. *Patrick.*

20 *He reigned in Jeruſalem eight years, and departed without being deſired.*] i. e. His ſubjects did not wiſh he ſhould live any longer, but were glad a period was ſo ſoon put to his reign.

Notes

AND the inhabitants of Jeruſalem made Ahaziah his youngeſt ſon king in his ſtead. For the band of men that came with the Arabians to the camp, had ſlain all the eldeſt. So Ahaziah the ſon of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jeruſalem. His mother's name alſo *was* Athaliah the daughter of Omri.

3 He alſo walked in the ways of the houſe of Ahab: for his mother was his counſeller to do wickedly.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his counſellers after the death of his father, to his deſtruction.

5 ¶ He walked alſo after their counſel, and went with Jehoram the ſon of Ahab king of Iſrael to war againſt Hazael king of Syria at Ramoth-Gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the ſon of Jehoram king of Judah went down to ſee Jehoram the ſon of Ahab at Jezreel, becauſe he was ſick.

7 And the deſtruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſon of Nimſhi, whom the LORD had anointed to cut off the houſe of Ahab.

8 And it came to paſs that when Jehu was executing judgement upon the houſe of Ahab, and found the princes of Judah, and the ſons of the brethren of Ahaziah, that miniſtered to Ahaziah, he ſlew them.

9 And he ſought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe, ſaid they, he *is* the ſon of Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdom.

10 ¶ But when Athaliah the mother of Ahaziah ſaw that her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of the houſe of Judah.

11 But Jehoſhabeath the daughter of the king took Joaſh the ſon of Ahaziah, and ſtole him from among the king's ſons *that were* ſlain, and put him and his nurſe in a bed-chamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the houſe of God ſix years; and Athaliah reigned over the land.

CHAP. XXIII.

1 *Jehoiada maketh Joaſh king.* 12 *Athaliah is ſlain.* 16 *Jehoiada reſtoreth the worſhip of God.*

AND in the ſeventh year Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſon of Jeroham, and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed, and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God. And he ſaid unto them, Behold, the king's ſon ſhall reign, as the LORD hath ſaid of the ſons of David.

4 This *is* the thing that ye ſhall do; A third part of you entering on the ſabbath of the prieſts and of the Levites, *ſhall be* porters of the doors;

Notes on the Twenty-ſecond Chapter.

Ver. 2 *Forty and two years old was Ahaziah when he began to reign.*] In 2 Kings, viii. 26. he is ſaid to be only twenty-two years old: one of theſe readings is undoubtedly falſe.

9 *He ſought Ahaziah,* &c.] See notes on 2 Kings, ix. 27, 28.

Notes on the Twenty-third Chapter.

Ver. 2 *The chief of the fathers of Iſrael.*] Some were under the government of the king of Judah: and others, who were known to be well affected to religion, were invited to give their aſſiſtance. But it is moſt probable, *Judah* is here called *Iſrael*, the principal perſons of which were acquainted with Jehoiada's intentions. See notes on 2 Kings, xi. *Patrick.*

5 And a third part *ſhall be* at the king's houſe; and a third part at the gate of the foundation: and all the people *ſhall be* in the courts of the houſe of the LORD.

6 But let none come into the houſe of the LORD, ſave the prieſts, and they that miniſter of the Levites; they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the LORD.

7 And the Levites ſhall compaſs the king round about, every man with his weapons in his hand: and whoſoever *elſe* cometh into the houſe, he ſhall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with them that were to go *out* on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds ſpears, and bucklers, and ſhields, that *had been* king David's, which *were* in the houſe of God.

10 And he ſet all the people, every man having his weapon in his hand, from the right ſide of the temple to the left ſide of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's ſon, and put upon him the crown, and *gave him* the teſtimony, and made him king. And Jehoiada and his ſons anointed him, and ſaid, God ſave the king.

12 ¶ Now when Athaliah heard the noiſe of the people running and praiſing the king, ſhe came to the people into the houſe of the LORD.

13 And ſhe looked, and behold, the king ſtood at his pillar, at the entering-in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and ſounded with trumpets, alſo the ſingers with inſtruments of muſick, and ſuch as taught to ſing praiſe. Then Athaliah rent her clothes, and ſaid, Treaſon, treaſon.

14 Then Jehoiada the prieſt brought out the captains of hundreds that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the LORD.

15 So they laid hands on her; and when ſhe was come to the entering of the horſe-gate, by the king's houſe, they ſlew her there.

16 ¶ And Jehoiada made a covenant between him, and between all the people, and between the king, that they ſhould be the LORD's people.

17 Then all the people went to the houſe of Baal, and brake it down, and brake his altars and his images in pieces, and ſlew Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the LORD by the hand of the prieſts the Levites, whom David had diſtributed in the houſe of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the law of Moſes, with rejoicing and with ſinging, *as it was ordained* by David.

19 And he ſet the porters at the gates of the houſe of the LORD, that none *which was* unclean in any thing ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the houſe of the LORD: and they came through the high gate into the king's houſe, and ſet the king upon the throne of the kingdom.

21 And all the people of the land rejoiced, and the city was quiet, after that they had ſlain Athaliah with the ſword.

CHAP. XXIV.

1 *Joaſh reigneth well all the days of Jehoiada.* 15 *Jehoiada being dead,* 17 *Joaſh falleth to idolatry.* 23 *He is ſlain.*

JOaſh *was* ſeven years old when he began to reign, and he reigned forty years in Jeruſalem. His mother's name alſo *was* Zibeah of Beer-ſheba.

2 And Joaſh did *that which was* right in the ſight of the LORD all the days of Jehoiada the prieſt.

3 And Jehoiada took for him two wives; and he begat ſons and daughters.

4 And

4 And it came to paſs after this, *that* Joaſh was minded to repair the houſe of the LORD.

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out into the cities of Judah, and gather of all Iſrael money to repair the houſe of your God from year to year, and ſee that ye haſten the matter. Howbeit the Levites haſtened *it* not.

6 And the king called for Jehoiada the chief, and ſaid unto him, Why haſt thou not required of the Levites to bring-in out of Judah and out of Jeruſalem the collection *according to the commandment* of Moſes the ſervant of the LORD, and of the congregation of Iſrael, for the tabernacle of witneſs?

7 For the ſons of Athaliah that wicked woman had broken up the houſe of God; and alſo all the dedicated things of the houſe of the LORD did they beſtow upon Baalim.

8 And at the king's commandment they made a cheſt, and ſet it without at the gate of the houſe of the LORD.

9 And they made a proclamation through Judah and Jeruſalem, to bring-in to the LORD the collection *that* Moſes the ſervant of God *laid* upon Iſrael in the wilderneſs.

10 And all the princes and all the people rejoiced, and brought-in, and caſt into the cheſt, until they had made an end.

11 Now it came to paſs, that at what time the cheſt was brought unto the king's office by the hand of the Levites, and when they ſaw that *there was* much money; the king's ſcribe and the high prieſt's officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to ſuch as did the work of the ſervice of the houſe of the LORD, and hired maſons and carpenters to repair the houſe of the LORD, and alſo ſuch as wrought iron and braſs to mend the houſe of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it.

14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the LORD, *even* veſſels to miniſter, and to offer *withal*, and ſpoons, and veſſels of gold and ſilver. And they offered burnt-offerings in the houſe of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeiſance to the king. Then the king hearkened unto them.

18 And they left the houſe of the LORD God of their fathers, and ſerved groves and idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they teſtified againſt them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper; becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembred not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon. And when he died,

Notes on the Twenty-fourth Chapter.

Ver. 7 *The ſons of Athaliah had broken up the houſe of God.*] i. e. Azariah, and the ſons of his brethren, mentioned chap. xxii. 8. for his brethren themſelves were carried away captive before their father died, chap. xxi. 17. *Patrick.*

21 *Stoned him with ſtones at the commandment of the king.*] This crime, beſides the contempt they ſhewed to God's prophet, and the place where he was murdered, was greatly augmented by the ſin of ingratitude; for he was the ſon of him to whom the king owed both his life and crown.

22 *The Lord look upon it, and require it.*] Theſe words muſt

he ſaid, the LORD look upon *it*, and require *it*.

23 ¶ And it came to paſs at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they executed judgment againſt Joaſh.

25 And when they were departed from him (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada the prieſt, and ſlew him on his bed; and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.

26 And theſe *are* they that conſpired againſt him, Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of Shimrith a Moabiteſs.

27 Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the repairing of the houſe of God, behold, they *are* written in the ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth juſtice on the traitors.* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of a prophet he loſeth an hundred talents, and diſmiſeth them.* 11 *He overthroweth the Edomites.* 17 *He provoketh Joaſh to his overthrow.* 25 *His reign.* 27 *He is ſlain by conſpiracy.*

AMaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem. And his mother's name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* right in the ſight of the LORD, but not with a perfect heart.

3 ¶ Now it came to paſs, when the kingdom was eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying, The fathers ſhall not die for the children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of Iſrael for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee: for the LORD *is* not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be ſtrong for the battle: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God. But what ſhall we do for the hundred talents which I have given to the army of Iſrael? And the man of God anſwered, The LORD is able to give thee much more than this.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled againſt Judah, and they returned home in great anger.

11 ¶ And Amaziah ſtrengthened himſelf,

be conſidered as ſpoken by the ſpirit of prophecy, and not through a deſire of revenge, and therefore it ſhould be, *The Lord will requite this deed*: this prophetic ſentence was no ſooner pronounced than executed; for, before the year was expired, the Syrians came up againſt Jeruſalem, and deſtroyed *all the princes of the people*; and Joaſh himſelf was murdered by his own ſervants. See ver. 25.

Notes on the Twenty-fifth Chapter.

Ver. 2 *He did that which was right in the ſight of the Lord, but not with a perfect heart.*] He kept the law of Moſes, but not from a principle of ſolid piety, 2 Kings, xxiv.

6 *An hundred thouſand mighty men of valour.*] Probably there is ſome miſtake in the numbers; for we are aſſured, they were ſo greatly reduced but a few years before, that there were left of the people of Iſrael only 50 horſemen, 10 chariots, and 10,000 footmen. See 2 Kings, xiii. 7.

and led forth his people, and went to the valley of ſalt, and ſmote of the children of Seir ten thouſand.

12 And *other* ten thouſand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 But the ſoldiers of the army which Amaziah ſent back, that they ſhould not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the king's counſel? forbear; why ſhouldeſt thou be ſmitten? Then the prophet forbare, and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

17 ¶ Then Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart liſteth thee up to boaſt: abide now at home; why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou and Judah with thee?

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the Gods of Edom.

21 So Joaſh the king of Iſrael went up; and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh king of Iſrael took Amaziah king of Judah the ſon of Joaſh the ſon of Jehoahaz at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem from the gate of Ephraim to the corner-gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom, and the treaſures of the king's houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah lived after the death of Joaſh ſon of Jehoahaz king of Iſrael fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they made a conſpiracy againſt him in Jeruſalem; and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of Judah.

CHAP. XXVI.

1 *Uzziah ſucceedeth his father.* 16 *He invadeth the prieſt's office, and is ſmitten with leproſy.* 22 *He dieth, and Jotham ſucceedeth him.*

14 *Amaziah---brought the gods of the children of Seir, and ſet them up to be his gods.*] No apology can be made for idolatry; for ſurely it is the greateſt madneſs for any perſon to adore ſuch gods as could not *deliver their own people*, as the prophet very juſtly obſerves in his ſpeech to Amaziah in the following verſe.

18 *The thiſtle in Lebanon*, &c.] 2 Kings, xiv. 9.

27 *They made a conſpiracy againſt Jeruſalem*, &c.] He abandoned the worſhip of God before the death of Joaſh, therefore this conſpiracy was formed a great while before it was carried into execution.

THEN all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering-in of Egypt: for he strengthened *himself* exceedingly.

9 Moreover, Uzziah built towers in Jerusalem at the corner-gate, and at the valley-gate, and at the turning *of the wall*, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low-country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in Carmel: for he loved husbandry.

11 Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones.

15 And he made in Jerusalem engines invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad: for he was marvellously helped till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, *that are* consecrated to burn incense: go out of the sanctuary; for thou hast trespassed, neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests, in the house of the LORD, from beside the incense-altar.

Notes on the Twenty-sixth Chapter.

Ver. 1 *Uzziah.*] He is called Azariah, 2 Kings, xiv. 21.

5 *He sought God in the days of Zechariah.*] This was not Zechariah the prophet, whose writings are found in the sacred canon, but probably his son.

7 *The Mehunims.*] A people of Arabia deserta.

9 *Uzziah built towers in Jerusalem*, &c.] Great part of the wall of this city had been broken down in the reign of his father by Joash king of Israel, as we read in the foregoing chapter, therefore Uzziah rebuilt and strengthened it with towers.

10 *He built towers in the desert.*] These towers were erected to defend the shepherds from sudden incursions of their enemies, particularly the Arabs. *Patrick.*

15 *He made engines.*] These were contrived so as to throw large stones and arrows from the walls and towers.

16 *His heart was lifted up to his destruction.*] This example confirms what has been often observed, that few can bear great prosperity with moderation. *Patrick.*

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence; yea, himſelf haſted alſo to go out, becauſe the LORD had ſmitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a ſeveral houſe, *being* a leper; for he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the king's houſe, judging the people of the land.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings: for they ſaid, He *is* a leper. And Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

1 *Jotham reigning well proſpereth.* 5 *He ſubdueth the Ammonites.* 7 *His reign.* 9 *Ahaz ſucceedeth him.*

JOtham *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem. His mother's name alſo *was* Jeruſhah the daughter of Zadok.

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit, he entered not into the temple of the LORD. And the people did yet corruptly.

3 He built the high-gate of the houſe of the LORD, and on the wall of Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the foreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevailed againſt them. And the children of Ammon gave him the ſame year an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. So much did the children of Ammon pay unto him, both the ſecond year and the third.

6 So Jotham became mighty, becauſe he prepared his ways before the LORD his God.

7 ¶ Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David. And Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

1 *Ahaz, reigning wickedly, is afflicted by the Syrians.* 26 *He dying, Hezekiah ſucceedeth him.*

AHAZ *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim.

3 Moreover, he burned incenſe in the valley of the ſon of Hinnom, and burned his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

4 He ſacrificed alſo, and burned incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they ſmote him, and carried away a great multitude of them captives, and brought *them* to Damaſcus. And he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

6 For Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one

21 *Uzziah was a leper unto the day of his death.*] It was a capital crime to meddle with divine miniſtrations, as is evident from the caſe of Nadab and Abihu, Levit. x. 1, 2.

Notes on the Twenty-ſeventh Chapter.

Ver. 2 *He entered not into the temple of the Lord.*] i. e. He did not, like him, profanely enter the temple to offer incenſe.

Notes on the Twenty-eighth Chapter.

Ver. 3 *Burnt his children in the fire.*] Or, *made his children paſs through the fire:* for the words are ambiguous.

day, *which were* all valiant men; becauſe they had forſaken the LORD God of their fathers.

7 And Zichri a mighty man of Ephraim ſlew Maaſeiah the king's ſon, and Azrikam the governor of the houſe, and Elkanah *that was* next to the king.

8 And the children of Iſrael carried away captive of their brethren two hundred thouſand women, ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the LORD was there whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, becauſe the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have ſlain them in a rage, *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bond-men and bond-women unto you: *but are there* not with you, even with you, ſins againſt the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood up againſt them that came from the war,

13 And ſaid unto them, Ye ſhall not bring in the captives hither: for whereas we have offended againſt the LORD *already*, ye intend to add *more* to our ſins and to our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were expreſſed by name roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arrayed them, and ſhod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho the city of palm-trees, to their brethren: then they returned to Samaria.

16 At that time did king Ahaz ſend unto the kings of Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away captives.

18 The Philiſtines alſo had invaded the cities of the low-country, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low becauſe of Ahaz king of Iſrael: for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

20 And Tilgath-pilneſer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, and *out* of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 And in the time of his diſtreſs did he treſpaſs yet more againſt the LORD: this *is that* king Ahaz.

23 For he ſacrificed unto the gods of Damaſcus, which ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may

9 *With a rage that reacheth up to heaven.*] That had no bounds, and cried to heaven for vengeance upon the Iſraelites.

14 *Left the captives and the ſpoil before the princes*, &c.] A remarkable inſtance of obedience in the people, who did not heſitate a moment to return not only the captives, but alſo the ſpoil, which was very conſiderable.

15 *Arrayed them and ſhod them*, &c.] Here was an extraordinary act of goodneſs, not only to releaſe poor captives, but to diſmiſs them, equipt with all things neceſſary for their return home.

19 *He made Judah naked.*] i. e. He deprived them, by his tranſgreſſions, of the Divine protection.

20 *Tilgath-pilneſer---came unto him, and diſtreſſed him, but ſtrengthened him not.*] It is ſaid, 2 Kings, xvi. 9, that he did help him; he came indeed to his aſſiſtance againſt the king of Syria, took Damaſcus, and delivered Ahaz from the power of the Syrians; but this was of little ſervice to Ahaz, who was deſirous of recovering the cities taken from him by the Philiſtines. He lent him no forces, nor enabled him to recruit his own: on the contrary, he weakened him, both by exhauſting his treaſures, and taking Samaria, which laid his country open to an invaſion on that ſide, and which actually happened in the next reign. *Patrick.*

Notes

help me. But they were the ruin of him and of all Iſrael.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut-up the doors of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeveral city of Judah he made high places to burn incenſe unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the reſt of his acts, and of all his ways, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the city, *even* in Jeruſalem: but they brought him not into the ſepulchres of the kings of Iſrael. And Hezekiah his ſon reigned in his ſtead.

CHAP. XXIX.

1 *Hezekiah's good reign.* 3 *He reſtoreth religion.* 12 *The houſe of God cleanſed.*

HEzekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jeruſalem. And his mother's name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He in the firſt year of his reign, in the firſt month, opened the doors of the houſe of the LORD, and repaired them.

4 And he brought in the prieſts and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Hear me, ye Levites, ſanctify now your ſelves, and ſanctify the houſe of the LORD God of your fathers, and carry forth the filthineſs out of the holy *place*.

6 For our fathers have treſpaſſed, and done *that which was* evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

7 Alſo they have ſhut up the doors of the porch, and put out the lamps, and have not burned incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For lo, our fathers have fallen by the ſword, and our ſons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his fierce wrath may turn away from us.

11 My ſons, be not now negligent: for the LORD hath choſen you to ſtand before him, to ſerve him, and that ye ſhould miniſter unto him, and burn incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi, and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the ſon of Zimmah, and Eden the ſon of Joah:

13 And of the ſons of Elizaphan; Shimri, and Jeiel: and of the ſons of Aſaph; Zechariah, and Mattaniah:

14 And of the ſons of Heman; Jehiel, and Shimei: and of the ſons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came, according to the commandment of the king, by the words of the LORD, to cleanſe the houſe of the LORD.

Notes on the Twenty-ninth Chapter.

Ver. 1 *Hezekiah began to reign*, &c.] See notes on 2 Kings, xviii.

3 *In the firſt year of his reign, in the firſt month.*] His beginning ſo very ſoon to reform religion, ſufficiently demonſtrates his great zeal for the glory of God. He did not ſtay till he was eſtabliſhed on the throne, but began the reformation as ſoon as he aſcended it, being perſuaded that the ſureſt way of rendering his reign proſperous, and his people happy, was to aboliſh idolatry, and reſtore the worſhip of the God of Iſrael. *Patrick.*

10 *It is in mine heart to make a covenant*, &c.] He was determined to renew the covenant between God and his people, becauſe he foreſaw that immediate deſtruction would otherwiſe fall on the whole nation for their iniquities. *Patrick.*

11 *My ſons, be not now negligent.*] He uſes the moſt pathetic language in exhorting the Levites to forſake their errors, and exert themſelves in reforming the people. *Patrick.*

16 And the priests went into the inner part of the house of the LORD to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD, into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he-goats *for* the sin-offering before the king and the congregation: and they laid their hands upon them.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel. For the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all *that were* present with him bowed themselves and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD, with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.

32 And the number of the burnt-offerings which the congregation brought was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help

21 *Seven he-goats*, &c.] It is remarkable, that the word which here signifies a he-goat, was never used by the Hebrews till after the Babylonish captivity, when we find it in Daniel, who lived at Babylon: and is therefore an argument, that this book was written by Ezra, after the return of the Jews from that captivity, during which he had learned the Chaldee language. *Patrick.*

Notes

them till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

CHAP. XXX.

1 *Hezekiah proclaimeth a pass-over.* 13 *The assembly destroy the altars of idolatry.*

AND Hezekiah sent to all Israel, and Judah, and wrote letters also to Ephraim and Manessah, that they should come to the house of the LORD at Jerusalem, to keep the pass-over unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the pass-over in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king, and all the congregation.

5 So they established a decree, to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the pass-over unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now be ye not stiff-necked, as your fathers *were, but* yield your selves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless, divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem,

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them into* the brook Kidron.

15 Then they killed the pass-over on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

Notes on the Thirtieth Chapter.

Ver. 1 *Hezekiah sent to all Israel and Judah,* &c.] The most probable reason why Hezekiah sent to invite the subjects of Hoshea to repair to Jerusalem, to celebrate this passover, was this; the golden calves in Beth-el and Dan were taken away, one by Tilgathpilneser, and the other by his son Salmaneser; and therefore the apostate Israelites, being deprived of their idols, began to return to the Lord, and to go up to Jerusalem to worship, for some time before Hezekiah sent to invite them.

6 *So the posts went with the letters.*] An instance of the great zeal of Zedekiah, who sent speedy messengers express, that timely notice might be given to every one, to prepare themselves for this service.

16 And they ſtood in their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſs-overs for every one *that was* not clean, to ſanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſs-over otherwiſe than it was written. But Hezekiah prayed for them, ſaying, The good LORD pardon every one

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Iſrael *that were* preſent at Jeruſalem kept the feaſt of unleavened bread ſeven days with great gladneſs: and the Levites and the prieſts praiſed the LORD day by day, *ſinging* with loud inſtruments unto the LORD.

22 And Hezekiah ſpake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion to the LORD God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven days: and they kept *other* ſeven days with gladneſs.

24 For Hezekiah king of Judah did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah rejoiced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael *there was* not the like in Jeruſalem.

27 Then the prieſts the Levites aroſe, and bleſſed the people: and their voice was heard, and their prayer came *up* to his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

1 *The people forward in deſtroying idolatry.* 11 *Hezekiah appointeth officers to diſpoſe of the tithes.* 20 *His ſincerity.*

NOW when all this was finiſhed, all Iſrael *that were* preſent went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh, until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities.

2 And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents of the LORD.

3 *He appointed* alſo the king's portion of his ſubſtance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new-moons, and for the ſet-feaſts, as *it is* written in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jeruſalem to give the portion of the prieſts and the Levites, that they might be encouraged in the law of the LORD.

27 *The prieſts the Levites aroſe, and bleſſed the people.*] That is, ſuch of the Levites as were prieſts ſtood, and diſmiſſed the congregation with bleſſings; a ceremony ordained by a Divine commandment, Numb. vi. 22, 23. *Patrick.*

Notes on the Thirty-firſt Chapter.

Ver. 1 *When all this was finiſhed*, &c.] i. e. What is mentioned in the foregoing chapter; and when the people were diſmiſſed with pious inſtructions from the Levites, they deſtroyed the monuments of idolatry that remained in the ſeveral cities of the kingdom.

2 *In the gates of the tents of the Lord.*] i. e. In the temple of the Lord; the ark anciently reſiding in a tent, and all houſes were called by that name.

5 And as ſoon as the commandment came abroad, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oil, and honey, and of all the increaſe of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep, and the tithe of holy things *which were* conſecrated unto the LORD their God, and laid *them* by heaps.

7 In the third month they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the LORD and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok anſwered him, and ſaid; Since *the people* began to bring the offerings into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people: and that which is left, *is* this great ſtore.

11 ¶ Then Hezekiah commanded to prepare chambers in the houſe of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah *were* overſeers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Kore the ſon of Imnah the Levite, the porter toward the eaſt, *was* over the free-will-offerings of God, to diſtribute the oblations of the LORD, and the moſt holy things.

15 And next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ſet-office, to give to their brethren by courſes, as well to the great as to the ſmall:

16 Beſide their genealogy of males, from three years old and upward, *even* unto every one that entereth into the houſe of the LORD, his daily portion for their ſervice in their charges according to their courſes;

17 Both the genealogy of the prieſts by the houſe of their fathers, and the Levites from twenty years old and upward, in their charges by their courſes;

18 And to the genealogy of all their little ones, their wives, and their ſons, and their daughters, through all the congregation: for in their ſet-office they ſanctified themſelves in holineſs.

19 Alſo of the ſons of Aaron the prieſts *which were* in the fields of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name, to give portions to all the males among the prieſts, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

1 *Sennacherib invadeth Judah.* 21 *An angel deſtroyeth the Aſſyrians.* 24 *Hezekiah's ſickneſs, and recovery.* 32 *He dying, Manaſſeh ſucceedeth him.*

AFTER *theſe* things and the eſtabliſhment *thereof*, Sennacherib king of Aſſyria came and entered into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

8 *When Hezekiah and the princes came and ſaw the heaps, they bleſſed the Lord.*] They gave thanks to God, who had given them ſuch plenty of good things, and a heart to offer ſo generouſly.

18 *In their ſet office they ſanctified themſelves in holineſs.*] Or, *in faith they ſanctified themſelves in holineſs*; i. e. they attended on their miniſtry at the temple, not doubting but they ſhould be provided with all the neceſſaries of life.

2 And when Hezekiah ſaw that Sennacherib was come, and that he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes and his mighty men, to ſtop the waters of the fountains which *were* without the city. And they did help him.

4 So there was gathered much people together, who ſtopped all the fountains, and the brook that ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come and find much water?

5 Alſo he ſtrengthened himſelf, and built up all the wall *that was* broken, and raiſed *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and ſhields in abundance.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and ſpake comfortably to them, ſaying,

7 Be ſtrong and courageous, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* more with us than with him.

8 With him *is* an arm of fleſh; but with us *is* the LORD our God, to help us, and to fight our battles. And the people reſted themſelves upon the words of Hezekiah king of Judah.

9 After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem(but he *himſelf laid ſiege* againſt Lachiſh, and all his power with him) unto Hezekiah king of Judah, and unto all Judah that *were* at Jeruſalem, ſaying,

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſuade you to give over your ſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they ſpake againſt the God of Jeruſalem as againſt the gods of the people of the earth, *which were* the work of the hands of man.

20 And for this *cauſe* Hezekiah, the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven.

21 ¶ And the LORD ſent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Aſſyria. So he returned with ſhame of face

Notes on the Thirty-ſecond Chapter.

Ver. 4 *So there was gathered much people together, who ſtopt all the fountains, and the brook,* &c.] By the brook is meant Gihon, which ſome take to be Kidron. It was not eaſy to dry up this brook; but it is ſuppoſed the ſource of it was not far from the city, and this being filled with earth, they diverted the current, and by ſubterraneous paſſages, conveyed the water into large ciſterns in the city for the uſe of the people. *Patrick.*

5 *Repaired Millo.*] See note on 1 Kings, ix. 15.

21 *The Lord ſent an angel, which cut off the mighty men.*] See 2 Kings, xix. 35.

to his own land. And when he was come into the houſe of his god, they that came forth of his own bowels ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations from thenceforth.

24 ¶ In thoſe days Hezekiah was ſick to the death, and prayed unto the LORD: and he ſpake unto him, and he gave him a ſing.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart, *both* he and the inhabitants of Jeruſalem, ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon, and brought it ſtraight down to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works.

31 Howbeit, in *the buſineſs of* the ambaſſadors of the princes of Babylon, who ſent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his goodneſs, behold, they *are* written in the viſion of Iſaiah the prophet the ſon of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the chiefeſt of the ſepulchres of the ſons of David. And all Judah and the inhabitants of Jeruſalem did him honour at his death. And Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

1 *Manaſſeh's wicked reign.* 11 *He is carried into Babylon.* 12 *Upon his prayer he is releaſed.* 20 *Amon ſucceedeth him.* 21 *He being ſlain by his own ſervants,* 25 *Joſiah ſucceedeth him.*

MAnaſſeh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jeruſalem:

2 But did *that which was* evil in the ſight of the LORD, like unto the abominations of the heathen whom the LORD had caſt out before the children of Iſrael:

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, In Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven in the two courts of the houſe of the LORD.

6 And he cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed inchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much

23 *Many brought gifts unto the Lord to Jeruſalem, and preſents to Hezekiah.*] They were ſo terrified with the tremendous ſtroke that had been given the Aſſyrian army, that they brought gifts to the God of Iſrael to deprecate this vengeance, and preſents to Hezekiah to purchaſe his friendſhip.

24 *Hezekiah was ſick to the death.*] See 2 Kings, xx.

25 *His heart was lifted up.*] So many miracles having been wrought in his favour, he grew preſumptuous of God's protection, and forgot his benefits. *Patrick.*

31 *In the buſineſs of the ambaſſadors,* &c.] See note on 2 Kings, xx. 11.

Notes

evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image, the idol which he had made, in the houſe of God, of which God had ſaid to David and to Solomon his ſon, In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law and the ſtatutes and the ordinances by the hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to Manaſſeh, and to his people: but they would not hearken.

11 ¶ Wherefore the LORD brought upon them the captains of the hoſt of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with fetters, and carried him to Babylon.

12 ¶ And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers,

13 And prayed unto him: and he was entreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of Gihon, in the valley, even to the entering-in at the fiſh-gate, and compaſſed about Ophel, and raiſed it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he repaired the altar of the LORD, and ſacrificed thereon peace-offerings and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 Now the reſt of the acts of Manaſſeh, and his prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was entreated of him, and all his ſins, and his treſpaſs, and the places wherein he built high places, and ſet up groves and graven images before he was humbled; behold, they *are* written among the ſayings of the ſeers.

20 ¶ So Manaſſeh ſlept with his fathers; and they buried him in his own houſe. And Amon his ſon reigned in his ſtead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 ¶ But the people of the land ſlew all them

Notes on the Thirty-third Chapter.

Ver. 9 *Manaſſeh made Judah and the inhabitants of Jeruſalem to err, and to do worſe than the heathen*] What a prodigious change was now wrought in this kingdom! In the laſt reign it was celebrated for righteouſneſs; now for being the very ſink of impiety: and from hence we ſhould be admoniſhed to value the precious opportunities we now enjoy, of practiſing the duties of religion in their primitive purity; leſt, by a ſad reverſe of fortune, we ſhould be deprived of ſuch glorious privileges, and our candleſtick, like thoſe of the churches of Aſia, removed out of its place. *Patrick.*

11 *Took Manaſſeh among the thorns.*] They found him in a thicket, where he had concealed himſelf: theſe particulars are mentioned only in this place.

13 *Brought him again to Jeruſalem into his kingdom.*] God was prevailed upon ſo far, by the deep ſorrow and humiliation of Manaſſeh, that he mollified the heart of the king of Babylon, who re-inſtated him in his kingdom.

Notes

that had conſpired againſt king Amon; and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

1 *Joſiah's good reign.* 3 *He deſtroyeth idolatry.* 8 *He repaireth the temple,* 29 *and cauſing the law to be read, reneweth the covenant with God.*

JOſiah *was* eight years old when he began to reign, and he reigned in Jeruſalem one and thirty years.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to ſeek after the God of David his father: and in the twelfth year he began to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his preſence; and the images that *were* on high above them he cut down: and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them,* and ſtrowed *it* upon the graves of them that had ſacrificed unto them.

5 And he burned the bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks, round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah the governor of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the LORD his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah, and Benjamin, and they returned to Jeruſalem.

10 And they put *it* in the hand of the workmen that had the overſight of the houſe of the LORD, and they gave it to the workmen that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it,* to buy hewn ſtone, and timber for couplings, and to floor the houſes which the kings of Judah had deſtroyed.

12 And the men did the work faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could ſkill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters.

14 And when they brought out the money *that was* brought into the houſe of the LORD, Hilkiah the prieſt found the book of the law of the LORD, *given* by Moſes.

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the

Notes on the Thirty-fourth Chapter.

Ver. 3 *In the eighth year of his reign,* &c.] His pious inclination of worſhipping the God of Iſrael appeared very early: for he was only ſixteen years of age, when he openly declared his reſolution of ſerving the Lord God of his fathers, and propoſed David for his pattern. See 2 Kings, xxii. xxiii.

14 *Found a book of the law of the Lord given by Moſes.*] In the Hebrew it is, *a book of the law of the Lord, by the hand of Moſes*; i. e. as Mr. Kennicott underſtands it, *in the hand-writing of Moſes:* for, ſays he, though there are fifteen places in the Old Teſtament, which mention the words *law of Moſes* and *book of Moſes,* yet this one place only mentions *the book of the law in the hand* (or *by the hand*) *of Moſes:* the reaſon of which ſeems to be, that the other places ſpeak of that law *in general*; but this place ſpeaks of *one particular MS,* namely, *the original.* And as to the point of age, it might be *the original,* for from the death of Moſes to the death of Joſiah, at the utmoſt computation, was not more than 950 years; an age exceeded by that of ſeveral MSS preſerved at this day. See *his Diſſert.* vol. II. p. 300.

law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed to thy ſervants, they do *it*.

17 And they have gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read it before the king.

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the king's, ſaying,

21 Go, enquire of the LORD for me, and for them that are left in Iſrael and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the propheteſs, the wife of Shallum the ſon of Tikvath, the ſon of Haſrah, keeper of the wardrobe. Now ſhe dwelt in Jeruſalem in the college. And they ſpake to her to that *effect*.

23 And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the man that ſent ye to me,

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah.

25 Becauſe they have forſaken me, and have burned incenſe to other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard;

27 Becauſe thine heart was tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

29 ¶ Then the king ſent and gathered together all the elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the LORD, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people great and ſmall: and he read in their ears all the words of the book of the covenant *that was* found in the houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his teſtimonies and his ſtatutes, with all his heart and with all his ſoul, to perform the words of the covenant *which are* written in this book.

32 And he cauſed all *that were* preſent in Jeruſalem and Benjamin to ſtand *to it*. And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of all the countries that *pertained* to the children of Iſrael, and made all *that were*

30 *He read in their ears all the words of the book of the covenant.*] It can hardly be ſuppoſed, that both Joſiah and all the nation of Judah, were entirely ignorant of what the book of the law contained; eſpecially when it is remembered that Jeremiah and other prophets were now living, who were very converſant in this book, and made it their buſineſs to inſtruct the people in the precepts it contained. But it is plain, that they did not give a proper attention to the words of it; particularly that paſſage in Deut. xxviii. 38, where Moſes foretold the captivity of Samaria, and afterwards of Judah. *Patrick.*

Notes

preſent in Iſrael to ſerve, *even* to ſerve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

CHAP. XXXV.

1 *Joſiah keepeth a ſolemn paſs-over.* 20 *He provoking Pharaoh-necho, is ſlain at Megiddo.* 25 *Lamentations for him.*

MOreover, Joſiah kept a paſs-over unto the LORD in Jeruſalem: and they killed the paſs-over on the fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD;

3 And ſaid unto the Levites that taught all Iſrael, which were holy unto the LORD, Put the holy ark in the houſe which Solomon the ſon of David king of Iſrael did build; *it ſhall* not *be* a burden upon *your* ſhoulders: ſerve now the LORD your God, and his people Iſrael,

4 And prepare *your ſelves* by the houſes of your fathers, after your courſes, according to the writing of David king of Iſrael, and according to the writing of Solomon his ſon.

5 And ſtand in the holy *place* according to the diviſions of the families of the fathers of your brethren the people, and *after* the diviſion of the families of the Levites.

6 So kill the paſs-over, and ſanctify your ſelves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moſes.

7 And Joſiah gave to the people of the flock, lambs and kids, all for the paſs-over-offerings, for all *that were* preſent, to the number of thirty thouſand; and three thouſand bullocks: theſe *were* of the king's ſubſtance.

8 And his princes gave willingly unto the people, to the prieſts and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God, gave unto the prieſts for the paſs-over-offerings two thouſand and ſix hundred *ſmall cattle*, and three hundred oxen.

9 Conaniah alſo, and Shemaiah, and Nethaneel, his brethren, and Haſhibiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for paſs-over-offerings five thouſand *ſmall cattle*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the king's commandment.

11 And they killed the paſs-over, and the prieſts ſprinkled *the blood* from their hands, and the Levites flayed *them*.

12 And they removed the burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moſes. And ſo *did they* with the oxen.

13 And they roaſted the paſs-over with fire, according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in caldrons, and in pans, and divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves and for the prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themſelves and for the prieſts the ſons of Aaron.

15 And the ſingers the ſons of Aſaph *were* in their place, according to the commandment of David, and Aſaph, and Heman, and Jeduthun the king's ſeer; and the porters *waited* at every gate; they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the LORD was prepared the ſame day, to keep the paſs-over, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Joſiah.

17 And the children of Iſrael *that were* preſent kept the paſs-over at that time, and the feaſt of unleavened bread ſeven days.

18 And there was no paſs-over like to that kept in Iſrael from the days of Samuel the prophet; neither did all the kings of Iſrael keep ſuch a paſs-over as Joſiah kept, and the

Notes on the Thirty-fifth Chapter.

Ver. 1 *Joſiah kept a paſſover unto the Lord in Jeruſalem.*] A brief account of this paſſover has been already given in 2 Kings, xxiii. 21, 22, 23.

priests, and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this pass-over kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling* with God, who *is* with me, that he may destroy thee not.

22 Nevertheless, Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah: and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had*; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they *are* written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,

27 And his deeds first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

1 *Jehoahaz is deposed by Pharaoh.* 5 *Jehoiakim reigning ill, is carried into Babylon.* 9 *Jehoiachin succeedeth.* 11 *Zedekiah's ill reign.* 22 *The proclamation of Cyrus.*

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and comdemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and *that which was* found in him, behold, they *are* written in the book of the kings of Israel and Judah. And Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* eight years old when he

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25 *They made them an ordinance in Israel.*] That they should never forget this fatal stroke; after which they never saw good days.

Behold, they are written in the lamentations.] It is plain from hence, that the Jews used to make lamentations or mournful songs upon the death of great men, and had collections of this kind of composition. The author of the book of Samuel has preserved those that were made upon the death of Saul and Jonathan, of Abner and Absalom: but this mournful poem, which the disconsolate prophet made on the immature death of good Josiah, has [illegible] been handed down to us; which is a loss the more to be deplored, as, in all probability, it was a master-piece in its kind, since there never was an author more affected with his subject, or more capable of filling it with all the tender sentiments of sorrow and compassion. *Calmet.*

Notes on the Thirty-sixth Chapter.

Ver. 9 *Jehoiachin was eight years old.*] The Syriac version reads properly *eighteen years:* Dr. Wall's note on this place is---*It is pity, that the translators have not mended such apparent errata of the scribe of the present Hebrew out of* 2 *Kings*, xxiv. 8; *or out of the LXX; or out of common sense.*

15 *Rising*

began to reign, and he reigned three months and ten days in Jeruſalem; and he did *that which was* evil in the ſight of the LORD.

10 And when the year was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the goodly veſſels of the houſe of the LORD, and made Zedekiah his brother king over Judah and Jeruſalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jeruſalem.

12 And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the LORD.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffened his neck, and hardned his heart from turning unto the LORD God of Iſrael.

14 Moreover, all the chief of the prieſts and the people tranſgreſſed very much, after all the abominations of the heathen; and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

15 And the LORD God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people and on his dwelling-place:

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the LORD aroſe againſt his people, till *there was* no remedy.

17 Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtooped for age: he gave *them* all into his hand.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes: all *theſe* he brought to Babylon.

19 And they burned the houſe of God, and brake down the wall of Jeruſalem, and burned all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

20 And them that had eſcaped from the ſword carried he away to Babylon: where they were ſervants to him and his ſons until the reign of the kingdom of Perſia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfil threeſcore and ten years.

22 ¶ Now in the firſt year of Cyrus king of Perſia, that the word of the LORD *ſpoken* by the mouth of Jeremiah might be accompliſhed, the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an houſe in Jeruſalem which *is* in Judah. Who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

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15 *Riſing betimes, and ſending.*] *To riſe betimes* ſignifies in Scripture to do a thing with care, diligence, and affection.

He had compaſſion on his people, and on his dwelling-place.] To this compaſſion they owed a ſucceſſion of prophets in every king's reign, who earneſtly preſſed them to reform. But the Jews had ſuch a ſtrange propenſity to idolatry, that if they worſhipped the Lord during the reign of a good king, they immediately returned to their old crimes when a bad one aſcended the throne.

22, 23 *Now in the firſt year of Cyrus*, &c.] That theſe two verſes are an interpolation, the beginning of Ezra ſufficiently proves, where they are repeated; ſo that the ſecond book of Chronicles ſhould have concluded with the 21ſt verſe of this chapter.

EZRA.

THE ARGUMENT.

The Book of Ezra *is a continuation of the* Chronicles, *and compriſes the hiſtory of the* Jews, *from the time that* Cyrus *made the decree for their return, to the* 20*th year of* Artaxerxes Longimanus, *which was about* 100 *years. It was all compoſed by* Ezra, *except the ſix firſt chapters; for we find at the beginning of the ſeventh chapter, that he did not return till the time of* Artaxerxes.

CHAP. I.

1 *The proclamation of Cyrus, for the building of the temple.* 5 *The people provide for their return.* 7 *Cyrus reſtoreth the veſſels of the temple to Sheſhbazzar.*

NOW in the firſt year of Cyrus king of Perſia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdom, and *put it* alſo in writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The LORD God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an houſe at Jeruſalem which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem which *is* in Judah, and build the houſe of the LORD God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth, let the men of his place help him with ſilver, and with gold, and with goods, and with beaſts, beſides the free-will-offering for the houſe of God that *is* in Jeruſalem.

5 ¶ Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up, to build the houſe of the LORD which *is* in Jeruſalem.

6 And all they that *were* about them ſtrengthened their hands with veſſels of ſilver, with gold, with goods, and with beaſts, and with precious things, beſides all *that* was willingly offered.

7 ¶ Alſo Cyrus the king brought forth the veſſels of the houſe of the LORD, which Nebuchadnezzar had brought forth out of Jeruſalem, and had put them in the houſe of his gods;

Notes on the First Chapter.

Ver. 1 *Now in the firſt year of Cyrus king of Perſia.*] This is that famous Cyrus, who, an hundred and forty years before the temple was deſtroyed, and two hundred years before he was born, was mentioned by name in the prophecy of Iſaiah, as deſigned by God for the reſtoring his people; ſee chap. xliv. 28. and xlv. 1. *Patrick.*

That the word of the Lord, &c.] Jeremiah had foretold, that after ſeventy years were accompliſhed, the king of Babylon and the Chaldeans ſhould be deſtroyed, and the people of Judah reſtored to their own land. Jer. xxv. 12. xxix. 10. *Patrick.*

The Lord ſtirred up the ſpirit of Cyrus king of Perſia, &c.] It is highly probable, that this decree in favour of the Jews was, in a great meaſure, owing to the good offices of Daniel. Cyrus, at his firſt coming to Babylon, found him there, famed for his great wiſdom over all the Eaſt, and, in many things, for a knowledge ſuperior to the reſt of mankind: and probably Daniel might ſhow the king thoſe paſſages in Iſaiah, wrote many years before he was born, which mention him by name, as a great prince, a conqueror, and the reſtorer of his people, by cauſing the temple to be built, and the city of Jeruſalem reinhabited. For it is evident from the decree itſelf, that Cyrus had ſeen thoſe prophecies; and ſurely no perſon was more proper to ſhow them to him, and to recommend the accompliſhment of them to his princely care, than Daniel, who was in ſo great credit with him, and was ſo paſſionately concerned for the reſtoration of Sion. *Prideaux's Connect.*

7 *Cyrus brought forth the veſſels,* &c.] Where by a ſingular providence they had been preſerved till this time; being looked upon as ſacred things, which Nebuchadnezzar would not convert to his own private uſe, but dedicated to his gods. *Patrick.*

8 *Sheſh-*

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer, and numbered them unto Sheſhbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty knives,

10 Thirty baſons of gold, ſilver baſons of a ſecond *ſort* four hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold, and of ſilver, *were* five thouſand and four hundred. All *theſe* did Sheſhbazzar bring up with *them of* the captivity that were brought up from Babylon unto Jeruſalem.

CHAP. II.

1 *Who returned from Babylon.* 64 *Their number and ſubſtance.* 68 *Their oblations.*

NOW theſe *are* the children of the province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city;

2 Which came with Zerubbabel, Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Iſrael.

3 The children of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, ſeven hundred and threeſcore.

10 The children of Bani, ſix hundred forty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand fifty and ſix.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and ſix.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and forty and three.

26 The children of Ramah and Gaba, ſix hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

8 *Sheſhbazzar the prince of Judah.*] His name was originally Zerubbabel. It was common for the great men of Judah to have two names; one of their own country, and another of the Chaldeans. Zerubbabel was born in Babylon, and his name, which ſignifies an *exile* or *ſtranger in Babylon*, implies the miſery of the people of Iſrael at that time; but Sheſhbazzar, which ſignifies *fine linen and gold*, ſeems to be a name of a better omen, and to denote their future flouriſhing condition. *Patrick.*

10 *Four hundred and ten.*] From the parallel account in Eſdras, chap. ii. 13. and the authority of ſeveral MSS, it is plain the number of theſe veſſels ſhould have been 2410. *Kennicott.*

Notes on the Second Chapter.

Ver. 1 *Theſe are the children of the province*, &c.] By the *province* is undoubtedly meant *Judea*, as is plain from the parallel place in Eſdras, chap. v. 7. which ſays, *Theſe are they of Jewry, that came up from the captivity*, &c. For the variation in the names of the chiefs and of the men of Iſrael, and the difference of the numbers mentioned in this chapter and in Nehemiah, chap. vii. and Eſdras v. ſee Mr. Kennicott's Diſſert. vol. II. p. 508, where he has at one view laid all the variations before the eye of the reader.

28 The men of Beth-el and Ai, two hundred twenty and three.
29 The children of Nebo, fifty and two.
30 The children of Magbish, an hundred fifty and six.
31 The children of the other Elam, a thousand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.
33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
34 The children of Jericho, three hundred forty and five.
35 The children of Senaah, three thousand and six hundred and thirty.
36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 The children of Immer, a thousand fifty and two.
38 The children of Pashur, a thousand two hundred forty and seven.
39 The children of Harim, a thousand and seventeen.
40 The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four.
41 The singers: the children of Asaph, an hundred twenty and eight.
42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.
43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,
46 The children of Hagab, the children of Shalmai, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,
49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
52 The children of Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Neziah, the children of Hatipha,
55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
58 All the Nethinims, and the children of Solomon's servants *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel:
60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their name.
62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.
63 And the Tirshatha said unto them, that they should not eat of the most holy things till there stood up a priest with Urim and with Thummim.

55 *The children of Solomon's servants.*] These were probably the descendants of those who came from the neighbouring nations to assist Solomon in building the temple; and, having embraced the Jewish religion, were appropriated to take care of that structure.

63 *The Tirshatha.*] Signifies probably *chief governor*, or *king's commis-*

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place.

69 They gave after their ability unto the treasure of the work, threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests garments.

70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 *The altar is set up.* 4 *Offerings frequented.* 8 *The foundations of the temple laid.*

AND when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening;

4 ¶ They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, acording to the custom, as the duty of every day required;

5 And afterward *offered* the continual burnt-offering, both of the new moons, and of all the set-feasts of the LORD, *that were* consecrated, and of every one that willingly offered a free-will offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa; according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak; and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen

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commissioner: Nehemiah is so called, chap. viii. 9, and x. 1.

Till there stood up a priest with Urim and Thummim.] Till the Lord himself should decide, by means of such a high priest as there was in the first temple, whether they were the sons of Aaron or not. It is probable, that the Urim and Thummim, together with other kinds of prophecy, and the many extraordinary tokens of God's power and presence, ceased with that generation which returned from captivity, or immediately after the finishing of the second temple: as if God had appointed that long interval of time for a fast or vigil, as an introduction to the *fulness of time*, when God would *pour out his spirit upon all flesh*, upon the Gentile as well as the Jew; to teach the Israelites, that he was not their God alone, but also of the Gentiles. *Patrick.*

64 *Forty and two thousand three hundred and threescore.*] If we add the several sums together, enumerated in the foregoing verses, the total will be no more than 29,818. But it should be remembered, that great numbers of the other tribes of Israel, besides those of Judah and Benjamin, came from Babylon; and these not being able to make out their descent, were not mentioned by their families as the others were. *Patrick.*

Notes on the Third Chapter.

Ver. 3 *They set the altar upon his bases.*] Before they began to lay the foundation of the temple; for they would not intermit their sacrifices while it was building.

in the houſe of God: the ſons of Henadad, *with* their ſons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they ſet the prieſts in their apparel with trumpets, and the Levites the ſons of Aſaph with cymbals, to praiſe the LORD, after the ordinance of David king of Iſrael.

11 And they ſang together by courſe, in praiſing and giving thanks unto the LORD; becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout when they praiſed the LORD, becauſe the foundation of the houſe of the LORD was laid.

12 But many of the prieſts and Levites, and chief of the fathers, *who were* ancient men, that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, wept with a loud voice; and many ſhouted aloud for joy:

13 So that the people could not diſcern the noiſe of the ſhout of joy from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

CHAP. IV.

1 *The building hindered.* 7 *The letter to Artaxerxes.* 17 *His decree.*

NOW when the adverſaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Iſrael;

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, Let us build with you: for we ſeek your God, as ye *do*; and we do ſacrifice unto him, ſince the days of Eſar-haddon king of Aſſur, which brought us up hither.

3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, Ye have nothing to do with us to build an houſe unto our God; but we our ſelves together will build unto the LORD God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counſellors againſt them to fruſtrate their purpoſe, all the days of Cyrus king of Perſia, even until the reign of Darius king of Perſia.

6 And in the reign of Ahaſuerus, in the beginning of his reign, wrote they *unto him* an accuſation againſt the inhabitants of Judah and Jeruſalem.

7 ¶ And in the days of Artaxerxes wrote Biſhlam, Mithridath, Tabeel, and the reſt of their companions unto Artaxerxes king of Perſia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimſhai the ſcribe wrote a letter againſt Jeruſalem to Artaxerxes the king, in this ſort:

9 Then *wrote* Rehum the chancellor, and Shimſhai the ſcribe, and the reſt of their companions; the Dinaites, the Apharſathchites, the Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites,

12 *Many wept with a loud voice, and many ſhouted aloud for joy.*] The young people ſhouted for joy, while the old men wept aloud: for though the temple was intended to be built as large as the former, yet there were not ſuch excellent ſtones for laying the foundations, as in that built by Solomon; nor could they hope to finiſh it in ſo magnificent a manner. The Shechinah, together with a prieſt with the Urim and Thummim, were alſo wanting. Notwithſtanding this, they ought to have been thankful to God for the liberty of worſhipping him in the beauty of holineſs, and again enjoying their own land. *Patrick.*

Notes on the Fourth Chapter.

Ver. 1 *The adverſaries of Judah and Benjamin.*] i. e. The Samaritans; theſe were not of the ſeed of Iſrael, but the poſterity of that mixed multitude, whom Shalmanezar king of Aſſyria ſent from Cuthah, Ava, Hamath, Sepharvaim, and other provinces, to inhabit thoſe parts, out of which he had carried the ten Iſraelitiſh tribes. *Univ. Hiſt.*

4 *Weakened the hands of the people.*] i. e. Diſcouraged them.

5 *Hired counſellors to fruſtrate their purpoſe.*] They corrupted ſome of the king of Perſia's council to obſtruct the work. *Patrick.*

Even until the reign of Darius, king of Perſia.] Probably the Darius here mentioned was Darius Hyſtaſpis, whoſe ſecond year was the eighteenth after the firſt of Cyrus, according to the computation of Huetius.

6 *In the reign of Ahaſuerus.*] This was not the prince mentioned in the book of Eſther, though it is not eaſy to tell preciſely what king of Perſia is here meant.

7 *The writing of the letter was written, and interpreted in the Syrian tongue.*] i. e. Both the letter and a large expoſition of it were written in that language.

10 And the reſt of the nations whom the great and noble Aſnappar brought over, and ſet in the cities of Samaria, and the reſt *that are* on this ſide the river, and at ſuch a time.

11 This *is* the copy of the letter that they ſent unto him, *even* unto Artaxerxes the king; Thy ſervants the men on this ſide the river, and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jeruſalem, building the rebellious and the bad city, and have ſet up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls ſet up *again*, *then* will they not pay toll, tribute, and cuſtom, and *ſo* thou ſhalt endamage the revenue of the kings.

14 Now becauſe we have maintenance from *the king*'s palace, and it was not meet for us to ſee the king's diſhonour; therefore have we ſent and certified the king;

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou find in the book of the records, and know, that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved ſedition within the ſame of old time: for which cauſe was this city deſtroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellor, and *to* Shimſhai the ſcribe, and *to* the reſt of their companions that dwell in Samaria, and *unto* the reſt beyond the river, Peace, and at ſuch a time.

18 The letter which ye ſent unto us hath been plainly read before me.

19 And I commanded, and ſearch hath been made, and it is found, that this city of old time hath made inſurrection againſt kings, and *that* rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the river; and toll, tribute and cuſtom was paid unto them.

21 Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not builded, until *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes' letter *was* read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe by force and power.

24 Then ceaſed the work of the houſe of God which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of Darius king of Perſia.

CHAP. V.

Zerubbabel and Jeſhua ſet forward the building.

THEN the prophets, Haggai the prophet and Zechariah the ſon of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God which *is* at Jeruſalem: and with them *were* the prophets of God helping them.

3 At the ſame time came to them Tatnai governor on this ſide the river, and Shetharboznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

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10 *Whom the great and noble Aſnappar*, &c.] Some ſuppoſe that the word Aſnappar is another name for Salmanezer, who ſent theſe colonies hither. But it is more reaſonable to ſuppoſe that he was ſome principal commander, who was intruſted to conduct them over the Euphrates, and ſee them ſettled in thoſe countries. *Patrick.*

14 *Becauſe we have maintenance*, &c.] The Hebrew is, *We are ſalted with the ſalt of the palace*; i. e. they received their ſalary from the king; for it ſeems, they received their ſtipend in *ſalt*, from whence it was called a *ſalary*.

Notes on the Fifth Chapter.

Ver. 1 *Propheſied unto the Jews*, &c.] Rather, as the words may be rendered, *againſt them*; for they reproved them ſharply, becauſe they did not build the temple.

4 Then ſaid we unto them after this manner, What are the names of the men that make this building?

5 But the eye of their God was upon the elders of the Jews that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

6 The copy of the letter that Tatnai governor on this ſide the river, and Shethar-boznai, and his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with great ſtones, and timber is laid in the walls, and this work goeth faſt on, and proſpereth in their hands.

9 Then aſked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We aſked their names alſo, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying, We are the ſervants of the God of heaven and earth, and build the houſe that was builded theſe many years ago, which a great king of Iſrael builded and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who deſtroyed this houſe, and carried the people away into Babylon.

13 But in the firſt year of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one* whoſe name *was* Sheſhbazzar, whom he had made governor;

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem. And ſince that time even until now hath it been in building, and *yet* it is not finiſhed.

17 Now therefore, if it *ſeem* good to the king, let there be ſearch made in the king's treaſure-houſe which *is* there at Babylon, whether it be *ſo* that a decree was made of Cyrus the king to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

CHAP. VI.

1 *Darius advanceth the building.* 13 *The temple is finiſhed.* 16 *The feaſt of the dedication is kept,* 19 *and the paſs-over.*

THEN Darius the king made a decree, and ſearch was made in the houſe of the rolls, where the treaſures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the firſt year of Cyrus the king *the ſame* Cyrus the king made a decree *concerning* the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid: the height thereof threeſcore cubits, *and* the breadth thereof threeſcore cubits:

4 *With* three rows of great ſtones, and a

8 *Builded with great ſtones.*] Iarchi, Kimchi, and others tranſlate it *marble ſtones*, and the LXX *choice ſtones*.

Notes on the Sixth Chapter.

Ver. 2 *There was found at Achmetha*, &c.] This city was afterwards called Ecbatana, where the kings of Perſia kept their court. It is plain from hence, that Darius was a prince of great goodneſs; for though he ſearched in vain the records at Babylon, he did not decree any thing againſt the Jews; but ordered a farther ſearch to be made at Achmetha, where the roll, containing the decree of Cyrus, in favour of the Jews, was found. *Patrick.*

6 *Be*

row of new timber; and let the expences be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, Tatnai governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence.

7 Let the work of this house of God alone: let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, I make a decree, what ye shall do to the elders of these Jews for the building of this house of God; that of the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand to alter *and* destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

13 ¶ Then Tatnai governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo. And they builded, and finished *it* according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which *is* at Jerusalem; as it is written in the book of Moses.

19 ¶ And the children of the captivity kept the pass-over upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the pass-over for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel which were come again out of captivity, and all such as had separated themselves unto them, from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

6 *Be ye far from thence.*] Come not near Jerusalem, to give them any disturbance.

16 *The children of Israel.*] By the children of Israel are to be understood not only the two tribes of Judah and Benjamin, but all those of the other tribes, great numbers of whom were now at Jerusalem. *Patrick.*

CHAP. VII.

1 Ezra goeth up to Jeruſalem. 11 The commiſſion of Artaxerxes. 27 God is praiſed.

NOW after theſe things, in the reign of Artaxerxes king of Perſia, Ezra the ſon of Seraiah, the ſon of Azariah, the ſon of Hilkiah,

2 The ſon of Shallum, the ſon of Zadok, the ſon of Ahitub,

3 The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,

4 The ſon of Zerahiah, the ſon of Uzzi, the ſon of Bukki.

5 The ſon of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of Aaron the chief prieſt:

6 This Ezra went up from Babylon; and he *was* a ready ſcribe in the law of Moſes, which the LORD God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh year of Artaxerxes the king.

8 And he came to Jeruſalem in the fifth month, which *was* in the ſeventh year of the king.

9 For upon the firſt *day* of the firſt month began he to go up from Babylon, and on the firſt *day* of the fifth month came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgements.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artaxerxes king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and *of* his prieſts, and Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent of the king, and of his ſeven counſellers, to enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine hand;

15 And to carry the ſilver and the gold which the king and his counſellers have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem,

16 And all the ſilver and the gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God which *is* in Jeruſalem:

17 That thou mayeſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the houſe of your God which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee and to thy brethren to do with the reſt of the ſilver and the gold, that do after the will of your God.

19 The veſſels alſo that are given thee for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the king's treaſure-houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hun-

Notes on the Seventh Chapter.

Ver. 6 *Ezra---was a ready ſcribe in the law of Moſes.*] The word here rendered a *ready ſcribe* ſignifies one that taught God's law, and inſtructed the people out of it, in which ſenſe we find the word *ſcribes* uſed in the New Teſtament: for when our Saviour is ſaid to have taught the people, *as one having authority, and not as the ſcribes*, we are plainly given to underſtand, that theſe ſcribes were not tranſcribers, but teachers and expounders of the law, though they did not do it with proper authority. *Patrick.*

dred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing *how much*.

23 Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the king and his ſons?

24 Alſo we certify you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25 And thou, Ezra, after the wiſdom of thy God that *is* in thine hand, ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgement be executed ſpeedily upon him, whether *it be* unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the king's heart, to beautify the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me before the king and his counſellers, and before all the king's mighty princes. And I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael chief men to go up with me.

CHAP. VIII.

1 *Ezra's companions from Babylon.* 15 *He ſendeth to Iddo for miniſters of the temple.* 21 *He kepeeth a faſt.*

THESE *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the ſons of Phinehas; Gerſhom: of the ſons of Ithamar; Daniel: of the ſons of David; Hattuſh.

3 Of the ſons of Shecaniah, of the ſons of Pharoſh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the ſons of Pahath-moab; Elihoenai the ſon of Zerahiah, and with him two hundred males.

5 Of the ſons of Shechaniah; the ſon of Jahaziel, and with him three hundred males.

6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with him fifty males.

7 And of the ſons of Elam; Jeſhaiah the ſon of Athaliah, and with him ſeventy males.

8 And of the ſons of Shephatiah; Zebadiah, the ſon of Michael, and with him fourſcore males.

9 Of the ſons of Joab; Obadiah the ſon of Jehiel, and with him two hundred and eighteen males.

10 And of the ſons of Shelomith; the ſon of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſons of Bebai; Zechariah the ſon of Bebai, and with him twenty and eight males.

12 And of the ſons of Azgad; Johanan the ſon of Hakkatan, and with him an hundred and ten males.

13 And of the laſt ſons of Adonikam, whoſe names *are* theſe, Eliphelet, Jeiel, and Shemaiah, and with them threeſcore males.

14 Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with them ſeventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode

23 *Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven.*] Theſe words expreſs the higheſt ſenſe of God, his ſupreme authority, and the regard that is due to his ſacred commands, from the greateſt kings. Here Jacobus Capellus cries out in a kind of rapture, *O words to be written upon the palaces of kings in letters of gold, and engraven upon the minds of all the faithful with a ſtile of adamant!* Patrick.

24 *Touching any of the prieſts and Levites,* &c.] That, as *Wolphius* notes, they who watched and prayed for the public good, might be freed from all other cares.

Notes on the Eighth Chapter.

Ver. 15 *I gathered them together to the river that runneth to Ahava.*] This was a river of Aſſyria. It was common for thoſe who travelled from Babylon to Jeruſalem, in order to avoid the ſcorching heat in the deſerts of Arabia, to direct their courſe at firſt to the northward; and then, turning weſtward, to paſs through Syria into Paleſtine; but as Ezra intended to aſſemble as many Iſraelites as poſſible, and carry them with him to Jeruſalem, he paſſed through this country, and halted in that of Ava, or Ahava, from whence he might ſend meſſengers to the

Caſpian

we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding of the sons of Mahli, the son of Levi, the son of Israel, and Sherebiah, with his sons and his brethren eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren, and their sons, twenty;

20 Also of the Nethinims whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him, but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver and the gold and the vessels, *even* the offering of the house of our God, which the king and his counsellors, and his lords, and all Israel, *there* present had offered.

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver and the gold and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest: and with him *was* Eleazar the son of Phinehas: and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

Caspian mountains, in order to invite such Jews as resided there to join their brethren, now on their journey to their own land. *Le Clerc* and *Calmet*.

20 *Nethinims.*] They were employed in carrying wood and water for the use of the temple; the word implies the same as *dedititii*, men *given* for that purpose. *Patrick*.

21, 22 *Then I proclaimed a fast*, &c.] Which was a necessary duty, because they were apprehensive of enemies, who lay in wait for them, and were ashamed to ask any guard of the king; who, not being fully instructed in divine matters, might possibly think that what they had said of the favour of God towards them, and the prophecies concerning their restoration, were only empty boasts, in case they distrusted his power and favour, by making application to the king for his protection. *Patrick*.

Notes

34 By number *and* by weight of every one. And all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-offering: all *this was* a burnt-offering unto the LORD.

36 And they delivered the king's commiſſions unto the king's lieutenants, and to the governors on this ſide the river: and they furthered the people, and the houſe of God.

CHAP. IX.

1 *Ezra mourneth for the affinity of the people with ſtrangers.* 5 *He prayeth to God.*

NOW when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts and the Levites have not ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themſelves, and for their ſons; ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea, the hand of the princes and rulers hath been chief in this treſpaſs.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and ſat down aſtoniſhed.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away; and I ſat aſtoniſhed until the evening ſacrifice.

5 ¶ And at the evening ſacrifice I aroſe up from my heavineſs; and having rent my garment and my mantle, I fell upon my knees, and ſpread out my hands unto the LORD my God,

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great treſpaſs unto this day; and for our iniquities have we, our kings, *and* our prieſts been delivered into the hand of the kings of the land, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now for a little ſpace grace hath been *ſhewed* from the LORD our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving, to ſet up the houſe of our God, and to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments,

11 Which thou haſt commanded by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſs it is an unclean land with the filthineſs of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanneſs.

12 Now therefore give not your daughters

Notes on the Ninth Chapter.

Ver. 1 *The people of Iſrael—have not ſeparated themſelves from the people of the land.*] i. e. Contrary to the precepts of the law, they have contracted marriages with the inhabitants of the land: nor is this wickedneſs committed by the loweſt of the people only, but alſo by the prieſts and Levites themſelves. *Patrick.*

6 *O my God, I am aſhamed, and bluſh to lift up my face to thee,* &c.] This is one of the moſt pathetic addreſſes to God recorded in the holy ſcriptures.

8 *To give us a nail in his holy place.*] Till the building of the temple, the children of Iſrael lived in tents, which were faſtened to the ground by nails or pins; and therefore the true meaning of the expreſſion is, that God had given them a ſettled abode, after a long captivity.

9 *To give us a wall in Judah and Jeruſalem.*] The Hebrew word ſignifies alſo a hedge or fence, ſuch as were uſually made for the folds of ſheep. Ezra uſes this expreſſion to denote the ſingular care of God, who being the *ſhepherd of Iſrael*, had gathered together his ſcattered flock, and brought them back into their ancient folds; in which he preſerved them even when they had no wall for their defence, under the powerful protection of the king of Perſia. *Patrick.*

unto their ſons, neither take their daughters unto your ſons, nor ſeek their peace or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our iniquities *deſerve*, and haſt given us *ſuch* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O LORD God of Iſrael, thou *art* righteous: for we remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee becauſe of this.

CHAP. X.

1 *Shechaniah encourageth Ezra to reform the ſtrange marriages.* 6 *Ezra mourning, aſſembleth the people.* 9 *The people at the exhortation of Ezra repent, and promiſe amendment.* 18 *The names of them which had married ſtrange wives.*

NOW when Ezra had prayed, and when he had confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael a very great congregation of men and women and children: for the people wept very ſore.

2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives of the people of the land: yet now there is hope in Iſrael concerning this thing.

3 Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them according to the counſel of my lord, and of thoſe that tremble at the commandment of our God; and let it be done according to the law.

4 Ariſe: for *this* matter *belongeth* unto thee: we alſo *will be* with thee: be of good courage, and do *it*.

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear that they ſhould do according to this word. And they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſon of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſgreſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivity, that they ſhould gather themſelves together unto Jeruſalem:

8 And that whoſoever would not come within three days, according to the counſel of the princes and the elders, all his ſubſtance ſhould be forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themſelves together unto Jeruſalem within three days. It *was* the ninth month, and the twentieth *day* of the month; and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for the great rain.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange wives, to increaſe the treſpaſs of Iſrael.

11 Now therefore make confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

Notes on the Tenth Chapter.

Ver. 1 *Now when Ezra had prayed*, &c.] As this prayer was made at the evening ſacrifice, when the greateſt part of the people were aſſembled to worſhip the Lord, and as it was uttered with great paſſion, and the higheſt expreſſions of grief and ſorrow, it is no wonder that the people were greatly moved; eſpecially to ſee ſuch a perſon as Ezra, a prieſt of God, and a great ruler under the king of Perſia, ſo dejected, full of fear, confuſion, and aſtoniſhment. *Patrick.*

6 *When he came thither, he did eat no bread.*] The word *when* is not in the Hebrew; therefore it had better be tranſlated, *till* he came thither he had eaten nothing. *Patrick.*

12 Then all the congregation anſwered and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to ſtand without, neither *is this* a work of one day or two: for we are many that have tranſgreſſed in this thing.

14 Let now our rulers of all the congregation ſtand, and let all them which have taken ſtrange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

15 Only Jonathan the ſon of Aſahel and Jahaziah the ſon of Tikvah were employed about this *matter:* and Meſhullam, and Shabbethai the Levite helped them.

16 And the children of the captivity did ſo. And Ezra the prieſt, *with* certain chief of the fathers, after the houſe of their fathers, and all of them by *their* names, were ſeparated, and ſat down in the firſt day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken ſtrange wives by the firſt day of the firſt month.

18 ¶ And among the ſons of the prieſts there were found that had taken ſtrange wives: *namely,* of the ſons of Jeſhua the ſon of Jozadak, and his brethren; Maaſeiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their treſpaſs.

20 And of the ſons of Immer; Hanani, and Zebadiah.

21 And of the ſons of Harim; Maaſeiah, and Elijah and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Iſrael: of the ſons of Paroſh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the ſons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſons alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſons of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſons of Pahath-moab; Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manaſſeh, *and* Shimei.

34 Of the ſons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joſeph.

43 Of the ſons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and *ſome* of them had wives by whom they had children.

44 *All theſe had taken ſtrange wives.*] The number is not large; but they ſeem to have been eminent perſons, who would have ſpread the contagion, if a ſtop had not been put to it. *Patrick.*

THE BOOK OF
NEHEMIAH.

THE ARGUMENT.

Nehemiah, *the author of this book, was cup-bearer to the king of* Perſia; *of whom he obtained leave to return to* Judea *to rebuild the city of* Jeruſalem. *He continues the hiſtory of* Ezra, *from the 20th year of* Artaxerxes *to the reign of* Darius Nothus, *in all about forty years.*

CHAP. I.

1 *Nehemiah underſtanding by Hanani the miſery of Jeruſalem, mourneth, faſteth, and prayeth.*
5 *His prayer.*

THE words of Nehemiah the ſon of Hachaliah. And it came to paſs in the month Chiſleu, in the twentieth year, as I was in Shuſhan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I aſked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

3 And they ſaid unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jeruſalem alſo *is* broken down, and the gates thereof are burned with fire.

4 And it came to paſs when I heard theſe words, that I ſat down and wept, and mourned *certain* days and faſted, and prayed before the God of heaven,

5 ¶ And ſaid, I beſeech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayeſt hear the prayer of thy ſervant, which I pray before thee now day and night for the children of Iſrael thy ſervants, and confeſs the ſins of the children of Iſrael, which we have ſinned againſt thee: both I and my father's houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments nor the ſtatutes nor the judgments which thou commandedſt thy ſervant Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, *If* ye tranſgreſs, I will ſcatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

10 Now theſe *are* thy ſervants and thy people, whom thou haſt redeemed by thy great power and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine

Notes on the Firſt Chapter.

Ver. 1 *In the month Chiſleu.*] This month anſwers to part of our November and December. *Patrick.*

5 *I beſeech thee, O Lord God of heaven.*] This was the ſtile in which they mentioned God after the captivity, and ſignifies his ſovereign dominion over all things contained within the compaſs of the heavens, the ſun, moon, and ſtars, angels, men, and all creatures in general. *Patrick.*

11 *I was the king's cup-bearer.*] A poſt of great honour in the Perſian court, becauſe of the privilege he enjoyed of being daily in the king's preſence, and conſequently of gaining his favour for obtaining any petition he ſhould think fit to aſk: and that it was a place of great profit is evident, becauſe Nehemiah had amaſſed ſuch immenſe riches, that he was enabled to ſupport himſelf, with all the charges attending his government, without laying any burden on the people. *Prideaux.*

Notes

ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee, thy ſervant this day, and grant him mercy in the ſight of this man. For I was the king's cup-bearer.

CHAP. II.

1 *Artaxerxes ſendeth Nehemiah to Jeruſalem.* 12 *He vieweth the ruins;* 17 *and inciteth the Jews to build.*

AND it came to paſs in the month Niſan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* ſad in his preſence.

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres, *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, For what doſt thou make requeſt? So I prayed to the God of heaven.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah, unto the city of my fathers ſepulchres, that I may build it.

6 And the king ſaid unto me, the queen alſo ſitting by him, For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me, and I ſet him a time.

7 Moreover, I ſaid unto the king, If it pleaſe the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Aſaph the keeper of the king's foreſt, that he may give me timber, to make beams for the gates of the palace which *appertained* to the houſe, and for the wall of the city, and for the houſe that I ſhall enter into. And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had ſent captains of the army, and horſemen with me.

10 When Sanballat the Horonite and Tobiah the ſervant the Ammonite heard *of it*, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

11 So I came to Jeruſalem, and was there three days.

12 ¶ And I aroſe in the night, I and ſome few men with me; neither told I *any* man what my God had put in my heart to do at Jeruſalem: neither *was there any* beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beaſt *that was* under me to paſs.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles,

Notes on the Second Chapter.

Ver. 1 *It came to paſs in the month Niſan.*] Part of March and April: This was almoſt four months after he was informed of the deplorable ſtate of Jeruſalem; the reaſon why he did not petition the king ſooner to viſit Jeruſalem, was probably, becauſe his turn of waiting did not come ſooner: beſides, he would ſcarce undertake ſo long and dangerous a journey in the midſt of winter. *Poole* and *Patrick*.

3 *Why ſhould not my countenance be ſad*, &c.] It is natural for men to have a great regard for the ſepulchres of their anceſtors, and to be grieved at ſeeing the place, where their aſhes are depoſited, become deſolate. *Patrick*.

6 *It pleaſed the king to ſend me*, &c.] Probably he aſked leave to be abſent a few months; after which it is likely he returned to Shuſhan according to appointment: and the king ſent him back as his governor for twelve years. *Patrick*.

10 *Sanballat the Horonite.*] He ſeems to have been a petty prince of Moab; for Horonaim was an eminent city in that country, Iſaiah xv. 5.

nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burned with fire: come, and let us build up the wall of Jeruſalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the king's words that he had ſpoken unto me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good *work*.

19 But when Sanballat the Horonite, and Tobiah the ſervant the Ammonite, and Geſhem the Arabian, heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid What *is* this thing that ye do? will ye rebel againſt the king?

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but ye have no portion, nor right, nor memorial in Jeruſalem.

CHAP. III.

The names and order of them that builded the wall.

THEN Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they builded the ſheep-gate; they ſanctified it, and ſet up the doors of it; even unto the tower of Meah they ſanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the ſon of Imri.

3 But the fiſh-gate did the ſons of Haſſenah build, who *alſo* laid the beams thereof, and ſet up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the ſon of Urijah, the ſon of Koz. And next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel. And next unto them repaired Zadok the ſon of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

6 Moreover, the old gate repaired Jehoiada the ſon of Paſeah, and Meſhullam the ſon of Beſodeiah; they laid the beams thereof, and ſet up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpeh, unto the throne of the governor on this ſide the river.

8 Next unto them repaired Uzziel the ſon of Harhaiah, of the goldſmiths. Next unto him alſo repaired Hananiah the ſon of *one of* the apothecaries, and they fortified Jeruſalem unto the broad wall.

9 And next unto them repaired Rephaiah the ſon of Hur, the ruler of the half-part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſon of Harumaph, even over-againſt his houſe. And next unto him repaired Huttuſh the ſon of Haſhabniah.

11 Malcijah the ſon of Harim, and Haſhub the ſon of Pahath-moab repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the ſon of Haloheſh, the ruler of the half-part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſon of Rechab, the ruler of part of Beth-haccerem; he built it, and ſet up the doors thereof, the locks thereof, and the bars thereof.

15 But the gate of the fountain repaired Shallun the ſon of Col-hozeh, the ruler of part

20 *You have no portion, nor right, nor memorial in Jeruſalem.*] You have no part either in the labour or the merit of the works we are going to erect. *Patrick.*

Notes on the Third Chapter.

Ver. 1 *Eliaſhib the high prieſt roſe up*, &c.] The work was begun by Eliaſhib, who, with his brethren, gave a noble example, in being the firſt in rebuilding the wall of the city, which was broken down. *Patrick.*

The ſheep-gate.] This was on the ſouth ſide of the city, in that part of the valley which looked towards mount Sion.

5 *Their nobles put not their necks to the work of their Lord.*] They were very negligent, not caring whether the work was performed or not. The expreſſion *their Lord* probably ſignifies God himſelf, by whoſe command the city was rebuilt. *Poole.*

of Mizpah; he built it, and covered it, and ſet up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the ſtairs that go down from the city of David.

16 After him repaired Nehemiah the ſon of Azbuk, the ruler of the half-part of Beth-zur, unto *the place* over-againſt the ſepulchres of David, and to the pool *that was* made, and unto the houſe of the mighty.

17 And after him repaired the Levites, Rehun the ſon of Bani. Next unto him repaired Haſhabiah the ruler of the half-part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſon of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the ſon of Jeſhua, the ruler of Mizpah, another piece over-againſt the going-up to the armoury at the turning *of the wall.*

20 After him Baruch the ſon of Zabbai earneſtly repaired the other piece, from the turning *of the wall* unto the door of the houſe of Eliaſhib the high prieſt.

21 After him repaired Meremoth the ſon of Urijah, the ſon of Koz, another piece, from the door of the houſe of Eliaſhib even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the plain.

23 After him repaired Benjamin, and Haſhub, over-againſt their houſe. After him repaired Azariah the ſon of Maaſeiah, the ſon of Ananiah, by his houſe.

24 After him repaired Binnui the ſon of Henadad, another piece, from the houſe of Azariah unto the turning *of the wall,* even unto the corner.

25 Palal the ſon of Uzai, over-againſt the turning *of the wall,* and the tower which lieth out from the king's high houſe that *was* by the court of the priſon. After him Pedaiah the ſon of Paroſh.

26 Moreover, the Nethinims dwelt in Ophel, unto *the place* over-againſt the water-gate toward the eaſt, and the tower that lieth out.

27 And after them the Tekoites repaired another piece, over-againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts, every one over-againſt his houſe.

29 After them repaired Zadok the ſon of Immer over-againſt his houſe. After him repaired alſo Shemeiah the ſon of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſon of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece. After him repaired Meſhullam the ſon of Berechiah over-againſt his chamber.

31 After him repaired Malciah the goldſmith's ſon unto the place of the Nethinims, and of the merchants, over againſt the gate Miphkad, and to the going-up of the corner.

32 And between the going-up of the corner unto the ſheep-gate repaired the goldſmiths and the merchants.

CHAP. IV.

1 *While the enemies ſcoff, Nehemiah prayeth.*
7 *He ſetteth a watch.*

BUT it came to paſs, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his brethren and the army of Samaria, and ſaid, What do theſe feeble Jews? will they fortify themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burned?

26 *Moreover, the Nethinims.*] Not only the prieſts and Levites, but the meaneſt perſons that belonged to the houſe of God, contributed to the work. *Patrick.* The names of thoſe that repaired the walls of Jeruſalem are commemorated, becauſe it was a work of virtue and piety to reſtore the holy city: it was an inſtance of religion and courage, to defend the true worſhippers of God, that they might ſerve him in quietneſs and ſafety, and in the midſt of ſo many enemies to go on with this work in a pious confidence of the power of God to ſupport them. *Patrick.*

Notes on the Fourth Chapter.

Ver. 2 *Will they make an end in a day?*] Reports had been ſpread that ſo many were at work, as if they intended to build the wall, keep a feaſt, and dedicate it, all in one day: hence he takes occaſion to laugh at their fooliſh diligence, and the haſte they made in the work. *Patrick.*

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone-wall.

4 Hear, O our God; for we are deſpiſed: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their ſin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 ¶ But it came to paſs *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites heard that the walls of Jeruſalem were made up, *and* that the breaches began to be ſtopped, then they were very wroth,

8 And conſpired all of them together to come *and* to fight againſt Jeruſalem, and to hinder it.

9 Nevertheleſs, we made our prayer unto our God, and ſet a watch againſt them, day and night, becauſe of them.

10 And Judah ſaid, the ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh; ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

12 And it came to paſs that when the Jews which dwelt by them came, they ſaid unto us ten times, From all places whence ye ſhall return unto us, *they will be upon you.*

13 Therefore ſet I in the lower places behind the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

14 And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the LORD *which is* great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes.

15 And it came to paſs when our enemies heard that it was known unto us, and God had brought their counſel to nought, that we returned all of us to the wall every one unto his work.

16 And it came to paſs from that time forth, *that* the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons; and the rulers *were* behind all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his ſword girded by his ſide, and *ſo* builded. And he that ſounded the trumpet *was* by me.

19 And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall, one far from another.

20 In what place *therefore* ye hear the ſound of the trumpet, reſort ye thither unto us. Our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning till the ſtars appeared.

22 Likewiſe at the ſame time ſaid I unto the

5 *Let not their ſin be blotted out from before thee.*] Theſe words, if taken in their literal ſenſe, ſeem as if he prayed that their ſins might never be forgiven: but it ſhould be remembered that he ſpoke by the ſpirit of prophecy, foreſeeing that, from their malicious and implacable ſpirit againſt God and his people, they would never be capable of his mercy, but at laſt be utterly deſtroyed. *Patrick.*

10 *The ſtrength of the bearers of burdens is decayed.*] The labourers had wrought ſo long and ſo hard at the work, that they were no longer able to ſupport the fatigue.

12 *They ſaid unto us ten times.*] The expreſſion *ten times*, here ſignifies *a great many times.*

13 *From all places whence ye ſhall return unto us, they will be upon you.*] The laſt words of this ſentence, *they will be upon you*, are not in the Hebrew, and only ſerve to render the paſſage obſcure. The ſenſe is, that ſeveral Jews, who reſided near the enemy, having diſcovered their deſigns, informed their brethren of the different ſtratagems they had formed for oppoſing them: if any words are added, they ſhould be, *they informed us of our danger.* Patrick.

17 *Every one with one of his hands wrought in the work,* &c.] A figurative ſpeech, and ſignifies, that they were well appointed either to build or fight; it being impoſſible for them to work, if both their hands had not been at liberty. *Patrick.*

Notes

people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes, *ſaving that* every one put them off for waſhing.

CHAP. V.

1 *The Jews complain of their debt, mortgage, and bondage.* 6 *Nehemiah cauſeth reſtitution.* 14 *He forbeareth his own allowance, and keepeth hoſpitality.*

AND there was a great cry of the people, and of their wives, againſt their brethren the Jews.

2 For there were that ſaid, We, our ſons, and our daughters *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* alſo there were that ſaid, We have mortgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſons and our daughters to be ſervants, and *ſome* of our daughters are brought into bondage *already*: neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry and theſe words.

7 Then I conſulted with my ſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, Ye exact uſury, every one of his brother. And I ſet a great aſſembly againſt them.

8 And I ſaid unto them, We, after our ability, have redeemed our brethren the Jews, *which were* ſold unto the heathen; and will ye even ſell your brethren? or ſhall they be ſold unto us? Then held they their peace, and found nothing *to anſwer*.

9 Alſo I ſaid, It *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you, let us leave off this uſury.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houſes, alſo the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the

Notes on the Fifth Chapter.

Ver. 1 *There was a great cry of the people againſt their brethren.*] The poor made grievous complaints againſt the rich, for taking the advantage of their neceſſities and exacting uſury. This oppreſſion reduced them ſo low, that they were obliged to mortgage their lands, houſes, and even to ſell their children to enable them to buy bread for their ſupport. What increaſed the cruelty of this exaction was, that it was made at a time when their enemies threatened to deſtroy them all; ſo that they were obliged to purchaſe corn at the unreaſonable rates demanded by their rich brethren, or periſh with hunger.

3 *Becauſe of the dearth.*] Not long before this there had been a great ſcarcity, for want of rain. During this diſtreſs, the rich had obliged their brethren to part with all they had; and now another dearth, occaſioned by the multitudes of people in the city, and their enemies hindering the country people from coming with proviſions, rendered their condition truly deplorable. *Patrick.*

11 *The hundredth part of the money*, &c.] This was the uſury they exacted, being one per cent. for every month, or twelve per cent. for the whole year. Such was the exorbitant uſury demanded afterwards by the Romans, as Salmaſius has obſerved. *Patrick.*

14 *I and my brethren have not eaten the bread of the governor.*] i. e. We have not made uſe of the allowances made for the governors appointed by the king of Perſia, to provide them a table. He refuſed this juſt maintenance, becauſe he ſaw it would be burthenſome to his countrymen, living upon his own eſtate in Judea, and the ſalary he had from the king of Perſia as his cup-bearer.

king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver; yea, even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me*, daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days ſtore of all ſorts of wine: yet for all this required not I the bread of the governor, becauſe the bondage was heavy upon this people.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

1 *Sanballat practiſeth to terrify Nehemiah.* 15 *The work is finiſhed.* 17 *Secret intelligence between the enemies and the nobles of Judah.*

NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not ſet up the doors upon the gates;)

2 That Sanballat and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono. But they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it, and come down to you?

4 Yet they ſent unto me four times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me in like manner the fifth time, with an open letter in his hand;

6 Wherein *was* written, It is reported among the heathen, and Gaſhmu ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou mayeſt be their king according to theſe words.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king according to theſe words. Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they made all us afraid, ſaying, Their hands ſhall be weakened from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel, who *was* ſhut up; and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doors of the temple: for they will come to ſlay thee; yea, in the night will they come to ſlay thee.

11 And I ſaid, Should ſuch a man as I flee? and who *is there* that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not

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15 *So did not I, becauſe of the fear of the Lord.*] He did not this through oſtentation, but from his ſincere love to God and his country; for he eſteemed religion far above riches, and *the laws of God were dearer to him than thouſands of gold and ſilver.*

19 *Think upon me, my God, for good,* &c.] He expected his reward only from God, who he hoped would ſhow him the ſame kindneſs he had done for his people. *Patrick.*

Notes on the Sixth Chapter.

Ver. 10 *Shemaiah.*] Who was a prophet, whom Nehemiah probably took for his friend.

Let us meet together in the houſe of God, within the temple, &c.] i. e. In the ſanctuary; and whither he adviſed Nehemiah to retreat; but his real deſign was not only to diſgrace him, and diſhearten the people, when they ſaw the cowardice of their governor, but alſo to prepare the way for the enemy's aſſaulting and taking the city, when there were none to defend the walls; and probably to deſtroy Nehemiah, or ſecure his perſon till the city was betrayed into the hands of the enemy. *Patrick* and *Poole.*

11 *Should ſuch a man as I flee?*] Shall I, the chief governor, upon whoſe preſence, counſel, and conduct, the ſafety of the city and nation in a great meaſure depends; who have profeſſed ſuch confidence in God; who have had ſuch eminent experience of his powerful aſſiſtance, when the danger was much greater than now: ſhall I diſhonour God and religion, and betray the city and people by my cowardice? *Patrick.*

ſent him; but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to theſe their works, and on the propheteſs Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to paſs that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe days the nobles of Judah ſent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſon-in-law of Shechaniah the ſon of Arah; and his ſon Johanan had taken the daughter of Meſhullam the ſon of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my words to him. *And* Tobiah ſent letters to put me in fear.

CHAP. VII.

1 *Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah.* 5 *A regiſter of the genealogy of them which came at the firſt out of Babylon,* 8 *of the people,* 39 *of the prieſts,* 43 *of the Levites,* 46 *of the Nethinims, &c.*

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters and the ſingers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: for he *was* a faithful man, and feared God above many.

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened until the ſun be hot; and while they ſtand by, let them ſhut the doors, and bar *them:* and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over-againſt his houſe.

4 Now the city *was* large and great: but the people *were* few therein, and the houſes *were* not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a regiſter of the genealogy of them which came up at the firſt, and found written therein,

6 Theſe *are* the children of the province that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah: the number, *I ſay*, of the men of the people of Iſrael *was this*;

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15 *So the wall was finiſhed---in fifty and two days.*] This prodigious diſpatch will not appear incredible, when it is remembered that a vaſt number of voluntary men, full of zeal for the work themſelves, animated by the example of their rulers, and diſtributed in a proper manner for diſpatch, were employed in this work; that great part of it was ſtanding entire, only ſome few breaches here and there to be ſtopped up; and that their deſign was not to render the wall beautiful, but ſtrong.

Notes on the Seventh Chapter.

Ver. 2 *I gave my brother Hanani, and Hananiah---charge over Jeruſalem.*] Nehemiah probably was now returning to Shuſhan, to give the king an account of the ſtate of affairs in Judea, and therefore was particularly careful to place ſuch men in the city as he knew would execute the truſt repoſed in them with the ſtricteſt fidelity. Hanani had given proof of his zeal for God and his country, in taking a journey from Judea to Shuſhan, to inform Nehemiah of the wretched ſtate of Jeruſalem, and to implore his aſſiſtance to relieve it. The reaſon why Nehemiah put ſuch truſt and confidence in Hananiah was, becauſe he was a man of conſcience, and acted on religious principles, which would render him proof againſt all temptations which the enemy during his abſence might throw in his way. *Poole* and *Patrick.*

5 *My God put into mine heart to gather the nobles,* &c.] It would be well if we, like the pious Nehemiah, had always God in our thoughts, as without his aſſiſtance we can do nothing, and aſcribe to him every good motion of our mind.

6 *Theſe are the children.*] Theſe are almoſt the ſame words which we read in the 2d chapter of Ezra, ver. 1. See the note on that place.

8 ¶ The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of Binnui, ſix hundred forty and eight.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.

30 The men of Ramah and Gaba, ſix hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thouſand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 ¶ The prieſts: the children of Jedaiah, of the houſe of Jeſhua nine hundred ſeventy and three.

40 the children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy and four.

44 The ſingers: the children of Aſaph, an hundred forty and eight.

45 The porters: The children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

8 *The children of Phareſh, two thouſand one hundred ſeventy and two.*] This genealogy differs, in ſome particulars, from that in Ezra, chap. ii. 5. But it ſhould be remembered that Nehemiah's was taken in Judea, after the finiſhing of the wall of Jeruſalem; and Ezra's in Babylon, before they returned to their own land.

65 The

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of Solomon's ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's ſervants, *were* three hundred ninety and two.

61 And theſe *were* they which went up *alſo* from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their father's houſe, nor their ſeed, whether they *were* of Iſrael.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the prieſthood.

65 And the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things till there ſtood *up* a prieſt with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thouſand three hundred and threeſcore,

67 Beſide their man-ſervants, and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men and ſinging-women.

68 Their horſes, ſeven hundred thirty and ſix; their mules, two hundred forty and five;

69 *Their* camels, four hundred thirty and five; ſix thouſand ſeven hundred and twenty aſſes.

70 ¶ And ſome of the chief of the fathers gave unto the work. The Tirſhatha gave to the treaſure a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

72 And *that* which the reſt of the people gave *was* twenty thouſand drams of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

1 *The manner of reading and hearing the law.*
16 *The feaſt of tabernacles kept.*

AND all the people gathered themſelves together as one man into the ſtreet that *was* before the water-gate; and they ſpake unto Ezra the ſcribe to bring the book of the law of Moſes, which the LORD had commanded to Iſrael.

2 And Ezra the prieſt brought the law before the congregation, both of men and women,

65 *The Tirſhatha.*] See note on Ezra ii. 63.

Notes on the Eighth Chapter.

Ver. 1 *All the people gathered themſelves together.*] This was the firſt great feaſt after the walls of Jeruſalem were finiſhed.

2 *Ezra brought forth the law*, &c.] From this paſſage it is plain, that what the author of the ſecond book of Eſdras, chap. xiv. 21. ſays, that all the copies of the holy books had been burnt, with the temple, is an apocryphal ſtory. *Lamy.*

and all that could hear with underſtanding, upon the firſt day of the ſeventh month.

3 And he read therein before the ſtreet that *was* before the water-gate from the morning until mid-day before the men and the women, and thoſe that could underſtand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a pulpit of wood, which they had made for the purpoſe: and beſide him ſtood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the book in the ſight of all the people; for he was above all the people: and when he opened it, all the people ſtood up.

6 And Ezra bleſſed the LORD, the great God. And all the people anſwered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 And Nehemiah, which *is* the Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For all the people wept when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye ſorry; for the joy of the LORD is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace; for the day *is* holy: neither be ye grieved.

12 And all the people went their way to eat and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even to underſtand the words of the law.

14 And they found written in the law which the LORD had commanded by Moſes, that the children of Iſrael ſhould dwell in booths in the feaſt of the ſeventh month;

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and ſat under the booths: for ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo. And there was very great gladneſs.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God. And they kept the feaſt ſeven days, and on the eighth day *was* a ſolemn aſſembly, according unto the manner.

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8 *Cauſed the people to underſtand the reading.*] The Iſraelites, during their long captivity, being uſed to the Chaldee, had forgot their mother tongue, therefore Ezra is ſuppoſed here to explain the ſcripture to them by turning the Hebrew into Chaldee: but M. du Pin interprets it of Ezra's explaining the difficult places of ſcripture, ſo as to adapt it to the underſtanding of the common people; and offers ſeveral reaſons to prove, that the Hebrew could not be ſo intirely loſt, as is here ſuppoſed, till ſome time after the captivity.

17 *Since the days of Jeſhua unto that day, had not the children of Iſrael done ſo.*] The meaning is, that the joy ſince that time had never been ſo great, as it was upon this occaſion: in the days of Joſhua they rejoiced, becauſe they had got poſſeſſion of the land of Canaan; and now they rejoiced for being again ſettled in it, after ſo long a captivity. *Patrick.*

Notes

CHAP. IX.

1 *A ſolemn faſt, and repentance of the people.* 4 *The Levites confeſs God's goodneſs, and their wickedneſs.*

NOW in the twenty and fourth day of this month the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them.

2 And the ſeed of Iſrael ſeparated themſelves from all ſtrangers, and ſtood and confeſſed their ſins, and the iniquities of their fathers.

3 And they ſtood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confeſſed, and worſhipped the LORD their God.

4 ¶ Then ſtood up upon the ſtairs, of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeſhua, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſs the LORD your God for ever and ever. And bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone; thou haſt made heaven, the heaven of heavens, with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein; and thou preſerveſt them all; and the hoſt of heaven worſhippeth thee.

7 Thou *art* the LORD the God, who didſt chooſe Abram, and broughteſt him forth out of Ur of the Chaldees, and gaveſt him the name of Abraham:

8 And foundeſt his heart faithful before thee, and madeſt a covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words; for thou *art* righteous:

9 And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red-ſea:

10 And ſhewedſt ſigns and wonders upon Pharaoh, and all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them. So didſt thou get thee a name, as *it is* this day.

11 And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry land: and their perſecutors thou threweſt into the deeps, as a ſtone into the mighty waters.

12 Moreover thou leddeſt them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

13 Thou cameſt down alſo upon mount Sina, and ſpakeſt with them from heaven, and gaveſt them right judgments and true laws, good ſtatutes and commandments:

14 And madeſt known unto them thy holy ſabbath, and commandeſt them precepts, ſtatutes and laws, by the hand of Moſes thy ſervant:

15 And gaveſt them bread from heaven for their hunger, and broughteſt forth water for them out of the rock for their thirſt, and promiſedſt them that they ſhould go-in to poſſeſs the land which thou hadſt ſworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindful of thy wonders that thou didſt among them; but hardened their necks and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

Notes on the Ninth Chapter.

Ver. 1 *In the twenty and fourth day of this month*, &c.] The feaſt of tabernacles being ended, with great gladneſs of heart, a day was appointed for a ſolemn faſt, when they aſſembled in all the marks of mourning and humiliation, confeſſed their ſins, deprecated the judgments due to the iniquity of their fathers, acknowledged the omnipotence of God in creating and preſerving all things, and enumerated his gracious mercies in their ſundry deliverances from their enemies and perſecutors. *Stackhouſe.*

6 *The hoſt of heaven worſhippeth thee.*] Sometimes the ſtars, and ſometimes the angels are called the hoſt of heaven: but here is meant the latter, for the other are mentioned before, when he ſays, the heavens with all their hoſt. *Patrick.*

18 Yea, when they had made them a molten calf, and ſaid, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs; the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

20 Thou gaveſt alſo thy good ſpirit to inſtruct them, and with-heldeſt not thy manna from their mouth, and gaveſt them water for their thirſt.

21 Yea, forty years didſt thou ſuſtain them in the wilderneſs *ſo that* they lacked nothing; their clothes waxed not old, and their feet ſwelled not.

22 Moreover, thou gaveſt them kingdoms and nations, and didſt divide them into corners. So they poſſeſſed the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Bathan.

23 Their children alſo multipliedſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers that they ſhould go in to poſſeſs *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, wells digged, vineyards and olive-yards and fruit-trees in abundance. So they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſs.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and caſt thy law behind their backs, and ſlew thy prophets which teſtified againſt them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cryed unto thee, thou heardeſt *them* from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had reſt, they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies;

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly and hearkened not unto thy commandments, but ſinned againſt thy judgments, which if a man do, he ſhall live in them; and withdrew the ſhoulder, and hardened their neck, and would not hear.

30 Yet many years didſt thou forbear them, and teſtifiedſt againſt them by thy ſpirit in thy prophets: yet would they not give ear: therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſs, for thy great mercies ſake thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy; let not all the trouble ſeem little before thee that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of Aſſyria unto this day.

33 Howbeit, thou *art* juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly:

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20 *Thou gaveſt alſo thy good ſpirit.*] The ſpirit of prophecy reſted upon Moſes, God imparted to ſeventy other perſons, that they might be better governed, Numb. xi. 17.

22 *Didſt divide them into corners.*] This expreſſion is generally underſtood to relate to the ancient inhabitants of Canaan, whom God drove into corners.

The land of Sihon, and the land of the king of Heſhbon.] Rather, *the land of Sihon, even the land of the king of Heſhbon:* Heſhbon was the capital city of the kingdom of Sihon.

29 *Which if a man do, he ſhall live in them.*] i. e. Be a happy man.

36 *Behold,*

34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and for the land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold, we *are* servants in it.

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies and over our cattle at their pleasure, and we *are* in great distress.

38 And because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, *and* priests seal *unto it*.

CHAP. X.

1 *The names of them that sealed the covenant.*
29 *The points of the covenant.*

NOW those that sealed *were*, Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests:
9 And the Levites; both Jeshua the son of Azaniah, Binnui of the sons of Hanadad, Kadmiel;
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshazabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;
29 ¶ They clave to their brethren, their nobles, and entered into a curse and into an oath, to walk in God's law, which was given by

36 *Behold, we are servants this day*, &c.] Though God had, in a wonderful manner, restored them to their own land, yet the marks of his displeasure for their sins were still visible: they were only servants to others, not owners and proprietors of the lands which God had given to their fathers. *Patrick.*

37 *They have dominion over our bodies*, &c.] Their bodies were liable to be pressed to serve in the king's wars, or in his works; and their cattle to be seized for his use. Hence we may learn how ridiculously they boasted, John viii. 33, *That they were never in bondage to any man*; when they had been long slaves in Egypt, lately in Babylon, and even after they came from thence, as they here complain. Nay, they paid tribute to the Romans at the very time they made such foolish boasts before our Saviour.

38 *We make a sure covenant, and write it*, &c.] Pellicanus observes, it was of very little consequence what such an untowardly people promised; for what regard could they have to their own hand-writing, who had none to the ten commandments, written on tables of stone by the finger of God! It was, however, very useful that there should be a public instrument to convince them of their impiety, that they might be publickly confounded, when they perfidiously refused to obey the precepts of the law, by shewing them under their own hands their engagements to future fidelity. *Patrick.*

Notes on the Tenth Chapter.

Ver. 1 *Now those that sealed, were Nehemiah*, &c.] Nehemiah, as being governor under the king of Persia, and therefore the chief prince among them, sealed first. *Patrick.*

28 *The rest of the people*, &c.] As there were too many to subscribe and seal the writing, the principals did it in the name of the rest, who all declared that they looked upon it as their own act, and gave their full consent to what was done.

29 *Entered into a curse, and into an oath*, &c.] They obliged themselves by oath to observe the law; adding an imprecation on themselves, wishing all the curses in the law might fall upon them, if they did not obey all the precepts of it. *Patrick.*

Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our God, and his judgements and his ſtatutes:

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our ſons:

31 And *if* the people of the land bring ware, or any victuals on the ſabbath-day to ſell, *that* we would not buy it of them on the ſabbath, or on the holy-day: and *that* we would leave the ſeventh year, and the exaction of every debt.

32 Alſo we made ordinances for us, to charge our ſelves yearly with the third part of a ſhekel for the ſervice of the houſe of our God;

33 For the ſhew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the ſabbaths, of the new-moons, for the ſet-feaſts, and for the holy *things*, and for the ſin-offerings to make an atonement for Iſrael, and *for* all the work of the houſe of our God.

34 And we caſt the lots among the prieſts, the Levites, and the people, for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to bring the firſt-fruits of our ground, and the firſt-fruits of all the fruit of all trees, year by year, unto the houſe of the LORD:

36 Alſo the firſt-born of our ſons, and of our cattle, as *it is* written in the law, and the firſtlings of our herds and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

37 And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the prieſts, to the chambers of the houſe of our God; and tithes of our ground unto the Levites, that the ſame Levites might have the tithes in all the cities of our tillage.

38 And the prieſt the ſon of Aaron ſhall be with the Levites when the Levites take tithes: and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers, into the treaſure-houſe.

39 For the children of Iſrael and the children of Levi ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers: and we will not forſake the houſe of our God.

CHAP. XI.

1 *The rulers, voluntary men, and the tenth man choſen by lot, dwell at Jeruſalem.* 3 *A catalogue of their names.*

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to bring one of ten to dwell in Jeruſalem the holy city, and nine parts *to dwell in other* cities.

2 And the people bleſſed all the men that willingly offered themſelves to dwell at Jeruſalem.

3 ¶ Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomon's ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez;

30 *That we would not give our daughters unto the people of the land*, &c.] From this and the three following verſes, it is plain, that the principal articles they obliged themſelves to obſerve, by this covenant, were, 1ſt, Not to make intermarriages with the Gentiles. 2d, To obſerve the ſabbath and ſabbatical years. 3d, To pay their annual tribute for the reparation of the temple. And, 4th, To pay their tithes and firſt-fruits for the maintenance of the prieſts and Levites. And hence we may learn, that theſe laws had been chiefly neglected ſince their return from the captivity. *Prideaux.*

Notes on the Eleventh Chapter.

Ver. 1 *The rulers of the people dwelt at Jeruſalem.*] The inhabitants of the neighbouring countries were ſo exaſperated at ſeeing the wall of Jeruſalem rebuilt, that many of the Jews were afraid to live there, thinking themſelves much ſafer in the country; the rulers therefore ſet them the example, by ſettling themſelves at Jeruſalem, in order to encourage the people to do the ſame: for which end they caſt lots, that among ten men it might be known whom God choſe to come thither. *Patrick.*

5 And Maaſeiah the ſon of Baruch, the ſon of Col-hozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zechariah, the ſon of Shiloni.

6 All the ſons of Perez that dwelt at Jeruſalem *were* four hundred threeſcore and eight valiant men.

7 And theſe *are* the ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of Maaſeiah, the ſon of Ithiel, the ſon of Jeſaiah.

8 And after him, Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the ſon of Zichri *was* their overſeer: and Judah the ſon of Senuah *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſon of Joarib, Jachin.

11 Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the ruler of the houſe of God.

12 And their brethren that did the work of the houſe *were* eight hundred twenty and two: and Adiah the ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of Zechariah, the ſon of Paſhur, the ſon of Malchiah,

13 And his brethren chief of the fathers, two hundred forty and two: and Amaſhai the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth, the ſon of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel the ſon of *one of* the great men.

15 Alſo of the Levites: Shemaiah the ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, *had* the overſight of the outward buſineſs of the houſe of God.

17 And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon of Aſaph, *was* the principal to begin the thankſgiving in prayer: and Bakbukiah the ſecond among his brethren, and Abda the ſon of Shammua, the ſon of Galal, the ſon of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourſcore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred ſeventy and two.

20 And the reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Giſpa *were* over the Nethinims.

22 The overſeer alſo of the Levites at Jeruſalem *was* Uzzi the ſon of Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha. Of the ſons of Aſaph, the ſingers *were* over the buſineſs of the houſe of God.

23 For *it was* the king's commandment concerning them, that a certain portion ſhould be for the ſingers, due for every day.

24 And Pethahiah the ſon of Meſhezabeel, of the children of Zerah the ſon of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof,

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba and *in* the villages thereof,

28 And at Ziklag, and at Mekonah and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachiſh and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-ſheba unto the valley of Hinnom.

31 The children alſo of Benjamin from Geba, *dwelt* at Michmaſh, and Aija, and Bethel, and *in* their villages,

23 *It was the king's commandment concerning them*, &c.] It is generally underſtood, that the king here mentioned was the king of Perſia, who, out of his great munificence, gave it for their better ſupport; it being common, in all countries, to have a particular regard for thoſe who ſung hymns in praiſe of their gods. *Patrick.*

24 *Pethahiah---was at the king's hand.*] i. e. Tranſacted the buſineſs of the city for the king: ſome imagine he was appointed by the king of Perſia to receive and anſwer all petitions from the people.

Notes

32 *And* at Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboam, Neballat,
35 Lod, and Ono, the valley of craftſmen.
36 And of the Levites, *were* diviſions *in* Judah, and in Benjamin.

CHAP. XII.

1 *The prieſts which came up with Zerubbabel.*
10 *The ſucceſſion of the high prieſt.*

NOW theſe *are* the prieſts and the Levites that went up with Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,
2 Amariah, Malluch, Hattuſh,
3 Shechaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abijah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Joiarib, Jedaiah,
7 Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the chief of the prieſts and of their brethren in the days of Jeſhua.
8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thankſgiving, he and his brethren.
9 Alſo Bakbukiah, and Unni, their brethren, *were* over-againſt them in the watches.
10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,
11 And Joiada begat Jonathan, and Jonathan begat Jaddua.
12 And in the days of Joiakim were prieſts, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;
13 Of Ezra, Meſhullam; of Amariah, Jehohanan;
14 Of Melicu, Jonathan; of Shebaniah, Joſeph;
15 Of Harim, Adna; of Meraioth, Helkai;
16 Of Iddo, Zechariah; of Ginnethon, Meſhullam;
17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;
19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkiah, Haſhabiah; of Jedaiah, Nethaneel.
22 The Levites in the days of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reign of Darius the Perſian.
23 The ſons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the ſon of Eliaſhib.
24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſon of Kadmiel, with their brethren over-againſt them, to praiſe *and* to give thanks, according to the commandment of David the man of God, ward over-againſt ward.
25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the threſholds of the gates.
26 Theſe *were* in the days of Joiakim, the ſon of Jeſhua, the ſon of Jozadak, and in the days of Nehemiah, the governor, and of Ezra the prieſt the ſcribe.
27 And at the dedication of the wall of Jeruſalem they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſs, both with thankſgivings, and with ſinging *with* cymbals, pſalteries, and with harps.
28 And the ſons of the ſingers gathered themſelves together, both out of the plain country round about Jeruſalem, and from the villages of Netophathi,
29 Alſo from the houſe of Gilgal, and out

Notes on the Twelfth Chapter.

Ver. 1 *Theſe are the prieſts and the Levites.*] i. e. The chief or heads of the prieſts and Levites.

11 *Jaddua.*] This is the ſame Jaddua who went to meet Alexander the Great in his pontifical habit, as he was coming to Jeruſalem from the conqueſt of Tyre and Gaza, and procured great privileges for the Jewiſh nation. See *Univ. Hiſt.* vol. X. p. 225.

27 *At the dedication of the wall of Jeruſalem.*] As Moſes dedicated the tabernacle in the wilderneſs, and Solomon the houſe of the Lord when it was firſt built, ſo Nehemiah, having put all things in good order, dedicated the city, as a place which God himſelf had choſen, and reſtored it to him again after it had been profaned by the devaſtations of the heathen. *Poole* and *Patrick.*

of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

32 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azriah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah.

35 And *certain* of the prieſts ſons with trumpets; *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah, the ſon of Mattaniah the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain-gate which was over-againſt them, they went up by the ſtairs of the city of David, at the going-up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks, went over-againſt *them*, and I after them; and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall:

39 And from above the gate of Ephraim, and above the old-gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate: and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets;

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the ſingers ſang aloud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoiced: for God had made them rejoice with great joy: the wives alſo and the children rejoiced: ſo that the joy of Jeruſalem was heard even afar off.

44 And at that time were ſome appointed over the chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the prieſts and Levites: for Judah rejoiced for the prieſts and for the Levites that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David *and* of Solomon his ſon.

46 For in the days of David and Aſaph of old *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel and in the days of Nehemiah gave the portions of the ſingers and the porters, every day his portion: and they ſanctified *holy things* unto the Levites; and the Levites ſanctified *them* unto the children of Aaron.

CHAP. XIII.

1 *Separation made from the mixed multitude.*
4 *Nehemiah's return, and regulations.*

ON that day they read in the book of Moſes in the audience of the people;

31 *I brought up the princes of Judah upon the wall, and appointed two great companies of them*, &c.] He ſeparated the prieſts, the Levites, and the princes of the people into two companies, one of which walked to the right hand, and the other to the left on the top of the walls: the two companies met in the temple, and there they ſtood ſtill, and compleated their thankſgivings with ſacrifices. *Patrick.*

43 *The joy of Jeruſalem was heard afar off.*] i. e. The report of it was ſpread into far diſtant countries. *Patrick.*

45 *The ſingers and the porters kept the ward of their God*, &c.] i. e. The former ſung orderly in their courſes, and praiſed God, and the latter duly obſerved the orders about purification, in not ſuffering any unclean perſon or thing to come into the houſe of God. *Patrick.*

47 *They ſanctified holy things unto the Levites*, &c.] i. e. The people ſet apart the tenth part of their harveſt for the uſe of the Levites: and the Levites ſeparated from their tithes the tenth part of them for the prieſts; according to the law of Moſes.

Notes on the Thirteenth Chapter.

Ver. 1 *On that day they read in the book of Moſes.*] This did not

and therein was found written, that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but hired Balaam againſt them that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael all the mixed multitude.

4 ¶ And before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the ſingers, and the porters; and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem. For in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king.

7 And I came to Jeruſalem, and underſtood of the evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore: therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers: and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 And I perceived that the portions of the Levites had not been given *them*: for the Levites and the ſingers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treaſuries.

13 And I made treaſurers over the treaſuries, Shelamiah the prieſt, and Zadok the ſcribe, and of the Levites Pedaiah: and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and their office *was* to diſtribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the offices thereof.

15 In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens,

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not happen immediately after the dedication, but ſome time after Nehemiah was returned from Perſia: for it cannot be ſuppoſed that the people, who were ſo well affected to the miniſters of religion, ſhould ſo ſoon forget and neglect them. *Patrick.*

That the Ammonite and the Moabite ſhould not come into the congregation of God for ever.] This phraſe, of not *entering into the congregation of the Lord*, does not mean *the public aſſemblies*, for men of all nations, if willing to become proſelytes, were admitted into the Jewiſh communion, but it means a prohibition of marriage; for, according to the Rabbins, none of the houſe of Iſrael, of either ſex, were to contract marriage with any Gentiles, unleſs firſt converted to their religion; and, even in that caſe, ſome were debarred from it for ever, others in part, and others only for a limited time. Of the firſt ſort were all the ſeven nations of the Canaanites, Deut. vii. of the ſecond ſort were the Moabites and the Ammonites, whoſe males were excluded for ever, but not their females; and of the third ſort were the Edomites and Egyptians, with whom the Jews were not permitted to marry, until the third generation; but with all others they might freely make inter-marriages, whenever they became thoroughly proſelyted to their religion. *Prideaux.*

4 *Before this, Eliaſhib the prieſt, having the overſight of the chamber of the houſe of our God,* &c.] Here the ſingular number is uſed for the plural; for he had not the care of *one chamber* only, but of *all the chambers*. It is moſt probable that this *Eliaſhib*, (for there were ſeveral of the name) who was the author of the following profanation of the houſe of God, was the high prieſt: but he might die before Nehemiah returned from Babylon; for we hear nothing of the governor's reprehending him for it, which he doubtleſs would otherwiſe have done. *Prideaux.*

6 *All this time was not I at Jeruſalem.*] They took this bold ſtep while Nehemiah was retired to the court of Perſia.

8, *It grieved me ſore.*] He was filled with ſorrow and indignation at ſeeing an enemy to the Iſraelites brought into a part of the temple, that none of the ſons of Jacob, except the prieſts, were permitted to enter; and even the holy things removed, to make room for the houſhold ſtuff of this Ammonite: and what was ſtill a greater aggravation of the crime was, that all this was done by the high prieſt himſelf, who ought to have oppoſed ſuch an attempt with all his power.

14 *Remember me, O my God,* &c.] It is natural here to obſerve, that to make proviſion for the maintenance of God's miniſters and of his worſhip and ſervice, is a work of high eſteem with God: for theſe are *the good deeds* for which Nehemiah recommends himſelf to the Divine favour. *Patrick.*

which they brought into Jeruſalem on the ſabbath-day: and I teſtified *againſt them* in the day wherein they ſold victuals.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants aud ſellers of all kind of ware lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.

23 In thoſe days alſo ſaw I Jews *that* had married wives of Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but according to the language of each people.

25 And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſware by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.

26 Did not Solomon king of Iſrael ſin by by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: nevertheleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives.

28 And *one* of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, *was* ſon in-law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, becauſe they have defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs;

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, for good.

22 *I commanded the Levites, that they ſhould cleanſe themſelves---and keep the gates*, &c.] It was natural to think that the Levites, by virtue of their character, would meet with more deference and reſpect than his domeſtic ſervants: he appointed them to this ſervice, that they might continue it when he and his ſervants were gone from Jeruſalem. *Patrick.*

25 *I contended with them.*] I expoſtulated the matter with them.

I curſed them.] I denounced God's judgments againſt them.

I ſmote certain of them.] I ordered the officers to ſcourge the moſt notorious offenders.

I plucked off their hair.] I commanded them to be ſhaved, thereby to put them to ſhame, and make them look like vile ſlaves. *Poole.*

28 *I chaſed him from me.*] i. e. I baniſhed him from Judea.

31 *Remember me, O my God, for good.*] Hence we ſhould remember, that whatever good actions we may have done, it was not by our own power, but by the aſſiſtance of God, and therefore we ought, like the good Nehemiah, to recommend ourſelves, and all we have done, to his gracious favour and acceptance. *Patrick.*

THE

THE BOOK OF ESTHER.

THE ARGUMENT.

This Book contains the history of Esther, *a* Jewish *captive virgin, who, for her extraordinary beauty, was advanced to the throne of* Persia, *and by her interest with her royal husband* Ahasuerus, *procured to her countrymen a wonderful deliverance from* Haman's *intended massacre. Many Christian fathers suppose* Ezra *the author of this book; others* Mordecai; *but most of the Talmudists are of opinion that the great synagogue (to perpetuate the memory of that remarkable event, and to account for the origin of the feast of* Purim) *ordered this book to be composed, and afterwards admitted it into the sacred canon.*

CHAP. I.

1 *Ahasuerus maketh royal feasts.* 10 *Vashti's disobedience,* 13 *and punishment.*

NOW it came to pass in the days of Ahasuerus, (this *is* Ahasuerus which reigned from India even unto Ethiopia, *over* an hundred and seven and twenty provinces;)

2 *That* in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him:

4 When he shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people *that were* present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and blue *hangings,* fastened with cords of fine linen and pur-

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Notes on the First Chapter.

Ver. 1 *It came to pass in the days of Ahasuerus.*] It is the general opinion, agreeable to Josephus, that the Ahasuerus of scripture was the Artaxerxes Longimanus of profane history; and the LXX throughout the whole book of Esther, where Ahasuerus is mentioned in the Hebrew text, translate it Artaxerxes. *Prideaux.*

2 *When the king Ahasuerus sat on the throne of his kingdom.*] i. e. When he enjoyed peace and tranquillity throughout his large dominions; for the history of his accession to the throne is this---Xerxes, his father, was privately murdered by Artabanes, captain of his guard; who instantly repaired to Ahasuerus, the third son of Xerxes, and pretended that Darius his eldest brother had committed this parricide, in order to make his way to the throne, and intended also to cut him off, to secure himself in the possession of it. This Ahasuerus believing, went immediately to his brother's apartment, and, by the assistance of this wicked person and his guards, slew him, thinking he only acted in his own defence. The design of Artabanes was to usurp the throne himself; but, for the present, placed Ahasuerus thereon, intending to depose him, as soon as matters were ripe for his own ascent. But Magabyzus, who had married one of the sisters of Ahasuerus, discovered to that monarch the whole plot; upon which Ahasuerus cut off Artabanes and his whole party, before their treason was come to maturity: and it is very probable, that to celebrate his deliverance, he appointed the extraordinary feast mentioned in the following verses. *Prideaux.*

In Shushan the palace.] Cyrus, and the rest of the Persian kings, after they had conquered the Medes, whose country lay at a great distance, fixed their royal seat at Shushan, that they might not be too far from Babylon, and make it the capital of Persia. It stood on the river Ulai, and was a place of great renown. *Calmet.*

6 *The beds were of gold and silver.*] It was the custom of the East to sit, or rather lay on beds or couches at their meat. The beds themselves were of the softest wool, but the bedsteads were overlaid with plates of gold and silver. *Patrick.*

ple to silver rings, and pillars of marble; the beds *were of* gold, and silver, upon a pavement of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of gold, the vessels being diverse one from another, and royal wine in abundance, according to the state of the king.

8 And the drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty; for she *was* fair to look on.

12 But the queen Vashti refused to come at the king's commandment by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise-men, which knew the times, (for so *was* the king's manner towards all that knew law and judgment;

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)

15 What shall we do unto the queen Vashti according to law because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great) all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes, and the king did according to the word of Memucan.

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

CHAP. II.

1 *Out of the choice of virgins a queen is to be chosen.* 15 *Esther is elected.*

AFTER these things, when the wrath of king Ahasuerus was appeased, he re-

9 *Vashti the queen.*] It has been a great enquiry among the learned, who this Vashti was. But the question is of no great importance; as there is reason to think, that, before her marriage, there had been such a collection of virgins made for the king, as there was before that of Esther, and having the good fortune then to obtain the preference in the king's esteem, she was created queen: and if this be granted, it may naturally be supposed, that being a woman of no high descent, her family might, for that reason, be concealed. *Calmet.*

Made a feast for the women.] The women were always entertained separately from the men.

13 *The king said to the wise men.*] Men well versed in ancient histories (as Vitringa explains it) and in the laws and customs of their countries.

membered Vashti, and what she had done, and what was decreed against her.

2 Then said the king's servants, that ministered unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them*.

4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king, and he did so.

5 *Now* in Shushan the palace there was a certain Jew whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite:

6 Who had been carried away from Jerusalem with the captivity which had been carried away with Jechoniah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up Hadassah, that *is*, Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful: whom Mordecai, when her father and mother were dead, took for his own daughter.

8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her that she should not shew *it*.

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

12 Now when every maid's turn was come to go-in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrhe, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines: she came-in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, was come to go-in unto the king, she required nothing but what Hegai the king's chamberlain the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in the tenth month, which *is* the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour in

Notes on the Second Chapter.

Ver. 7 *He brought up Hadassah (that is Esther) his uncle's daughter.*] This woman was born in Babylon; and therefore, in analogy to that language, they gave her the name of Hadassah, which, in Chaldee, signifies a *myrtle*; but her Persian name was Esther, which some derive from the Greek word *aster*, a star. *Patrick.*

16 *Esther was taken unto king Ahasuerus, into his house royal.*] She was not, like the rest, sent back in the morning to the second house of the women, but kept in the royal house, the king intending to make her more than a concubine. This second house of the women was made for the reception of the concubines, who were treated with all the splendor of an eastern court, being accounted the king's secondary wives: no man was permitted to marry them; and on the king's decease, they became the property of his successor. *Poole.*

his ſight more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt; and he made a releaſe to the provinces, and gave gifts, according to the ſtate of the king.

19 And when the virgins were gathered together the ſecond time, then Mordecai ſat in the king's gate.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.

21 In thoſe days, while Mordecai ſat in the king's gate, two of the king's chamberlains, Bigthan and Tereſh, of thoſe which kept the door, were wroth, and ſought to lay hand on king Ahaſuerus.

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen; and Eſther certified the king *thereof* in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out: therefore they were both hanged on a tree. And it was written in the book of the chronicles before the king.

CHAP. III.

Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Jews.

AFTER theſe things did king Ahaſuerus promote Haman the ſon of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the king's ſervants that *were* in the king's gate, bowed, and reverenced Haman: for the king had ſo commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's ſervants which *were* in the king's gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the king's commandment?

4 Now it came to paſs, when they ſpake daily unto him, and he hearkened not unto them, that they told Haman, to ſee whether Mordecai's matters would ſtand: for he had told them that he *was* a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone; for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews that *were* throughout the whole kingdom of Ahaſuerus, *even* the people of Mordecai.

7 In the firſt month, that *is* the month Niſan, in the twelfth year of king Ahaſuerus, they caſt Pur, that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad and diſperſed among the people, in all the provinces of thy kingdom; and their laws *are* diverſe from all people; neither keep they the king's laws: therefore it *is* not for the king's profit to ſuffer them.

9 If it pleaſe the king, let it be written that they may be deſtroyed: and I will pay ten thouſand talents of ſilver to the hands of thoſe

18 *Gave gifts according to the ſtate of the king.*] The manner of the Perſian king was, to give his queens, at their marriage, ſuch a city to buy them cloaths, another for their hair, another for their necklaces and other ornaments, and ſo on for the reſt of their expences. *Patrick.*

Notes on the Third Chapter.

Ver. 1 *Haman the ſon of Hammedatha the Agagite.*] He was deſcended from Agag, king of Amalek, whom Samuel hewed in pieces in Gilgal.

5 *When Haman ſaw that Mordecai bowed not, nor did him reverence.*] This behaviour of Mordecai incenſed Haman to ſuch a degree, that in his rage he formed the deſperate reſolution of being not only revenged on the perſon of Mordecai, but alſo to deſtroy the whole race of the Jews; well remembering that his anceſtors the Amalekites had been driven from their country, and the whole nation almoſt entirely exterminated by the Jews.

7 *In the firſt month---they caſt---the lot, before Haman,* &c.] According to the eaſtern ſuperſtition, Haman endeavoured to diſcover, by caſting lots, what day was moſt favourable, and what moſt unfortunate to the Jews. And by this means the deſtruction of the Jews was delayed till the laſt month of the year: an evident proof, that *though the lot be caſt in the lap, yet the whole diſpoſing thereof is from the Lord:* for hereby almoſt a whole year intervened between the deſign and its execution, which gave time for Eſther to intercede with the king for revoking the decree, and diſappointing the conſpiracy. What we call *lots*, the Perſians call Purim, and therefore the Jews gave the name of Purim to this feaſt. *Lamy.*

9 *I will pay ten thouſand talents of ſilver.*] An immenſe ſum, but this probably he intended to pay out of the effects of the maſſacred Jews. *Patrick.*

that have the charge of the buſineſs, to bring *it* into the king's treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſon of Hammedatha the Agagite, the Jews enemy.

11 And the king ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the king's ſcribes called on the thirteenth day of the firſt month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the king's ring.

13 And the letters were ſent by poſts into all the king's provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was publiſhed unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the king's commandment, and the decree was given in Shuſhan the palace. And the king and Haman ſat down to drink, but the city Shuſhan was perplexed.

CHAP. IV.

1 *Mordecai and the Jews mourn.* 15 *Eſther appointeth a faſt.*

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with ſackcloth.

3 And in every province whitherſoever the king's commandment and his decree came, *there was* great mourning among the Jews, and faſting, and weeping and wailing; and many lay in ſackcloth and aſhes.

4 So Eſther's maids and her chamberlains came and told *it* her. Then was the queen exceedingly grieved; and ſhe ſent raiment to clothe Mordecai, and to take away his ſackcloth from him: but he received *it* not.

5 Then called Eſther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the ſum of the money that Haman had promiſed to pay to the king's treaſuries for the Jews, to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go-in unto the king to make ſupplication unto him, and to make requeſt before him for her people.

9 And Hatach came and told Eſther the words of Mordecai.

10 Again Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's ſervants and the people of

13 *The letters were ſent by poſts into all the king's provinces.*] The firſt inſtitution of poſts is generally aſcribed to the Perſians. The monarchs of that extenſive empire, that they might have intelligence of what paſſed in all the provinces of their vaſt dominions, placed centinels on eminences, at convenient diſtances, where towers were built; which centinels gave notice of publick occurrences to one another, with a very loud and ſhrill voice; by which means news was tranſported from one extremity of the kingdom to another, with ſurpriſing expedition. But as this could be practiſed only in the caſe of general news, Cyrus, as Xenophon informs us, provided couriers, and erected offices on all the high roads, for keeping poſt-horſes and delivering packets from one to another. *Calmet.*

15 *The city of Shuſhan was perplexed.*] For there were many reſiding there.

Notes on the Fourth Chapter.

Ver. 11 *Whoever---ſhall come in unto the king into the inner court, who is not called, there is one law of his, to put him to death.*] For the preſervation of royal majeſty, it was enacted by the Medes,

the king's provinces do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſcepter, that he may live: but I have not been called to come in unto the king theſe thirty days.

12 And they told to Mordecai Eſther's words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thy ſelf that thou ſhalt eſcape in the king's houſe, more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there enlargement and deliverance ariſe to the Jews from another place, but thou and thy father's houſe ſhall be deſtroyed: and who knoweth whether thou art come to the kingdom for *ſuch* a time as this?

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer*,

16 Go, gather together all the Jews *that are* preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three days, night or day: I alſo and my maidens will faſt likewiſe; and ſo will I go-in unto the king, which *is* not according to the law: and if I periſh, I periſh.

17 So Mordecai went his way, and did according to all that Eſther had commanded him.

CHAP. V.

Eſther obtaining the king's favour, inviteth the king and Haman to a banquet.

NOW it came to paſs on the third day, that Eſther put on *her* royal *apparel*, and ſtood in the inner court of the king's houſe, over-againſt the king's houſe: and the king ſat upon his royal throne in the royal houſe, over-againſt the gate of the houſe.

2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king held out to Eſther the golden ſcepter that *was* in his hand. So Eſther drew near, and touched the top of the ſcepter.

3 Then ſaid the king unto her, What wilt thou queen Eſther? and what *is* thy requeſt? it ſhall be even given thee to the half of the kingdom.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid. So the king and Haman came to the banquet that Eſther had prepared.

6 And the king ſaid unto Eſther at the banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdom it ſhall be performed.

7 Then anſwered Eſther, and ſaid, My petition and my requeſt *is*;

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition and to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the king hath ſaid.

9 Then went Haman forth that day joyful, and with a glad heart: but when Haman ſaw Mordecai in the king's gate, that he ſtood not up nor moved for him, he was full of indignation againſt Mordecai.

10 Nevertheleſs, Haman refrained himſelf:

Medes, that no perſon ſhould be admitted into the king's preſence; but that, if he had any buſineſs with him, he ſhould tranſact it by the intercourſe of his miniſters: this cuſtom paſſed from the Medes to the Perſians.

16 *Neither eat nor drink three days, night or day.*] This is not to be underſtood as if the people were to take no kind of ſuſtenance for three days, becauſe few could ſupport ſo long a faſt; but that they ſhould neither eat nor drink any thing more than what was abſolutely neceſſary for the ſupport of life.

If I periſh, I periſh.] I am content to venture my life in ſo good a cauſe; a ſpeech of courage and reſolution.

Notes on the Fifth Chapter.

Ver. 2 *The king held out to Eſther the golden ſcepter.*] In token of his favour and inviting her approach.

4 *Let the king and Haman come this day to the banquet*, &c.] It was very prudent not to open her mind at once to the king, but firſt to endear his affections by feaſting, muſic, dancing, and whatever might pleaſe him; and doubtleſs her inviting his favourite at the ſame time was very agreeable to him.

8 *I will do to morrow as the king hath ſaid.*] i. e. I will tomorrow, at the banquet of wine, make my requeſt to the king. There was ſufficient reaſon for Eſther's uſing theſe cautions, as her requeſt was by no means trifling: ſhe had a favourite miniſter to encounter, and, what was ſtill more, ſhe was going to petition the king to revoke his own decree. *Patrick.*

and when he came home, he ſent and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but myſelf: and to morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.

14 Then ſaid Zereſh his wife, and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow ſpeak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

CHAP. VI.

1 *Ahaſuerus rewardeth Mordecai.* 11 *Haman doeth him honour.*

ON that night could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Tereſh, two of the king's chamberlains, the keepers of the door, who ſought to lay hands on the king Ahaſuerus.

3 And the king ſaid, What honour and dignity hath been done to Mordecai for this? Then ſaid the king's ſervants that miniſtered unto him, There is nothing done for him.

4 And the king ſaid, Who *is* in the court? Now Haman was come into the outward court of the king's houſe to ſpeak unto the king to hang Mordecai on the gallows that he had prepared for him.

5 And the king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to my ſelf?

7 And Haman anſwered the king, For the man whom the king delighteth to honour,

8 Let the royal apparel be brought which the king *uſeth* to wear, and the horſe that the king rideth upon, and the crown royal which is ſet upon his head:

9 And let this apparel and horſe be delivered to the hand of one of the king's moſt noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

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13 *All this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the king's gate.*] What trifling circumſtances will ruin all the ſatisfaction of thoſe who, to appearance, are arrived at the pinnacle of human felicity! Immenſe riches, with the glory and honours of the Perſian court, were diſaſteful to Haman, for no other reaſon than the refuſal of homage from one private man. *Patrick.*

Notes on the Sixth Chapter.

Ver. 1 *On that night could not the king ſleep.*] Affairs now begin to take a very different turn; Divine Providence ſo ordering it, that the king ſhould take no reſt during that night; and inſtead of diverting himſelf with muſic, &c. he ordered the records of his kingdom to be brought and read before him; theſe were a ſort of journals, wherein were ſet down the tranſactions of every day.

2 *It was found written that Mordecai had told of Bigthana and Tereſh.*] It was a very extraordinary providence of God, that that very particular tranſaction ſhould be read wherein the ſervice of Mordecai was recorded. *Patrick.*

3 *What honour--hath been done to Mordecai for this?*] It has been looked upon as a very ſingular circumſtance, that the king ſhould forget to recompence a man who had been ſo ſignal an inſtrument in preſerving his life: however, there was doubtleſs a particular providence in having his reward delayed till this time, when he and all his nation were deſtined to deſtruction, when the remembrance of his ſervices might be a means to recommend them to the mercy of the king, and the honours conferred on him prove the greateſt mortification to his adverſary.

8 *The crown royal which is ſet upon his head.*] Some will have this crown to be what we call a *turbant*, made of fine white and purple linen, which it was death for any man to put on his head without the king's expreſs order. But others more probably think it denotes that ornament which the king's horſe wore on his head. And it muſt be owned, that this application agrees better with the ſignification and order of the Hebrew words, and with the cuſtom of the Perſians, who uſed to place a certain ornament upon the head of that horſe whereon the king was mounted. *Le Clerc.*

11 *Then*

10 Then the king ſaid to Haman, Make haſte, *and* take the apparel and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew that ſitteth at the king's gate: let nothing fail of all that thou haſt ſpoken.

11 ¶ Then took Haman the apparel and the horſe, and arrayed Mordecai, and brought him on horſe-back through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 And Mordecai came again to the king's gate. But Haman haſted to his houſe mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends every *thing* that had befallen him. Then ſaid his wiſe men and Zereſh his wife unto him, If Mordecai, *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

CHAP. VII.

1 *Eſther ſueth for her own life, and her people.*
7 *The king cauſeth Haman to be hanged on his own gallows.*

SO the king and Haman came to banquet with Eſther the queen.

2 And the king ſaid unto Eſther, on the ſecond day, at the banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed *even* the half of the kingdom.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt:

4 For we are ſold, I and my people, to be deſtroyed, to be ſlain, and to periſh. But if we had been ſold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 Then king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, The adverſary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

7 ¶ And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was evil determined againſt him by the king.

8 Then the king returned out of the palace-garden into the place of the banquet of wine. And Haman was fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo before me in the houſe? As the word went out of the king's mouth, they covered Haman's face.

11 *Then took Haman the apparel and the horſe*, &c.] Nothing certainly could cut a proud man more to the heart than to be employed in ſuch an office: but the king's command was poſitive, ſo that Haman was forced to obey, how much ſoever it might go againſt the grain.

13 *If Mordecai be of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him*, &c.] The interpoſition of Providence in favour of the Jewiſh nation, even during their captivity, had been ſo viſible, that the wiſe men about Haman might, from experience, form a conjecture, that if their God was become their friend (as this turn of affairs in favour of Mordecai ſeemed to indicate), no weapon forged againſt them would proſper, becauſe they had ſeen ſo many plots which would have cruſhed any other nation, turn to their advantage, as well as their enemies deſtruction, and conſequently that the deſperate deſign that was now formed againſt them would never be executed; but, on the contrary, the contrivers of it covered with ſhame and confuſion.

Notes on the Seventh Chapter.

Ver. 4 *Although the enemy could not countervail the king's damage.*] Aben Ezra takes the Hebrew word which we tranſlate *enemy*, to mean *diſtreſs* or *miſery*; and thus interprets the paſſage: *If they had ſold us for ſlaves, I had not troubled the king with my petition, becauſe that miſery of ours would not have been ſo much to the king's damage.*

5 *Who is he? and where is he that durſt preſume*, &c.] The king could not be perſuaded, that any man could entertain ſo wicked a thought as to extirpate a whole people to ſatisfy private revenge: a ſufficient proof that he did not conſider what decree he had ſigned, in favour of Haman, againſt the Jews.

7 *The king ariſing from the banquet of wine in his wrath, went into the palace-garden.*] Partly as diſdaining the company of ſo audacious and ungrateful a perſon; partly to cool and allay his ſpirit, ſtruggling with ſuch variety of paſſions; and partly to conſider within himſelf the heinouſneſs of Haman's crime, the miſchief which he himſelf was like to have done by his own raſhneſs; and what puniſhment was fit to be inflicted on ſo vile a miſcreant. *Poole.*

8 *Haman was fallen upon the bed whereon Eſther was.*] As a ſupplicant at the feet of Eſther, he fell on the bed whereon ſhe was ſitting, and probably (as the manner was among the Greeks and Romans) embraced her knees.

9 And Harbonah, one of the chamberlains ſaid before the king, Behold alſo, the gallows fifty cubits high which Haman had made for Mordecai, who had ſpoken good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

CHAP. VIII.

1 *Mordecai is advanced.* 7 *Ahaſuerus granteth to the Jews to defend themſelves.* 15 *Mordecai's honour, and the Jews joy.*

ON that day did king Ahaſuerus give the houſe of Haman the Jews enemy unto Eſther the queen. And Mordecai came before the king; for Eſther had told what he *was* unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai, and Eſther ſet Mordecai over the houſe of Haman.

3 And Eſther ſpake yet again before the king, and fell down at his feet, and beſought him with tears, to put away the miſchief of Haman the Agagite, and his device, that he had deviſed againſt the Jews.

4 Then the king held out the golden ſceptter toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe the letters deviſed by Haman the ſon of Hammedatha the Agagite, which he wrote to deſtroy the Jews which *are* in all the king's provinces.

6 For how can I endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you, in the king's name, and ſeal *it* with the king's ring: for the writing which is written in the king's name, and ſealed with the king's ring, may no man reverſe.

9 Then were the king's ſcribes called at that time in the third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written, according to all that Mordecai commanded, unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing and according to their language.

10 And he wrote in the king Ahaſuerus' name, and ſealed *it* with the king's ring, and ſent letters by poſts on horſe-back, *and* riders on mules, camels, *and* young dromedaries:

They covered Haman's face.] That he might not any more ſee the king's face; or, rather, as a man condemned, this told him his ſentence.

10 *So they hanged Haman on the gallows that he had prepared for Mordecai.*] Thus God returned the wickedneſs of Haman on his own head, and the gallows he had prepared for his enemy was uſed for his own execution. It is very obſervable, that though we find, through the whole narrative, no extraordinary manifeſtation of God's power, no particular cauſe or agent that conducted the affair in a manner ſuperior to nature; yet the contrivance, or adapting thoſe ordinary agents, is, in itſelf, more wonderful than if the effect had been produced by means truly miraculous. That a king ſhould not ſleep is no unuſual thing; nor that he ſhould divert his waking thoughts by hearing the annals of his kingdom, or the journals of his own reign, read to him; but that ſleep ſhould fly from his eye-lids, at the very juncture of time when Haman was watching to deſtroy the Jews, and that in ſo large a book as the chronicles of his kingdom muſt neceſſarily be, they ſhould light on the place where Mordecai's unrewarded ſervices were recorded; that the king ſhould immediately reſolve to do him honour; and that Haman ſhould come in at the very inſtant of time, determine what honour ſhould be done him, and he himſelf appointed to confer it: theſe are events that could not flow from chance, but muſt be directed by the great Shepherd of Iſrael, who neither ſlumbers nor ſleeps, and was truly marvellous in the ſight of his people. And though miracles, in their nature, are more apt to ſtrike the ſenſes, yet ſuch ſecret contrivances of God's wiſdom and providence have a greater effect upon the underſtanding: the one produces aſtoniſhment, the other admiration. Dr. *Jackſon's Sermons.*

Notes on the Eighth Chapter.

Ver. 10 *Dromedaries.*] Dr. Shaw ſays, that the dromedary is remarkable for its prodigious ſwiftneſs; the Arabs affirming that it will run over as much ground in one day, as one of their beſt horſes will perform in eight or ten; for which reaſon, thoſe meſſages which require haſte, are diſpatched upon dromedaries. See *his Travels*, 4to. p. 167.

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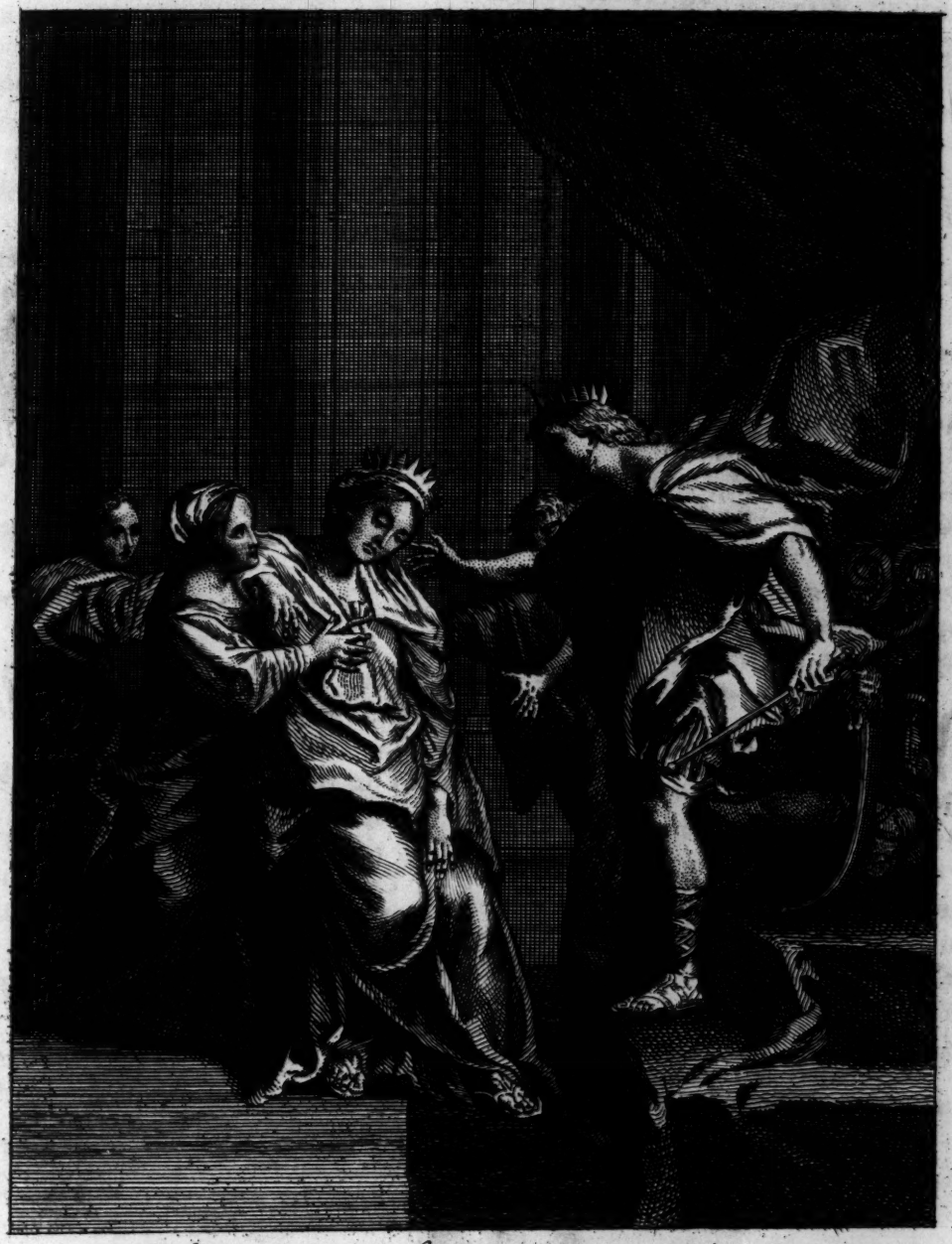

Esther fainting before King Ahasuerus.

Esther XV. 7.

5 MA 56

11 Wherein the king granted the Jews which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province that would aſſault them, *both* little ones and women, and *to take* the ſpoil of them for a prey;

12 Upon one day, in all the provinces of king Ahaſuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* publiſhed unto all people, and that the Jews ſhould be ready againſt that day to avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels went out, being haſtened and preſſed on by the king's commandment. And the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen, and purple: and the city of Shuſhan rejoiced and was glad.

16 The Jews had light, and gladneſs, and joy, and honour.

17 And in every province and in every city, whitherſoever the king's commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1 *The Jews ſlay their enemies, with the ten ſons of Haman.* 20 *The two days of Purim are made feſtival.*

NOW in the twelfth month, that *is*, the month Adar, on the thirteenth day of the ſame, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themſelves together in their cities, throughout all the provinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt: and no man could withſtand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king helped the Jews: becauſe the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's houſe, and his fame went out throughout all the provinces; for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their enemies with the ſtroke of the ſword, and ſlaughter, and deſtruction, and did what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed five hundred men.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſons of Haman the ſon of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their hand.

11 On that day the number of thoſe that were ſlain in Shuſhan the palace was brought before the king.

12 And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſons of Haman; what have they done in the reſt of the king's provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan to do to-morrow alſo according unto this day's decree, and let Haman's ten ſons be hanged upon the gallows.

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11 *The king granted the Jews which were in every city, to gather themſelves together, and to ſtand for their life*, &c.] This ſecond decree, procured by Mordecai, gave the Jews authority, if any attempt was made upon them, either by large numbers, or ſmall parties, not only to defend themſelves and repel them, but to make as great a ſlaughter of them as they were able, and even to take poſſeſſion of their goods, as Haman had procured them licence to ſeize thoſe of the Jews. *Patrick.*

14 And the king commanded it ſo to be done: and the decree was given at Shuſhan; and they hanged Haman's ten ſons.

15 For the Jews that *were* in Shuſhan gathered themſelves together on the fourteenth day alſo of the month Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themſelves together, and ſtood for their lives, and had reſt from their enemies, and ſlew of their foes ſeventy and five thouſand: but they laid not their hands on the prey.

17 On the thirteenth day of the month Adar, and on the fourteenth day of the ſame, reſted they, and made it a day of feaſting and gladneſs.

18 But the Jews that *were* at Shuſhan aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſs.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, *a day of* gladneſs and feaſting, and a good day, and of ſending portions one to another.

20 ¶ And Mordecai wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and far,

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar and the fifteenth day of the ſame yearly,

22 As the days wherein the Jews reſted from their enemies, and the month which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſon of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had caſt Pur, that *is*, the lot, to conſume them and to deſtroy them;

25 But when *Eſther* came before the king, he commanded by letters that his wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſons ſhould be hanged on the gallows;

26 Wherefore they called theſe days Purim, after the name of Pur. Therefore for all the words of this letter, and *of that* which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days according to their writing, and according to their *appointed* time every year;

28 And that theſe days *ſhould be* remembered and kept throughout every generation, every family, every province, and every city; and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed.

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with

Notes on the Ninth Chapter.

Ver. 16 *Seventy and five thouſand.*] It is the general opinion of commentators, that the perſons ſlain by the Jews were Amalekites, diſperſed through the large empire of Perſia, as they were the known and inveterate enemies of the Jews; and following now the fortune of Haman, it is natural to think they would be very ready to execute the decree he had procured againſt them. *Patrick.*

21 *That they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly.*] This is called the feaſt of Purim, from the Perſian word *pur*, which ſignifies a *lot*, becauſe of Haman's caſting lots, in order to divine which would be the moſt fortunate day for extirpating the Jews out of all the Perſian dominions. And this feaſt is, to this very day, celebrated by the Jews, with ſome peculiar ceremonies; having met in the ſynagogue, in the evening, and uſed ſome forms of prayer, they read over the whole hiſtory of Haman from the beginning to the end, out of a Hebrew manuſcript, written on parchment: and as often as the name of Haman occurs, they clap their hands, ſtamp with their feet, and cry aloud, *Let his memory periſh.* The next morning early they return to the ſynagogue, where, after reading that paſſage in Exodus, which mentions the war of Amalek, they begin again to read the book of Eſther, with the ſame ceremonies as before, and conclude the ſervice of the day with curſes againſt Haman and his wife Zereſh, pronouncing bleſſings upon Mordecai and Eſther, and praiſing God for having preſerved his people.

all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth;

31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew and Eſther the queen had enjoined them, and as they had decreed for themſelves and for their ſeed, the matters of their faſtings and their cry.

32 And the decree of Eſther confirmed theſe matters of Purim; and it was written in the book.

CHAP. X.

1 *Ahaſuerus' greatneſs.* 3 *Mordecai's advancement.*

AND the king Ahaſuerus laid a tribute upon the land, and *upon* the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

3 ¶ For Mordecai the Jew *was* next unto king Ahaſuerus and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

Notes on the Tenth Chapter.

Ver. 1 *Ahaſuerus laid a tribute upon the land, and the iſles of the ſea.*] i. e. He laid a tax on every part of his dominions, both on the continent, and in the iſlands over which his power extended.

3 *Seeking the wealth of his people*, &c.] The greatneſs to which Mordecai was advanced in the court of Perſia, did not divert his attention from his brethren; but he made it his ſtudy to do them all the ſervice in his power, and embraced every opportunity of encreaſing their happineſs.

THE BOOK OF JOB.

THE ARGUMENT.

This Book contains the narrative of a ſeries of calamities, the moſt extraordinary perhaps that ever happened to any man, yet ſupported with a ſpirit of patience and reſignation truly glorious and heroical. It is a moſt admirable poem; part of it allegorical, where the grand enemy of mankind appears before the Lord, the reſt is to be taken in a literal ſenſe. The ſubject of this poem is the moſt noble that can poſſibly be conceived: for the Drama *repreſents the univerſe; and therein are exhibited the fortunes of the whole race of mankind. The* Machinery *is the moſt grand imaginable; for therein God maketh the cloud his* chariot, and walketh upon the wings of the wind. *It is not agreed among the learned who was the author of this maſterly performance: It has been aſcribed to* Job *himſelf, to* Solomon, Ezra, *and* Elihu; *but their opinion ſeems beſt founded who ſuppoſe* Moſes *the writer of it; who, while he was an exile in* Midian, *either tranſlated it out of* Arabic, *or wrote it, by divine inſpiration, for the conſolation of his countrymen then groaning under* Egyptian *bondage; that by this eminent example, he might repreſent the Divine Providence in afflicting them, and at the ſame time give them an aſſurance that their heavy labours and hard uſage would ſhortly have a period.*

CHAP.

CHAP. I.

1 The holineſs, riches, and religious care of Job for his children. 6 Satan appearing before God, obtaineth leave to tempt him.

THERE was a man in the land of Uz whoſe name *was* Job; and that man was perfect and upright, and one that feared God, and eſchewed evil.

2 And there were born unto him ſeven ſons and three daughters.

3 His ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great houſhold; ſo that this man was the greateſt of all the men of the eaſt.

4 And his ſons went and feaſted in *their* houſes, every one his day: and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the days of *their* feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned, and curſed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them.

7 And the LORD ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the LORD, and ſaid, Doth Job fear God for nought?

10 Haſt not thou made an hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face.

Notes on the Firſt Chapter.

Ver. 1 *The land of Uz.*] The land of Uz, according to the moſt general opinion, was ſituated in that part of Arabia Deſerta which is bounded on the north by Meſopotamia and the river Euphrates, on the weſt by Syria, Paleſtine, and Idumea, and on the ſouth by Arabia Felix. What increaſes the probability that this was really the country in which Job lived, is the mention of the Chaldeans and Sabeans plundering his eſtate, who had doubtleſs their reſidence in thoſe parts. *Stackhouſe.*

Whoſe name was Job.] It is evident, from ſeveral places of ſcripture, that Job was a real perſon, and not a fictitious character. In the Old Teſtament he is joined with Noah and Daniel, and equally diſtinguiſhed for his righteouſneſs; and in the New he is commended for his patience. Indeed, the narrative itſelf has all the lineaments of a real hiſtory; though at the ſame time, it is plain that there is an allegorical turn given to ſeveral particulars, which, as they relate to ſpiritual beings, would not otherwiſe ſo eaſily affect the imagination of the vulgar.

The moſt probable opinion with regard to his family, is, that he was deſcended in a direct line from Abraham by his wife Keturah, by whom that patriarch had ſeveral ſons: but being reſolved to reſerve the chief patrimony entire for Iſaac, he gave them portions, and ſent them into the Eaſt; ſo that moſt of them ſettled in Arabia: beſides, we find diſperſed every where in his ſpeeches, noble ſentiments of creation and providence, of the nature of angels, and the fall of man, of puniſhments for ſin, and juſtification by grace, of a redemption, reſurrection, and a final judgment: notions which he could never have received from the light of nature, but muſt have had them originally from his parents, as they ſucceſſively derived them from the *father of the faithful*, who had them immediately from God himſelf. But what ſeems abſolutely to confirm this opinion is, that Abraham had by his wife Keturah a ſon whoſe name was *Shuah*; and therefore when we read of *Bildad the Shuhite*, we may very well ſuppoſe that he was a deſcendant from that family, who, living in the neighbourhood, thought himſelf obliged by the ties of conſanguinity, to viſit his kinſman; in ſuch deplorable circumſtances of diſtreſs.

As to the time when Job lived, we have ſome criterions to direct our judgment. That he lived in the early ages of the world ſeems plain, from his mentioning with abhorrence that ancient kind of idolatry, the adoration of the ſun and moon; and, at the ſame time, paſſing over in ſilence the Egyptian bondage, which could hardly have eſcaped the notice of him or his friends, had it not been ſubſequent to their times. It is therefore probable that he lived before the Iſraelites were made ſlaves to the Egyptians; and what adds a conſiderable weight to this opinion, is the long duration of his life, which continuing an hundred and forty years after his reſtoration, could hardly be leſs in all than two hundred; a longer period than either Abraham or Iſaac reached. If we place his birth about the time of Jacob's deceaſe, we ſhall not, perhaps, be far from the truth; for then, the time of his trial will happen about ſixteen years after the death of Joſeph, when Job might juſtly deſerve the extraordinary character given him by God. *Stackhouſe.*

3 *His ſubſtance was ſeven thouſand ſheep,* &c.] Dr. Shaw obſerves that the principal riches of the Bedoween Arabs, like the antient eaſtern patriarchs, continue to be valued according to the number and quality of their cattle.

4 *Feaſted in their houſes, every one his day.*] There is no reaſon to ſuppoſe theſe feaſts happened oftener than once a year, probably on their birth-days. *Poole.*

5 *Have curſed God in their hearts.*] i. e. Have blaſphemed; or rather, as the LXX read, *Have had ill thoughts of God in their hearts.*

6 *Sons of God.*] i. e. The angels. See *Clark* and *Wall.*

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy power; only upon himſelf put not forth thine hand. So Satan went forth from the preſence of the LORD.

13 And there was a day when his ſons and his daughters *were* eating and drinking wine in their eldeſt brother's houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

16 While he *was* yet ſpeaking, there came alſo another, and ſaid, The fire of God is fallen from heaven, and hath burned up the ſheep, and the ſervants, and conſumed them; and I only am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking there came alſo another, and ſaid, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword; and I only am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine in their eldeſt brother's houſe:

19 And behold, there came a great wind from the wilderneſs, and ſmote the four corners of the houſe, and it fell on the young men, and they are dead; and I only am eſcaped alone to tell thee.

20 Then Job aroſe, and rent his mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, Naked came I out of my mother's womb, and naked ſhall I return thither. The LORD gave, and the LORD hath taken away; bleſſed be the name of the LORD.

22 In all this Job ſinned not, nor charged God fooliſhly.

CHAP. II.

1 *Satan appearing again before God, obtaineth further leave to tempt Job.* 7 *He ſmiteth him with ſore boils.* 9 *Job reproveth his wife, moving him to curſe God.*

AGAIN there was a day when the ſons of God came to preſent themſelves before the LORD, and Satan came alſo among them to preſent himſelf before the LORD.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And Satan anſwered the LORD, and ſaid, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil? and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, to deſtroy him without cauſe.

4 And Satan anſwered the LORD, and ſaid, Skin for ſkin, yea all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his fleſh, and he will curſe thee to thy face.

6 And the LORD ſaid unto Satan, Behold, he *is* in thine hand; but ſave his life.

7 ¶ So went Satan forth from the preſence

12 *All that he hath is in thy power, only upon himſelf put not forth thine hand.*] To prove the falſity of Satan's accuſation, that intereſt was not the motive of Job's piety, but a ſincere affection to his Maker, God gave Satan a full power to afflict him with whatever misfortunes he pleaſed, except in his perſon only, which he was commanded not to touch. *Patrick.*

15 *Sabeans.*] The original word here is an appellative and not a proper name, and ſignifies *a band of robbers*; and ſo the LXX render it.

20 *Job aroſe, and rent his mantle,* &c.] He heard with the greateſt tranquility the repeated accounts of his unparallelled misfortunes; but when he was told of the death of all his children, his grief was too great to be concealed, and, laying aſide all other thoughts, he abandoned himſelf to ſorrow. Yet ſtill he retained his integrity, and, inſtead of uttering complaints againſt the conduct of Providence, reverently adored and worſhipped the Divine Majeſty.

21 *Naked came I out of my mother's womb, and naked ſhall I return thither.*] Namely, to the earth, to which he pointed.

Notes on the Second Chapter.

Ver. 3 *Haſt thou conſidered my ſervant Job?* &c.] Art thou now convinced that the character I gave thee of Job was true? For he ſtill continues reſolutely to tread the paths of virtue, notwithſtanding the calamities which he undeſervedly ſuffers. *Patrick.*

4 *Skin for ſkin.*] Who is there that will not give another's ſkin to ſave his own? nay part with his children, as well as his goods, to ſave his life! *Patrick.*

7 *Satan---ſmote Job with ſore boils,* &c.] The moſt received opinion of commentators with regard to Job's diſtemper is, that

of the LORD, and ſmote Job with ſore boils from the ſole of his foot unto his crown.

8 And he took him a potſherd to ſcrape himſelf withal; and he ſat down among the aſhes.

9 ¶ Then ſaid his wife unto him, Doſt thou ſtill retain thine intregity? curſe God, and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz, the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven days and ſeven nights, and none ſpake a word unto him: for they ſaw: that *his* grief was very great.

CHAP. III.

1 *Job curſeth the day and ſervices of his birth.*
13 *The eaſe of death.*

AFTER this opened Job his mouth, and curſed his day.

2 And Job ſpake, and ſaid;

3 Let the day periſh wherein I was born, and the night *in which* it was ſaid, There is a man-child conceived.

4 Let that day be darkneſs; let not God regard it from above, neither let the light ſhine upon it.

5 Let darkneſs and the ſhadow of death ſtain it; let a cloud dwell upon it, let the blackneſs of the day terrify it.

6 *As for* that night, let darkneſs ſeize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be ſolitary, let no joyful voice come therein.

8 Let them curſe it that curſe the day, who are ready to raiſe up their mourning.

9 Let the ſtars of the twilight thereof be dark; let it look for light, but *have* none, neither let it ſee the dawning of the day:

10 Becauſe it ſhut not up the doors of my *mother's* womb, nor hid ſorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

13 ¶ For now ſhould I have lien ſtill, and

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it was not one ſimple malady, but a complication of ſeveral. For as the great enemy to mankind was at full liberty to try his patience to the uttermoſt, it is not to be doubted but he exerted all his power: and accordingly we find, by the ſucceeding parts of the hiſtory, that beſides the puſtulated blanes which afflicted his body, the devil not only inſtigated his wife to grieve and vex his mind, but alſo diſturbed his imagination, to terrify his conſcience. For when this holy man complains, *Thou ſcareſt me with dreams, and terrifieſt me with viſions*, vii. 14. the analogy of the hiſtory will not ſuffer us to ſuppoſe, that God himſelf inflicted theſe terrifying dreams, but that the devil, to whoſe temptations Providence had ſubmitted his faithful ſervant, raiſed gloomy thoughts, and framed horrid and ghaſtly objects in his imagination, hoping thereby to drive him to deſpair.

9 *Curſe God, and die.*] The words will bear quite a contrary interpretation, and may be rendered, *bleſs God and die*: ſome commentators connect the preceding words and read thus; *Doſt thou ſtill retain thy integrity in bleſſing God and periſhing?* Stackhouſe.

11 *Job's three friends.*] Eliphaz the Temanite was the grandſon of Eſau, and ſon of Teman, who dwelt in a city of the ſame name in Idumæa, near the confines of Arabia Deſerta. Bildad the Shuhite was deſcended from Shuah, the ſon of Abraham and Keturah. But who Zophar was, is uncertain.

12 *Sprinkled duſt upon their heads.*] Thus Laertes in Homer,

Deep from his ſoul he ſigh'd, and ſorrowing ſpread
A cloud of aſhes on his hoary head. *Pope. Odyſſ.* xxiv.

See the note on Gen. xxxvii. 34.

13 *Seven days and ſeven nights.*] This is not to be underſtood literally; they muſt have taken the refreſhments of food and ſleep. It is remarkable, that we find the prophet Ezekiel (chap. iii. 15.) ſitting with his brethren of the captivity by the river Chebar for ſeven days aſtoniſhed.

Notes on the Third Chapter.

Ver. 1 *After this opened Job his mouth*, &c.] Job had till now ſupported his afflictions with admirable conſtancy; but being overwhelmed in grief, and deſtitute of the leaſt comfort from his friends, he could contain himſelf no longer, but burſts out into the moſt paſſionate complaints of the miſeries of human life, wiſhing he had never been born, or had reſigned his breath as ſoon as he perceived the light. *Patrick.*

3 *The ſhadow of death.*] i. e. A deſtructive or deadly ſhadow.

8 *To raiſe up their mourning.*] Margin and Vulgate read, *to raiſe up Leviathan*; Septuagint, *a great whale.* The meaning is, (as we ſpeak) *to catch a tartar*; or to *rouze a lion.* Wall.

14 *Which*

been quiet, I ſhould have ſlept: then had I been at reſt;

14 With kings and counſellors of the earth, which built deſolate places for themſelves;

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked ceaſe *from* troubling; and there the weary be at reſt.

18 *There* the priſoners reſt together; they hear not the voice of the oppreſſor.

19 The ſmall and great are there; and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and life unto the bitter *in* ſoul?

21 Which long for death, but it *cometh* not; and dig for it more than for hid treaſures?

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man whoſe way is hid, and whom God hath hedged in?

24 For my ſighing cometh before I eat, and my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet; yet trouble came.

CHAP. IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgements to be not for the righteous, but for the wicked.* 12 *His fearful viſion, to humble the excellencies of creatures before God.*

THEN Eliphaz the Temanite anſwered and ſaid;

2 *If* we aſſay to commune with thee, wilt thou be grieved? but who can with-hold himſelf from ſpeaking?

3 Behold, thou haſt inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightneſs of thy ways?

7 ¶ Remember, I pray thee, who *ever* periſhed being innocent? or where were the righteous cut off?

8 Even as I have ſeen, they that plow iniquity, and ſow wickedneſs, reap the ſame.

9 By the blaſt of God they periſh, and by the breath of his noſtrils are they conſumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lion's whelps are ſcattered abroad.

12 ¶ Now a thing was ſecretly brought to me, and mine ear received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to ſhake.

15 Then a ſpirit paſſed before my face; the hair of my fleſh ſtood up:

16 It ſtood ſtill, but I could not diſcern the

14 *Which built deſolate places*, &c.] Who lie alone in the tombs, which they built themſelves.

26 *I was not in ſafety, neither had I reſt, neither was I quiet.*] I neither confided in my riches, nor gloried in a ſecurity of the goods of fortune. The Vulgate reads, *Was I not quiet? was I not ſilent? did not I forbear complaining? yet wrath came on me.*

Notes on the Fourth Chapter.

Ver. 1 *Then Eliphaz the Temanite anſwered and ſaid.*] Eliphaz, incenſed at the complaint of Job, forgets that his agonizing pains had extorted this bitter complaint from him; and inſtead of condoling with him, and applying lenitives to aſſuage the anguiſh of his heart, rebukes him very roughly for not following the good advice he had himſelf ſo often given to others in their adverſity: adding, that he had ſufficient reaſon to ſuſpect the ſincerity of his piety, becauſe he never knew the innocent ſo deeply afflicted; but, on the contrary, God always humbled wicked oppreſſors. *Patrick.*

6 *Is not this thy fear, thy confidence, thy hope*, &c.] Is not this the time to exerciſe that piety and confidence in God, that hope and integrity, for which thou art ſo remarkable? *Patrick.*

9 *By the breath of his noſtrils.*] i. e. By his anger.

11 *The old lion periſheth for lack of prey*, &c.] The greateſt tyrants, after long enjoying dominion, are deprived at laſt of the riches they have acquired by oppreſſion, and baniſhed from their ſeats of power. *Patrick.*

12 *Now a thing was ſecretly brought to me*, &c.] If theſe obſervations want force to convince thee, hearken to what was ſecretly told me by God himſelf. *Patrick.*

13, 14, 15, 16 *In thoughts from the viſions of the night*, &c.] We have in theſe verſes one of the moſt awful and affecting deſcriptions that language is capable of giving. It is a night-piece, dreſſed in all the circumſtances of the deepeſt horror, and cannot be read without awakening emotions of awe and terror.

16 *An image was before mine eyes*, &c.] The LXX read, *I looked, and*

form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*:

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

CHAP. V.

1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

3 ¶ I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 ¶ Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground:

7 Yet man is born unto trouble, as the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause:

9 Which doth great things and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth water upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprize.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the day-time, and grope in the noon-day as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity stoppeth her mouth.

17 ¶ Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war, from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou *shalt be* in league with the

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and there was no shape before my eyes; only I heard a still wind, and a voice. Wall.

17 *Shall mortal man be more just than God?*] Shall a miserable man be more righteous than God his judge?

18 *His angels he charged with folly.*] Not with the follies of vain *man*; but with such *imperfections*, as are comparatively *folly* in the eyes of him who alone is wisdom and perfection itself.

19 *Which are crushed before the moth.*] *Before the face of a moth*: they are so frail, that even a moth flying against them may dash them to pieces. *Hervey's Med.*

Notes on the Fifth Chapter.

Ver. 1, 2 *Call now, if there be any that will answer thee,* &c.] If my arguments have not weight sufficient to convince thee, apply for information to others: nay, couldst thou have recourse to an angel, thou wouldst still receive the same information, namely, that the anger of God falls only on the head of the wicked; and those alone that forsake his precepts, perish by his indignation. *Patrick.*

8 *I would seek unto God, and unto God would I commit my cause.*] I would, with humble submission, implore the mercy of God, and submit my cause entirely to his righteous decision.

23 *Thou shalt be in league with the stones of the field,* &c.] The earth shall be very plenteous, so that the stony fields shall bring forth abundantly; and the wild beasts shall not hurt thee: when thou shalt recover thine innocence, thou shalt be as happy as Adam before his transgression; the savage beasts shall be conciliated to thee.

ſtones of the field: and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhalt not ſin.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* great, and thine offspring as the graſs of the earth.

26 Thou ſhalt come to *thy* grave in a full age, like as a ſhock of corn cometh in his ſeaſon.

27 Lo this, we have ſearched it, ſo it *is*: hear it, and know thou *it* for thy good.

CHAP. VI.

1 *Job ſheweth that his complaints are not cauſleſs.* 8 *He wiſheth for death, wherein he is aſſured of comfort.* 14 *He reproveth his friends of unkindneſs.*

BUT Job anſwered and ſaid,

2 Oh, that my grief were throughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the ſand of the ſea: therefore my words are ſwallowed up.

4 For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrors of God do ſet themſelves in array againſt me.

5 Doth the wild aſs bray when he hath graſs? or loweth the ox over his fodder?

6 Can that which is unſavory be eaten without ſalt? or is there *any* taſte in the white of an egg?

7 The things *that* my ſoul refuſed to touch *are* as my ſorrowful meat.

8 ¶ O that I might have my requeſt! and that God would grant *me* the thing that I long for!

9 Even that it would pleaſe God to deſtroy me; that he would let looſe his hand, and cut me off;

10 Then ſhould I yet have comfort, yea, I would harden my ſelf in ſorrow: let him not ſpare; for I have not concealed the words of the Holy One.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine end, that I ſhould prolong my life?

12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh of braſs?

13 *Is* not my help in me? and is wiſdom driven quite from me?

14 ¶ To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the ſtream of brooks they paſs away;

16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is hid:

17 What time they wax warm, they vaniſh: when it is hot, they are conſumed out of their place.

18 The paths of their way are turned aſide; they go to nothing, and periſh.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 For now ye are nothing; ye ſee *my* caſting down and are afraid.

24 *Shalt know that thy tabernacle ſhall be in peace*, &c.] This aſſurance of proſperity is one of the advantages which thoſe enjoy, who are tried and purified in the furnace of affliction. *Worthington.*

Notes on the Sixth Chapter.

Ver. 1 *Job anſwered and ſaid.*] Job, far from being convinced by the arguments of Eliphaz, renews his wiſhes for death, and upbraids his friends with their unkindneſs; who, inſtead of ſympathizing with him in his ſufferings, and pouring balm into his wounds, had augmented the weight of his diſtreſs by heavy reproaches and bitter reproofs. *Patrick.*

2 *O that my grief were throughly weighed*, &c.] O that ſome impartial hand would weigh my complaints and ſufferings againſt each other in the balance of equity, and faithfully determine which of them preponderate! *Patrick.*

3 *It would be heavier than the ſand of the ſea*, &c.] He would be convinced that my miſery is heavier than the mountains of ſand on the ſhores of the ocean, and my complaint lighter than the duſt of the balance: therefore I want words to expreſs my grief.

5 *Doth the wild aſs bray when he hath graſs?*] Do you think I complain for nothing?

15 *Deceitfully as a brook.*] Septuagint, as a brook that is dried up: or, as the torrents which make a great noiſe, and run with a violent ſtream, when the melted ice and ſnow fall into them. *Patrick.*

16, 17, 18 Septuagint reads, *as ſnow or ice, when frozen, is firm; but as that, when the heat comes, melts, and it is not known where it was; ſo am I forſaken of all, I am undone without houſe or home.*

22 Did I ſay, Bring unto me? or give a reward for me of your ſubſtance?

23 Or deliver me from the enemy's hand? or redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the ſpeeches of one that is deſperate, which *are* as wind?

27 Yea, ye overwhelm the fatherleſs, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you, if I lye.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteouſneſs *is* in it.

30 Is there iniquity in my tongue? cannot my taſte diſcern perverſe things?

CHAP. VII.

1 *Job excuſeth his deſire of death.* 12 *He complaineth of his own reſtleſsneſs, and God's watchfulneſs.*

IS *there* not an appointed time to man upon earth? *are not* his days alſo like the days of an hireling?

2 As a ſervant earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to poſſeſs months of vanity, and wearifom nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is clothed with worms and clods of duſt; my ſkin is broken, and become loathſome.

6 My days are ſwifter than a weaver's ſhuttle, and are ſpent without hope.

7 O remember that my life *is* wind: mine eye ſhall no more ſee good.

8 The eye of him that hath ſeen me, ſhall ſee me no *more*: thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is conſumed, and vaniſheth away: ſo he that goeth down to the grave ſhall come up no *more*.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not refrain my mouth; I will ſpeak in the anguiſh of my ſpirit; I will complain in the bitterneſs of my ſoul.

12 ¶ *Am* I a ſea, or a whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint;

14 Then thou ſcareſt me with dreams, and terrifieſt me through viſions:

15 So that my ſoul chooſeth ſtrangling, *and* death rather than my life.

16 I loath *it*; I would not live alway: let me alone; for my days *are* vanity.

17 What *is* man, that thou ſhouldeſt magnify him? and that thou ſhouldeſt ſet thine heart upon him?

18 And *that* thou ſhouldeſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpittle?

20 I have ſinned; what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away my iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I *ſhall* not *be*.

Notes on the Seventh Chapter.

Ver. 1 *Is there not an appointed time to man upon earth? are not his days alſo like the days of an hireling?*] Is not the whole life of man a perpetual conflict with troubles and misfortunes? And muſt not thoſe who enjoy the largeſt ſhare of happineſs, expect to meet with a ſufficient portion of labour, wearineſs, and pain? *Patrick.*

12 *Am I a whale,* &c.] Am I a *monſter*, that thou ſetteſt, &c.

15 *My ſoul chooſeth ſtrangling.*] The Hebrew properly ſignifies *ſifling.*

20 *I have ſinned, what ſhall I do unto thee, O thou preſerver of men?*] How ſhall I be able to give thee ſatisfaction for the many offences I have committed againſt thee, O thou watchful Father of the human race? It ſhould have been rendered, *O thou obſerver of men.*

21 *Why doſt thou not pardon my tranſgreſſion?*] Or ſo far mitigate the puniſhment of it, that I may quit this loathſome habitation of clay? For didſt not thou ſupport me under theſe afflictions, I ſhould, even before morning, take up my habitation in the grave. *Patrick.*

Notes

CHAP. VIII.

1 *Bildad ſheweth God's juſtice in dealing with men according to their works.* 8 *He alledgeth antiquity to prove the certain deſtruction of the hypocrite.* 20 *He applieth God's juſt dealing to Job.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long wilt thou ſpeak theſe *things?* and *how long ſhall* the words of thy mouth *be like* a ſtrong wind?

3 Doth God pervert judgement? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away for their tranſgreſſion;

5 If thou wouldeſt ſeek unto God betimes, and make thy ſupplication to the Almighty;

6 If thou *wert* pure and upright; ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous.

7 Though thy beginning was ſmall, yet thy latter end ſhould greatly increaſe.

8 ¶ For enquire, I pray thee, of the former age, and prepare thy ſelf to the ſearch of their fathers:

9 For we *are but of* yeſterday, and know nothing, becauſe our days upon earth *are* a ſhadow.

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can theruſh grow up without mire? can the flag grow without water?

12 Whilſt it *is* yet in his greenneſs, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the hypocrite's hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* a ſpider's web.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.

16 He *is* green before the ſun, and his branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* he ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* the joy of his way, and out of the earth ſhall others grow.

20 ¶ Behold, God will not caſt away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee ſhall be clothed with ſhame; and the dwelling-place of the wicked ſhall come to nought.

CHAP. IX.

1 *Job acknowledging God's juſtice, ſheweth there is no contending with him.* 22 *Man's innocency is not to be condemned by afflictions.*

THEN Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould man be juſt with God?

3 If he will contend with him, he cannot anſwer him one of a thouſand.

Notes on the Eighth Chapter.

Ver. 1 *Then anſwered Bildad the Shuhite, and ſaid.*] Job's apologies made no impreſſion on his friends; for he had no ſooner finiſhed his anſwer than Bildad the Shuhite continued the diſpute, by endeavouring to ſupport the argument advanced by Eliphaz, namely, that Providence always rewards the juſt, and puniſhes the wicked, who, though they may flouriſh for a ſeaſon, are always rooted up at the laſt. *Patrick.*

2, 3 *How long wilt thou ſpeak theſe things?* &c.] Why doſt thou perſiſt in ſuch unjuſt aſſertions, and expoſtulate ſo vehemently with thy Maker? Canſt thou think the Supreme Judge of all the earth will ſwerve from the rules of equity? *Patrick.*

10 *Shall not they teach thee, and tell thee, and utter words out of their heart?*] Shall not the hiſtories of former ages inſtruct thee, and experience juſtify the truth of my words. *Patrick.*

15 *He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure.*] He may conſider his family as ſo very powerful that it will ſupport him; but it ſhall fall, together with himſelf: he may endeavour to ſtrengthen it by ſtrong alliances; but all his pains ſhall come to nought. *Patrick.*

17 *His roots are wrapped about the heap, and ſeeth the place of ſtones,* &c.] His roots have wreathed themſelves thick about the earth, and his head lifts itſelf above the higheſt edifices: but when God plucks him up by the roots, there ſhall remain no remembrance that ſuch a man ever lived there.

Notes on the Ninth Chapter.

Ver. 1 *Then Job anſwered and ſaid.*] Job allows that the beginning of Bildad's ſpeech was dictated by truth; and after adoring the juſtice, wiſdom, and ſupreme power of Jehovah, declares he had no intention to arraign his juſtice; but to maintain, contrary to what they had advanced, that righteouſneſs will not always ſecure us againſt calamities, nor the actions of the wicked conſtantly provoke the vengeance of Omnipotence.

3 *He cannot anſwer him one of a thouſand.*] Here Job ſtrongly profeſſes his belief of a mediator and interceſſor, as the paſſage is interpreted by a very learned author: *If he will contend with*

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the ſun, and it riſeth not; and ſealeth up the ſtars.

8 Which alone ſpreadeth out the heavens, and treadeth upon the waves of the ſea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the ſouth.

10 Which doth great things paſt finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will ſay unto him, What doeſt thou?

13 *If* God will not withdraw his anger, the proud helpers do ſtoop under him.

14 How much leſs ſhall I anſwer him, *and* chooſe out my words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I not anſwer, *but* I would make ſupplication to my judge.

16 If I had called, and he had anſwered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempeſt, and multiplieth my wounds without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſs.

19 If *I ſpeak* of ſtrength, lo, *he is* ſtrong: and if of judgement, who ſhall ſet me a time *to plead?*

20 If I juſtify my ſelf, mine own mouth ſhall condemn me: *If I ſay* I *am* perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul; I would deſpiſe my life.

22 ¶ This *is* one *thing*, therefore I ſaid *it*, he deſtroyeth the perfect and the wicked.

23 If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof: if not, where, *and* who *is* he?

25 Now my days are ſwifter than a poſt: they flee away, they ſee no good.

26 They are paſſed away as the ſwift ſhips; as the eagle *that* haſteth to the prey.

27 If I ſay, I will forget my complaint, I will leave off my heavineſs, and comfort *my ſelf*;

28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I waſh my ſelf with ſnow-water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.

32 For *he* is not a man, as I am, *that* I ſhould anſwer him, *and* we ſhould come together in judgement.

33 Neither is there any days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me; and let not his fear terrify me:

35 *Then* would I ſpeak, and not fear him: but *it is* not ſo with me.

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him, ſhall not he; who is called by way of eminent diſtinction, *one among a thouſand, anſwer him*, and plead the cauſe in behalf of mankind? *Worthington.*

7 *Sealeth up the ſtars.*] Reſtrains them from ſending forth their light.

9 *The chambers of the ſouth.*] The fartheſt part of the ſouth.

20 *If I juſtify myſelf, mine own mouth ſhall condemn me.*] The very arguments I uſed to prove mine innocence, would condemn me; and increaſe the weight of my ſin. *Patrick.*

22 *This is one thing, therefore I ſaid it, he deſtroyeth the perfect and the wicked.*] I perſiſt in what I at firſt affirmed, that, in this world, the innocent ſuffer equally with the guilty. *Patrick.*

23 *If the ſcourge ſlay ſuddenly, he will laugh at the trial of the innocent.*] When any country is viſited by the peſtilence, the innocent are not defended from its ſtroke. *Patrick.*

24 *The earth is given into the hand of the wicked*, &c.] And ſo far are the wicked from feeling the weight of his anger, that they are the princes and judges of the earth: for, tell me, where can you find a prince that governs his kingdom uprightly?

26 *They are paſſed away as the ſwift ſhips.*] Several learned men have obſerved, that it were better to retain the original word, and to tranſlate it thus, *They have paſſed away as the ſhips of Ebeh:* there were two rivers of that name in the country where Job dwelt. *Eſſay for a New Tranſlation.*

29 *If I be wicked, why then labour I in vain?*] In the ſight of my Maker I know I am wicked; why then ſhould I endeavour to vindicate mine innocence? Septuagint reads, *If I be wicked, why have I not died for it?*

31 *Shalt thou plunge me in the ditch, and mine own clothes ſhall abhor me.*] Thou wilt cover me with filthy ulcers, and render me loathſome to my neareſt relations. *Patrick.*

33 *Neither is there any days-man betwixt us*, &c.] Nor is there any judge to determine our cauſe, or that has power to command ſilence, when either of us exceeds his bounds. The LXX read, *no mediator.*

35 *It is not ſo with me.*] Septuagint, *I know nothing by myſelf.*

Notes

CHAP. X.

1 *Job, taking liberty of complaint, expoſtulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little eaſe before death.*

MY ſoul is weary of my life: I will leave my complaint upon my ſelf; I will ſpeak in the bitterneſs of my ſoul.

2 I will ſay unto God, Do not condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee that thou ſhouldeſt oppreſs? that thou ſhouldeſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?

4 Haſt thou eyes of fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy days as the days of man? *are* thy years as man's days?

6 That thou enquireſt after mine iniquity, and ſearcheſt after my ſin?

7 Thou knoweſt that I am not wicked; and *there is* none that can deliver out of thine hand.

8 Thine hands have made me and faſhioned me together round about; yet thou doſt deſtroy me.

9 Remember, I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into duſt again?

10 Haſt thou not poured me out as milk, and curdled me like cheeſe?

11 Thou haſt clothed me with ſkin and fleſh, and haſt fenced me with bones and ſinews.

12 Thou haſt granted me life and favour, and thy viſitation hath preſerved my ſpirit.

13 And theſe *things* haſt thou hid in thine heart: I know that this *is* with thee.

14 If I ſin, then thou markeſt me, and thou ſhalt not acquit me from mine iniquity.

15 If I be wicked, wo unto me; and *if* I be righteous, *yet* will I not lift up my head: *I am* full of confuſion; therefore ſee thou mine affliction:

16 For it increaſeth: thou hunteſt me as a fierce lion; and again thou ſheweſt thy ſelf marvellous upon me.

17 Thou reneweſt thy witneſſes againſt me, and increaſeſt thine indignation upon me; changes and war *are* againſt me.

18 ¶ Wherefore then haſt thou brought me forth out of the womb? O that I had given up the ghoſt, and no eye had ſeen me!

19 I ſhould have been as though I had not been, I ſhould have been carried from the womb to the grave.

20 *Are* not my days few? ceaſe *then, and* let me alone, that I may take comfort a little;

21 Before I go *whence* I ſhall not return, *even* to the land of darkneſs, and the ſhadow of death?

22 A land of darkneſs, as darkneſs *it ſelf*; *and* of the ſhadow of death, without any order, and *where* the light *is* as darkneſs.

CHAP. XI.

1 *Zophar reproveth Job for juſtifying himſelf.* 5 *God's wiſdom is unſearchable.* 13 *The aſſured bleſſing of repentance.*

THEN anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? and ſhould a man full of talk be juſtified?

3 Should thy lyes make men hold their

Notes on the Tenth Chapter.

Ver. 1 *My ſoul is weary of my life*, &c.] Job again renews his complaints, and expoſtulates earneſtly with his Maker; declaring that his ſevere torments were ſufficient to juſtify his firſt wiſhes that he had never been born, or died ſoon after. *Patrick.*

2 *Shew me why thou contendeſt with me.*] Acquaint me with the crimes for which I am to ſuffer. *Patrick.*

10 *Cruddled me like cheeſe.*] Compacted all my members.

15, 16 *If I be righteous, yet will I not lift up my head*, &c.] Theſe two verſes may be more faithfully rendered thus, If I be righteous, yet can I not lift up my head: I am full of ignominy; and thoſe that are ſpectators of my affliction even pride themſelves againſt me and inſult me. Thou hunteſt me as if I were a lion, and repeateſt thy marvellous aſſaults upon me.

22 *A land of darkneſs, as darkneſs itſelf*, &c.] The LXX read, *Into a land of everlaſting darkneſs, where there is no light, nor beholding the life of mortals.* Wall.

Notes on the Eleventh Chapter.

Ver. 1 *Then anſwered Zophar the Naamathite.*] Job having ended his ſpeech, Zophar continues the diſpute. And inſtead of joining with Job in his prayer for a ſhort reſpite from his pains, accuſes him of irreverence towards his Maker, whoſe hidden counſels and irreſiſtible power he places in the ſtrongeſt light; but endeavours to maintain the opinion of his other two friends, that Job was certainly wicked, for otherwiſe he would not have been ſo heavily afflicted. *Patrick.*

peace? and when thou mockeſt, ſhall no man make thee aſhamed.

4 For thou haſt ſaid, My doctrine *is* pure, and I am clean in thine eyes.

5 ¶ But O that God would ſpeak, and open his lips againſt thee;

6 And that he would ſhew thee the ſecrets of wiſdom, that *they are* double to that which is! know therefore that God exacteth of thee *leſs* than thine iniquity *deſerveth*.

7 Canſt thou by ſearching find out God? canſt thou find out the Almighty unto perfection?

8 *It is* as high as heaven; what canſt thou do? deeper than hell; what canſt thou know?

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

10 If he cut off, and ſhut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he ſeeth wickedneſs alſo; will he not then conſider *it*?

12 For vain man would be wiſe, though man be born *like* a wild aſs's colt.

13 ¶ If thou prepare thine heart, and ſtretch out thine hands towards him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacles.

15 For then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſs away:

17 And *thine* age ſhall be clearer than the noon-day: thou ſhalt ſhine forth, thou ſhalt be as the morning.

18 And thou ſhalt be ſecure, becauſe there is hope; yea, thou ſhalt dig *about thee, and* thou ſhalt take thy reſt in ſafety.

19 Alſo thou ſhalt lie down, and none ſhall make *thee* afraid; yea, many ſhall make ſuit unto thee.

20 But the eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope *ſhall be as* the giving-up of the ghoſt.

CHAP. XII.

1 *Job maintaineth himſelf againſt his friends that reprove him.* 7 *He acknowledgeth the general doctrine of God's omnipotency.*

AND Job anſwered and ſaid,

2 No doubt but ye *are* the people, and wiſdom ſhall die with you.

3 But I have underſtanding as well as you; I *am* not inferior to you: yea, who knoweth not ſuch things as theſe?

4 I am *as* one mocked of his neighbour, who calleth upon God, and he anſwereth him: the juſt upright *man is* laughed to ſcorn.

5 He that is ready to ſlip with *his* feet, *is as* a lamp deſpiſed in the thought of him that is at eaſe.

6 The tabernacles of robbers proſper, and they that provoke God are ſecure; into whoſe hand God bringeth *abundantly*.

7 ¶ But aſk now the beaſts, and they ſhall teach thee; and the fowls of the air, and they ſhall tell thee:

5, 6 *O that God would ſpeak, and open his lips againſt thee,* &c.] O that God would make thee acquainted with the ſecret reaſons that induced him to afflict thee! thou wouldeſt then be convinced that thy puniſhment is far from being equal to thine iniquity. *Patrick.*

7 *Canſt thou by ſearching find out God?*] Are all thy deep enquiries ſufficient to account for the judgments of God, and perfectly to comprehend the reaſons of his providence? *Patrick.*

15 *Thou ſhalt lift up thy face.*] The ſcripture often expreſſes a fearleſs and chearful ſtate by this phraſe; and the contrary by *the falling of the countenance*, as in the caſe of Cain, Gen. iv. 5, 6.

17 *Thine age ſhall be clearer than the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.*] The remainder of thy life ſhall be more glorious than the ſun at noon; and even thy darkneſs ſhall be like the chearing rays of the morning. The LXX read, Thy prayer ſhall be as the morning.

18 *Thou ſhalt dig about thee, and ſhalt take thy reſt in ſafety.*] Thou ſhalt dig wells of water, and none ſhall diſturb thy flocks, or ſpread alarms in thy tabernacle. *Patrick.*

20 *The eyes of the wicked ſhall fail.*] But the wicked ſhall look for happineſs in vain.

Notes on the Twelfth Chapter.

Ver. 1 *Job anſwered and ſaid.*] Job in this chapter accuſes his three friends of having too great a conceit of their own wiſdom, though it had not yet taught them the common duty of humanity to the afflicted.

2 *No doubt ye are the people, and wiſdom ſhall die with you.*] Here Job ſpeaks ſarcaſtically; you fancy that you are the only perſons of ſenſe in the world; and that when you are dead, wiſdom will be no longer found among the ſons of men. *Patrick.*

5 *He that is ready to ſlip with his feet, is as a lamp deſpiſed in the thought of him that is at eaſe.*] He that is in adverſity is as a lamp extinguiſhed, which is deſpiſed and thrown away as uſeleſs.

8 Or ſpeak to the earth, and it ſhall teach thee: and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe, that the hand of the LORD hath wrought this?

10 In whoſe hand *is* the ſoul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taſte his meat?

12 With the ancient *is* wiſdom; and in length of days, underſtanding.

13 With him *is* wiſdom and ſtrength, he hath counſel and underſtanding.

14 Behold, he breaketh down, and it cannot be built again: he ſhutteth up a man, and there can be no opening.

15 Behold, he with-holdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16 With him *is* ſtrength and wiſdom: the deceived and the deceiver *are* his.

17 He leadeth counſellors away ſpoiled, and maketh the judges fools.

18 He looſeth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away ſpoiled, and overthroweth the mighty.

20 He removeth away the ſpeech of the truſty, and taketh away the underſtanding of the aged.

21 He poureth contempt upon princes, and weakeneth the ſtrength of the mighty.

22 He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.

23 He increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and ſtraiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſs *where there is* no way.

25 They grope in the dark without light, and he maketh them to ſtagger like *a* drunken *man*.

CHAP. XIII.

1 *Job reproveth his friends of partiality.* 14 *He profeſſeth his confidence in God,* 20 *and intreateth to know his own ſins, and God's purpoſe in afflicting him.*

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it.

2 What ye know, *the ſame* do I know alſo: I *am* not inferior unto you.

3 Surely I would ſpeak to the Almighty, and I deſire to reaſon with God.

4 But ye *are* forgers of lyes, ye *are* all phyſicians of no value.

5 O that you would altogether hold your peace; and it ſhould be your wiſdom.

6 Hear now my reaſoning, and hearken to the pleadings of my lips.

7 Will ye ſpeak wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God?

9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye *ſo* mock him?

10 He will ſurely reprove you, if ye do ſecretly accept perſons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

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13 *With him is wiſdom.*] i. e. With God.

16 *With him is ſtrength and wiſdom: the deceived and the deceiver are his.*] His wiſdom is equal to his power: the hypocriſy of thoſe who deceive others, is as well known to him, as the weakneſs of thoſe who are deceived. *Patrick.*

18 *He looſeth the bond of kings, and girdeth their loins with a girdle.*] He ſtrippeth kings of their royal ornaments, and bindeth them in chains. Rather, as the LXX read, *He fitteth kings on the throne.*

22 *He diſcovereth deep things out of darkneſs, and bringeth out to light the ſhadow of death.*] The moſt ſecret deſigns are open to his view; and he expoſeth to open day plots formed in the obſcurity of night. *Patrick.*

24 *He taketh away the heart of the chief of the people of the earth,* &c.] He deprives commanders of courage and judgment, and leads them into confuſion.

Notes on the Thirteenth Chapter.

Ver. 4 *Ye are all phyſicians of no value.*] Like unſkilful phyſicians you exaſperate the diſeaſe you cannot cure.

7 *Will you ſpeak wickedly for God? and talk deceitfully for him?*] Is there any neceſſity for having recourſe to falſhoods for juſtifying the proceedings of the Almighty? He may ſurely be righteous without my being wicked. *Patrick.*

8 *Will ye contend for God?*] Do his proceedings deviate ſo far from juſtice, that you muſt favour his cauſe?

9 *Is is good that he ſhould ſearch you out?*] Would it turn to your advantage, ſhould the Almighty examine what you have ſaid? or can you deceive him with plauſible arguments, as you may the ſons of men? *Patrick.*

10 *He will ſurely reprove you, if ye ſecretly accept perſons.*] i. e. If you judge thus raſhly and unjuſtly, even in vindication of his ways. *Peters.*

12 Your remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may ſpeak, and let come on me what *will*.

14 ¶ Wherefore do I take my fleſh in my teeth, and put my life in mine hand?

15 Though he ſlay me, yet will I truſt in him: but I will maintain mine own ways before him.

16 He alſo *ſhall be* my ſalvation: for an hypocrite ſhall not come before him:

17 Hear diligently my ſpeech, and my declaration with your ears.

18 Behold now, I have ordered *my* cauſe; I know that I ſhall be juſtified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I ſhall give up the ghoſt.

20 ¶ Only do not two *things* unto me: then will I not hide my ſelf from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.

24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.

27 Thou putteſt my feet alſo in the ſtocks, and lookeſt narrowly unto all my paths; thou ſetteſt a print upon the heels of my feet.

28 And he, as a rotten thing, conſumeth, as the garment that is moth-eaten.

CHAP. XIV.

1 *Job intreateth God for favour, by the ſhortneſs of life, and certainty of death.* 7 *Though life once loſt be irrecoverable, yet he waiteth for his change.* 16 *By ſin the creature is ſubject to corruption.*

MAN *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an one, and bringeſt me into judgement with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs:

6 Turn from him that he may reſt, till he ſhall accompliſh, as an hireling, his day.

7 ¶ For there is hope of a tree, if it be

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12 *Your remembrances are like unto aſhes, your bodies to bodies of clay*] The Hebrew is, *Your memorable ſayings are ſpeeches of aſhes, to the backs of clay your backs*; i. e. your anſwers are ſpeeches of no value: perhaps the other may be interpreted, *you are thrown to your backs*, you are foiled in the argument. As wreſtling was an exerciſe famous among the antients, a metaphor taken from thence does not ſeem improbable; the Latin Vulgate favours this interpretation. *Peters.*

14 *Wherefore do I take my fleſh in my teeth, and put my life in mine hand?*] Why am I ſo grievouſly tormented: and why am I expoſed to ſo many dangers?

15 *I will maintain my own ways.*] i. e. My integrity.

16 *An hypocrite.*] A ſycophant, or falſe accuſer. *Peters.*

18 *Behold now, I have ordered my cauſe,* &c.] As if he had ſaid, I addreſs myſelf to my trial and plead *not guilty*.

19 *Who is he that will plead with me?* &c.] The Hebrew runs literally thus, *Who is he that will litigate the matter with me? for now I will be ſilent, and expire:* that is, Who is he that will bring a charge againſt me? for you are now to conſider me as dead, and ſtanding before the tribunal of God: the adding an *if*, as in our tranſlation, has ſpoiled the whole turn of the ſentence.

20, 21, 22, 23 In theſe verſes Job addreſſes himſelf to God, and beſeeches him, in the moſt ſubmiſſive manner, before he enters into judgment with him, to grant him two things; to withdraw his afflicting hand from him, and to veil the terrors of his majeſty, that it might not ſtrike him with too much dread: and then to queſtion him, and he would anſwer; or permit him to ſpeak, and vouchſafe to inform him what his guilt was, and what was the reaſon of theſe ſevere inflictions. *Peters.*

25 *Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?*] What honour can reſult to thee from employing thy power againſt one who is no more able to ſtand before thee, than the tender leaf to reſiſt the tempeſt; or the dry ſtubble the flame of a devouring fire. *Patrick.*

27 *Thou ſetteſt a print upon the heels of my feet.*] Alluding, probably, to the puniſhment of ſlaves that ran away, which was to beat them ſeverely with a battoon on the ſoles of their feet: this occaſioned great pain, and often putrefaction of the parts, to which ver. 28th ſeems to allude; *and he,* rather *and this ſeverity, as rottenneſs, as a putrefying ſore, conſumeth me.* Taylor's Heb. Con.

Notes on the Fourteenth Chapter.

Ver. 4 *Who can bring a clean thing out of an unclean? not one.*] Septuagint reads, *Who is there that is clean from pollution? not one; though his life be but of a day.*

7 *There is hope of a tree, if it be cut down, that it will ſprout again,*

cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground;

9 *Yet* through the ſcent of water it will bud, and bring forth boughs like a plant.

10 But man dieth and waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the flood decayeth and dryeth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret until thy wrath be paſt, that thou wouldeſt appoint me a ſet time, and remember me!

14 If a man die, ſhall he live *again?* all the days of my appointed time will I wait, till my change come.

15 Thou ſhalt call, and I will anſwer thee: thou wilt have a deſire to the work of thine hands.

16 ¶ For now thou numbereſt my ſteps, doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling cometh to nought, and the rock is removed out of his place:

19 The waters wear the ſtones; thou waſheſt away the things which grow *out* of the duſt of the earth; and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth, *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

1 *Eliphaz reproveth Job of impiety in juſtifying himſelf.* 17 *He reproveth by tradition the unquietneſs of wicked men.*

THEN anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, thou caſteſt off fear, and reſtraineſt prayer before God.

5 For thy mouth uttereth thine iniquity, and thou chooſeſt the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the firſt man *that* was born? or waſt thou made before the hills?

8 Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thy ſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou which *is* not in us?

again, &c.] This fine ſentiment has been embelliſhed by ſeveral authors. Thus Moſchus on the death of Bion:

> Alas! the meaneſt flow'rs which gardens yield,
> The vileſt weeds that flouriſh in the field,
> Which dead in wintry ſepulchres appear,
> Revive in ſpring and bloom another year:
> But we, the great, the brave, the learn'd, the wiſe,
> Soon as the hand of death has clos'd our eyes,
> In tombs forgotten lie; no ſuns reſtore,
> We ſleep, for ever ſleep, to wake no more.

See a tranſlation of Anacreon, Sappho, Bion, Moſchus, &c. printed for Newbery.

11, 12 *As the waters fail from the ſea*, &c.] The meaning ſeems to be, that as we ſee every thing in flux, and ſubject to change, ſo the whole ſhall be one day changed. The ſea itſelf will at length be quite abſorbed; and the rivers which now flow perpetually, as if ſupplied by everlaſting ſprings, will nevertheleſs in time quite ceaſe and diſappear: this viſible frame of things ſhall be diſſolved, and the preſent heavens themſelves ſhall be no more: and then, and not till then, comes the reſurrection and the general judgment. *Peters.*

14, 15 *If a man die, ſhall he live again?* &c.] The LXX read, *For if a man die, he ſhall live to finiſh the days of his life. I will wait till I am made anew: then thou ſhalt call, and I will anſwer thee.* Here Job ſeems to have had thoughts of a reſurrection. *Wall.*

20 *Thou changeſt his countenance, and ſendeſt him away.*] Thou ſpoileſt his beauty, and ſendeſt his ſoul into the regions of eternity.

Notes on the Fifteenth Chapter.

Ver. 1 *Then anſwered Eliphaz the Temanite, and ſaid.*] Eliphaz, ſtimulated with anger at the ſlighting manner in which Job had treated their ſpeeches, renews the diſpute with more eagerneſs and violence than before. But urges no more than what he at firſt aſſerted, namely, that the wicked only are puniſhed by God with ſuch calamities as had now fallen upon Job. *Patrick.*

4 *Thou caſteſt off fear*, &c.] By laying aſide religion thou diſcourageſt men from pouring out their prayers before God.

7 *Art thou the firſt man that was born?* &c.] Thou art but a man, why doſt thou talk as if thou wert God? or at leaſt wert made before the world? *Patrick.*

10 With us *are* both the gray-headed and very aged men, much elder than thy father.

11 *Are* the conſolations of God ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous?

15 Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

17 ¶ I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was given, and no ſtranger paſſed among them.

20 The wicked man travelleth with pain all *his* days, and the number of years, is hidden to the oppreſſor.

21 A dreadful ſound *is* in his ears: in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of darkneſs and he is waited for of the ſword.

23 He wandereth abroad for bread, *ſaying*, Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battle.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf a gainſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived truſt in vanity: for vanity ſhall be his recompenſe.

32 It ſhall be accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of bribery.

35 They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.

CHAP. XVI.

1 *Job reproveth his friends of unmercifulneſs.* 7 *He ſheweth the pitifulneſs of his caſe.* 17 *He maintaineth his innocence.*

THEN Job anſwered and ſaid,

2 I have heard many ſuch things: miſerable comforters *are* ye all.

10 *With us are both the grey-headed*, &c.] If age and long experience are neceſſary for acquiring wiſdom, there are ſome of us who are much elder than thy father. *Patrick.*

11 *Conſolation of God.*] Mr. Edwards thinks this a Hebraiſm, and that it means only great conſolations.

20 *The wicked man*, &c.] The tyrant is never free from inward torment; he is continually in dread of ſome greater oppreſſor than himſelf. *Patrick.*

22 *He believeth not that he ſhall return*, &c.] When he lieth down in the evening, he expects to periſh before morning; and fancies his couch is ſurrounded with drawn ſwords.

23 *He wandereth abroad for bread, ſaying, where is it?* &c.] He travelleth far and near for bread; and when he hath found it, imagines it will prove a poiſon. *Patrick.*

26 *He runneth upon him*, &c.] i. e. God will ſuddenly overcome him, though he be never ſo well armed. *Patrick.*

27 *Becauſe he covereth his face with his fatneſs*, &c.] Becauſe he devotes his whole time to pleaſure, and flouriſhes in pride, luxury, and ambition; diſregarding the duties of religion.

28 *He dwelleth in deſolate cities*, &c.] He poſſeſſeth cities he hath laid deſolate, and houſes, which, being from his tyranny deſtitute of inhabitants, are tumbling into ruins. *Patrick.*

32 *It ſhall be accompliſhed before his time*, &c.] Misfortunes ſhall overtake him before he is aware, and his children, as well as himſelf, ſhall wither away.

33 *He ſhall ſhake off his unripe grape as the vine*, &c.] They ſhall die before their time, as the unripe grape, or the bloſſom of the olive, fall in a tempeſt of hail, or are deſtroyed by the nipping froſts.

35 *Their belly prepareth deceit.*] Septuagint reads, *He ſhall feel torture in his belly; diſappointments ſhall happen to him: in his belly he ſhall have pain.* Wall.

Notes on the Sixteenth Chapter.

Ver. 1 *Then Job anſwered and ſaid.*] Job reproves the vanity of his friends in repeating the ſame arguments, and perſiſting in their

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your grief.*

6 Though I speak, my grief is not assuaged: and *though* I forbear, what am I eased?

7 ¶ But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me, beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His arches compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eye-lids *is* the shadow of death;

17 ¶ Not for *any* injustice in my hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* on high.

20 My friends scorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I shall go the way *whence* I shall not return.

CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish but not discourage the righteous.* 11 *Job's hope is not in life, but in death.*

MY breath is corrupt, my days are extinct, the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me *in* a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people, and a foretime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way,

their inhuman reproofs, though his sufferings called for their pity and commiseration. *Patrick.*

7 *He hath made me weary: thou hast made desolate all my company.*] God hath long since wearied me with heaping one trouble on another; nor ceased till neither goods, children, nor friends remained to sooth my anguish. *Patrick.*

8 *Thou hast filled me with wrinkles,* &c.] The furrows in my face, not being from age, show the greatness of my affliction; which is augmented by false accusations to blast mine honour, while my diseases prey upon my life. *Patrick.*

15 *I have sewed sackcloth upon my skin, and defiled my horn in the dust.*] The sackcloth in which I at first arrayed myself, now cleaveth fast, as if sewed, to my skin; and all my former authority and honour is changed into contempt. *Patrick.*

18 *Let my cry have no place.*] No place to lie unheard.

Notes on the Seventeenth Chapter.

Ver. 1 *My breath is corrupt, my days are extinct, the graves are ready for me.*] My vital spirits are spent, the lamp of life gives but a glimmering and dying flame, just sufficient to render visible the graves, which on every side are open to receive me. *Patrick.*

2 *Are there not mockers with me?* &c.] How can I support my spirits, when my friends, instead of comforting me, make use of the most bitter reproaches? so that sleep is become a stranger to mine eyes. *Patrick.*

3 *Who is he that will strike hands with me?*] Let some person of equity undertake for me, who will engage in my behalf to do me justice.

4 *Thou shalt not exalt them.*] Thou shalt not confer on them the honour of being my judge.

6 *I was as a tabret.*] It is common pastime to talk of my calamities.

and he that hath clean hands ſhall be ſtronger and ſtronger.

10 But as for you all, do ye return, and come now: for I cannot find *one* wiſe *man* among you.

11 My days are paſt, my purpoſes are broken off, *even* the thoughts of my heart.

12 They change the night into day: the light *is* ſhort, becauſe of darkneſs.

13 If I wait, the grave *is* mine houſe; I have made my bed in the darkneſs.

14 I have ſaid to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

CHAP. XVIII.

1 *Bildad reproveth Job of preſumption and impatience.* 5 *The calamities of the wicked.*

THEN anſwered Bildad the Shuhite, and ſaid,

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will ſpeak.

3 Wherefore are we counted as beaſts, *and* reputed vile in your ſight?

4 He teareth himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

5 Yea the light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be ſtraitened, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a ſnare.

9 The gin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.

10 The ſnare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feet.

12 His ſtrength ſhall be hunger-bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devour the ſtrength of his ſkin: *even* the firſt-born of death ſhall devour his ſtrength.

14 His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.

15 It ſhall dwell in his tabernacle, becauſe *it is* none of his: brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.

17 His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 He ſhall be driven from light into darkneſs, and chaſed out of the world.

19 He ſhall neither have ſon nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtoniſhed at his day, as they that went before were affrighted.

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14 *I have ſaid to corruption, Thou art my father*, &c.] I have made ſo ſtrict an alliance with death, that corruption and the worm are my neareſt relations. *Patrick.*

16 *They ſhall go down to the bars of the pit*, &c.] All the hopes you flatter me with ſhall ſink to the bottom of the grave, when you, my friends, as well as I, take up our lodging in the duſt.

Notes on the Eighteenth Chapter.

Ver. 1 *Then anſwered Bildad the Shuhite.*] Bildad again takes up the diſpute, though he adds nothing to what had been offered before by himſelf and his friends: but expreſſes great indignation for the contempt he had expreſſed of their wiſdom. *Patrick.*

4 *Shall the earth be forſaken for thee?*] Septuagint reads, *If you die will the earth be uninhabited? will the hills be thrown down from their foundations?* Wall.

5 *Yea, the light of the wicked ſhall be put out*, &c.] The wicked man ſhall not continue for ever in his ſplendor; nor ſhall any part of his wealth, honour, and power remain to comfort him.

6 *The light ſhall be dark in his tabernacle, and his candle ſhall be put out with him.*] The glory of his family ſhall be turned into contempt, and all their joy into mourning.

12 *His ſtrength ſhall be hunger-bitten.*] He ſhall pine away till he has no ſtrength.

13 *It ſhall devour the ſtrength of his ſkin; the firſt-born of death*, &c.] Rottenneſs ſhall eat up his bones. *Patrick.*

15 *It ſhall dwell in his tabernacle, becauſe it is none of his: brimſtone ſhall be ſcattered upon his habitation.*] Some read, want ſhall dwell in the tabernacle not his own; thunder and lightning ſhall deſtroy his habitation.

18 *He ſhall be driven from light into darkneſs*, &c.] He ſhall be thrown from his ſplendid greatneſs into ſome obſcure grave.

20 *They that come after him ſhall be aſtoniſhed at his day, as they that went before were affrighted.*] Future generations ſhall read with aſtoniſhment the ſeverity of his puniſhment, as thoſe who ſaw it were ſeized with horror. *Patrick.*

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

1 *Job complaining of his friends cruelty, sheweth there is misery enough in him to feed their cruelty.* 21 *He craveth pity.* 25 *He believeth the resurrection.*

THEN Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye make your selves strange to me.

4 And be it indeed *that* I have erred, mine error remaineth with my self.

5 If indeed ye will magnify *your selves* against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgement.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in my house, and mine maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 My breath is strange to my wife, though I intreated for the children's *sake* of my own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inwards friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21 ¶ Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 Oh, that my words were now written, oh, that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 ¶ For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for my self, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

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21 *Surely such are the dwellings of the wicked,* &c.] This, certainly, is a true description of the miserable state of the wicked: such is the abject condition of those who pay no honour to their Maker. *Patrick.*

Notes on the Nineteenth Chapter.

Ver. 1 *Then Job answered and said.*] The purport of this chapter is to shew, that it would be sufficient for him also merely to repeat what he had before delivered, as they had done in ten discourses. And, to aggravate their cruelty, he adds several particulars, which represent his condition still more miserable than he had hitherto painted it; but at the same time declared, that he had now a glimmering hope, that God would at last take pity on his misery, and restore him to happiness.

10 *My hope has he removed like a tree.*] He has cut off my hope as a tree that is felled.

20 *I am escaped with the skin of my teeth.*] All the flesh I have left is only my lips to complain with.

23 *Oh that my words were now written,* &c.] There is a pleasure in observing the accomplishment of this passionate wish, and that in a higher sense than Job himself could have hoped for. Had his words been graven on a rock, they might have remained for some few ages; but in this divine poem they will live for ever. *Peters.*

25, 26, 27 *I know that my Redeemer liveth,* &c.] These words certainly relate to the resurrection of the body, and a future judgment; though some learned men have interpreted them of a temporal deliverance. That the Jews did believe that the bodies, at least of such remarkably pious men, should rise again, appears plainly from the translation of the last verse of the book of Job according to the LXX, which in their version runs thus; *So Job died, being old and full of days; but it is written that he*

28 But ye ſhould ſay, Why preſecute we him, ſeeing the root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a judgement.

CHAP. XX.

Zophar ſheweth the ſtate and portion of the wicked.

THEN anſwered Zophar the Naamathite, and ſaid,

2 Therefore do my thoughts cauſe me to anſwer, and for *this* I make haſte.

3 I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.

4 Knoweſt thou *not* this of old, ſince man was placed upon the earth,

5 That the triumphing of the wicked *is* ſhort, and the joy of the hypocrite *but* for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he ſhall periſh for ever like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall fly away as a dream, and ſhall not be found: yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him ſhall *ſee him* no more; neither ſhall his place any more behold him.

10 His children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore their goods.

11 His bones are full *of the ſin* of his youth, which ſhall lie down with him in the duſt.

12 Though wickedneſs be ſweet in his mouth, *though* he hide it under his tongue;

13 *Though* he ſpare it, and forſake it not; but keep it ſtill within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him.

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly.

16 He ſhall ſuck the poiſon of aſps: the viper's tongue ſhall ſlay him.

17 He ſhall not ſee the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for ſhall he reſtore, and ſhall not ſwallow *it* down: according to *his* ſubſtance *ſhall* the reſtitution *be*, and he ſhall not rejoice *therein*.

19 Becauſe he hath oppreſſed, *and* hath forſaken the poor; *becauſe* he hath violently taken away an houſe which he builded not;

20 Surely he ſhall not feel quietneſs in his belly, he ſhall not ſave of that which he deſired.

21 There ſhall none of his meat be left; therefore ſhall no man look for his goods.

22 In the fulneſs of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.

ſhall riſe again with thoſe whom the Lord raiſes up. To tranſcribe the names of Chriſtian commentators who follow this interpretation would fill a page: I ſhall therefore only lay before the reader a literal tranſlation and paraphraſe, which the learned and ingenious Mr. Peters has given of this paſſage in his *Critical Diſſertation on the Book of Job.* The tranſlation runs literally thus, without altering the order of the words; *I know my Vindicator living, and at the laſt over the duſt he ſhall ariſe: and after my ſkin (they) have deſtroyed this, alſo from my fleſh I ſhall ſee God: Whom I ſhall ſee for myſelf; and mine eyes ſhall behold, and not another*, or a ſtranger. I know the Vindicator, or Avenger of my innocence and reputation, whom you have thus inhumanly attacked, now liveth, and ſhall live for ever; and that in ſome grand future period he ſhall ariſe to judge the dead. And though after my ſkin, which you ſee ſo miſerably affected, this whole frame ſhall be diſſolved and turned to duſt; yet I believe that I ſhall live again hereafter, as truly and certainly as I do now, and ſhall appear perſonally before my judge; whom I ſhall ſee for myſelf, or in my own cauſe, prepared to do me juſtice; and conſcious of my innocence, ſhall look up to him with joy and hope, while others, my accuſers, unable to behold him, ſhall look down with ſhame and confuſion. *Critical Diſſertation*, p. 202 and 208.

Notes on the Twentieth Chapter.

Ver. 6, 7 *Though his excellency mount up to the heavens*, &c.] Though he ſhould be advanced to the higheſt pinnacle of human greatneſs, and riſe above the reſt of mankind as much as the lofty cedar of the mountains exceeds in height the humble herbage of the vale; yet he ſhall fall as low as his own dunghill, and like it be caſt out for ever with contempt: they who knew him in his flouriſhing condition ſhall be aſtoniſhed at his ruin, and aſk, with terror and amazement, what is become of him?

11 *His bones are full of the ſin of his youth.*] This expreſſion ſeems directly to aſſert, that there is a puniſhment that attends the wicked in a future ſtate: ſee a parallel expreſſion in Ezek. xxxii. 27, of mighty warriors buried with great military pomp, and their *ſwords laid under their heads; but their iniquities ſhall be upon their bones, though they were the terror of the mighty in the land of the living.* Peters.

14 *The gall of aſps.*] i. e. Of adders. *Lamy.*

17 *Brooks of honey and butter.*] The LXX more properly read, He ſhall not ſee the milking of his ewes, the food of honey and butter. *Wall.*

23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him, and ſhall rain *it* upon him while he is eating.

24 He ſhall flee from the iron weapon, *and* the bow of ſteel ſhall ſtrike him through.

25 It is drawn, and cometh out of the body; yea, the glittering ſword cometh out of his gall: terrors *are* upon him.

26 All darkneſs *ſhall be* hid in his ſecret places; a fire not blown ſhall conſume him: it ſhall go ill with him that is left in his tabernacle.

27 The heaven ſhall reveal his iniquity; and the earth ſhall riſe up againſt him.

28 The increaſe of his houſe ſhall depart, *and his goods* ſhall flow away in the day of his wrath.

29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP. XXI.

1 *Job ſheweth that even in the judgement of man he hath reaſon to be grieved.* 7 *Sometimes the wicked do ſo proſper as they deſpiſe God.* 16 *Sometimes their deſtruction is manifeſt.* 23 *The happy and the unhappy are alike in death.*

BUT Job anſwered and ſaid,

2 Hear diligently my ſpeech, and let this be your conſolations.

3 Suffer me that I may ſpeak; and after that I have ſpoken, mock on.

4 As for me, *is* my complaint to man? and if *it were ſo*, why ſhould not my ſpirit be troubled?

5 Mark me, and be aſtoniſhed, and lay *your* hand upon *your* mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

7 ¶ Wherefore do the wicked live, become old, yea, are mighty in power?

8 Their ſeed is eſtabliſhed in their ſight with them, and their offſpring before their eyes.

9 Their houſes *are* ſafe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth and faileth not; their cow calveth and caſteth not her calf.

11 They ſend forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the ſound of the organ.

13 They ſpend their days in wealth, and in a moment go down to the grave.

14 Therefore they ſay unto God, Depart from us; for we deſire not the knowledge of thy ways.

15 What *is* the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?

16 ¶ Lo, their good *is* not in their hand: the counſel of the wicked is far from me.

17 How oft is the candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrows in his anger.

18 They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he ſhall know *it*.

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23 *When he is about to fill his belly, God ſhall caſt the fury of his wrath upon him,* &c.] God ſhall diſturb his enjoyments, and when he thinks himſelf moſt ſecure, it ſhall be poured from heaven like a torrent upon his head. *Patrick.*

27 *The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.*] The thunders, lightnings, and tempeſts of heaven ſhall attack him to reveal his iniquity; and the wild beaſts of the earth ſhall make war againſt him. *Patrick.*

29 *This is the portion of a wicked man from God,* &c.] Thus will the Almighty deal with all the workers of iniquity.

Notes on the Twenty-firſt Chapter.

Ver. 1 *Job anſwered and ſaid.*] Job, to bring the diſpute to a more ſpeedy iſſue, comes, after a ſhort preface, more cloſely to the point, not contenting himſelf merely with denying what they had ſaid, but proving from authentic hiſtories, that though God does ſometimes puniſh the wicked in an exemplary manner, yet this is not always the caſe, there being innumerable inſtances, where the vileſt of mortals have enjoyed every ſatisfaction this world was capable of affording, and left at their death large poſſeſſions to their children. In ſhort, that the proceedings of Providence, with regard to the puniſhment of the wicked in this world, are various, and conſequently, that no general rule can from thence be drawn. *Patrick.*

9 *Their houſes are ſafe from fear.*] i. e. Of the incurſions of robbers, we may ſuppoſe, or the depredations of the neighbouring clans, ſo uſual in thoſe antient times, and of which Job had felt the miſchievous effects.

13 *In a moment go down to the grave.*] They do not lie languiſhing on a bed of ſickneſs or pain, but paſs ſuddenly and with eaſe to the grave.

16 *Lo, their good is not in their hand.*] Having deſcribed the proſperity which wicked men ſometimes enjoy, he proceeds on the other hand to confeſs, that ſome of them were as remarkably diſtinguiſhed for their wretchedneſs: don't think, ſays he, that I am in opinion with the wicked, that their proſperity is in their own power: no, *the counſel of the wicked is far from me.* Peters.

17 *How oft is the candle of the wicked put out,* &c.] How oft is the joy of the wicked extinguiſhed.

20 His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what pleaſure *hath* he in his houſe after him, when the number of his months is cut off in the midſt?

22 Shall *any* teach God knowledge? ſeeing he judgeth thoſe that are high.

23 ¶ One dieth in his full ſtrength, being wholly at eaſe and quiet.

24 His breaſts are full of milk, and his bones are moiſtened with marrow.

25 And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.

26 They ſhall lie down alike in the duſt, and the worms ſhall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.

28 For ye ſay, Where *is* the houſe of the prince? and where *are* the dwelling places of the wicked?

29 Have ye not aſked them that go by the way? and do ye not know their tokens?

30 That the wicked is reſerved to the day of deſtruction; they ſhall be brought forth to the day of wrath.

31 Who ſhall declare his way to his face? and who ſhall repay him *what* he hath done.

32 Yet ſhall he be brought to the grave, and ſhall remain in the tomb.

33 The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him as *there are* innumerable before him.

34 How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?

CHAP. XXII.

1 *Eliphaz ſheweth that man's goodneſs profiteth not God.* 5 *He accuſeth Job of divers ſins.* 21 *He exorteth him to repentance, with promiſes of mercy.*

THEN Eliphaz the Temanite anſwered and ſaid,

2 Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him* that thou makeſt thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgement?

5 *Is* not thy wickedneſs great? and thine iniquities infinite?

6 ¶ For thou haſt taken a pledge from thy brother for nought, and ſtripped the naked of their clothing.

7 Thou haſt not given water to the weary to drink, and thou haſt with-holden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſs have been broken.

10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſs, *that* thou canſt not ſee; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the ſtars, how high they are!

13 And thou ſayeſt, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he ſeeth not; and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have troden?

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22 *Shall any teach God knowledge?* &c.] Will you preſume to cenſure or correct the method of God's providence, or preſcribe laws to the great Judge of the world? It is evident that good and evil are diſpenſed by him, for the moſt part, without any exact regard to the good or ill deſerts of men; and this during the whole period of human life, from the cradle to the grave. The inference is plainly this, that there is a future ſtate to be expected, where all theſe irregularities ſhall be adjuſted: *The wicked is reſerved to the day of deſtruction*, i. e. *the day of judgment*. Peters.

Notes on the Twenty-ſecond Chapter.

Ver. 1 *Then Eliphaz the Temanite anſwered.*] Eliphaz ſtill continues to diſpute, though he has no new argument to offer. He indeed draws up a catalogue of the moſt pernicious crimes, and boldly declares, that Job muſt have been guilty of them, becauſe he was puniſhed in ſo exemplary a manner; founding his argument upon the ſame baſis as before, namely, that only the wicked are puniſhed. *Patrick.*

13, 14 *Thou ſayeſt, how doth God know?* &c.] Perhaps thou fancieſt, that becauſe God is at ſo great a diſtance, he doth not regard the tranſactions here below, or that the clouds hide them from his ſight; but *he walketh in the circuit of heaven*; i. e. he is eſſentially preſent every where, beholding all the actions of men, and reſolving to reward every one accord to his works. *Clark.*

15 *Haſt thou marked the old way which wicked men have trodden?*] Haſt thou forgotten the paths followed by the atheiſtical inhabitants of the old world, who ran licentiouſly into every kind of wickedneſs? *Patrick.*

16 Which were cut down out of time, whoſe foundation was overflown with a flood:

17 Which ſaid unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houſes with good *things*: but the counſel of the wicked is far from me.

19 The righteous ſee *it*, and are glad: and the innocent laugh them to ſcorn.

20 Whereas our ſubſtance is not cut down, but the remnant of them the fire conſumeth.

21 ¶ Acquaint now thy ſelf with him, and be at peace: thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy defence, and thou ſhalt have plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the light ſhall ſhine upon thy ways.

29 When *men* are caſt down, then thou ſhalt ſay, *There* is lifting up; and he ſhall ſave the humble perſon.

30 He ſhall deliver the iſland of the innocent: and it is delivered by the pureneſs of thine hands.

CHAP. XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God, who is inviſible, obſerveth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THEN Job anſwered and ſaid,

2 Even to day *is* my complaint bitter: my ſtroke is heavier than my groaning.

3 Oh, that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he plead againſt me with *his* great power? No; but he will put *ſtrength* in me.

7 There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 ¶ Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand, that I cannot ſee *him*:

10 But he knoweth the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 ¶ My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the com-

16 *Whoſe foundation was overflown with a flood.*] Schultens renders this paſſage, *their foundation is a flood poured out*; which is one of the boldeſt images, and moſt poetical beauties, in any language. In order to have a tolerable conception of this image, and a taſte of its beauty, you muſt ſuppoſe a torrent of waters ruſhing in broken cataracts, and with impetuous rapidity, from a ſteep and craggy mountain. Then imagine to yourſelf an edifice built upon the ſurge of this rolling precipice, having no other baſis than one of thoſe headlong, whirling waves---Surely there was never ſuch a repreſentation of tranſitory proſperity, tending to ruin with inconceivable ſwiftneſs. Yet ſuch is every ſpecies of human felicity, that is not founded on the firm baſis of religion and virtue. *Hervey's Med.*

20 *The remnant of them the fire conſumeth.*] Or, *ſhall conſume*: this ſome refer to the judgment of God upon Sodom and Gomorrah; but it is moſt natural to underſtand it of the laſt general conflagration. *Peters.*

29, 30 *When men are caſt down, then thou ſhalt ſay, there is lifting up,* &c.] The LXX read, *Becauſe thou humbleſt thyſelf: and thou ſhalt ſay, He hath ſet me on high; and he will ſave the humble perſon. He will deliver the innocent; and thou ſhalt be ſafe with the innocency of thy hands.* None but our tranſlation has any mention of an iſland. *Wall.*

Notes on the Twenty-third Chapter.

Ver. 1 *Job anſwered.*] Job again appeals to God, by whom he deſires, more earneſtly than ever, to be tried, being ſatisfied that he ſhould be acquitted at his equitable tribunal.

10 *When he hath tried me, I ſhall come forth as gold.*] When he hath tried me by afflictions and approved me, I ſhall be cleared from all theſe imputations.

11 *My foot hath held his ſteps,* &c.] I have always followed very religiouſly his directions; nor has any temptation ever made me ſwerve from his commandments.

mandment of his lips, I have esteemed the words of his mouth more than my necessary *food*.

13 ¶ But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: and many such things *are* with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAP. XXIV.

1 *Wickedness goeth often unpunished.* 17 *There is a secret judgement for the wicked.*

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 *Some* remove the land-marks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, go they forth to their work, rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light.

17 ¶ For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow-waters: *so doth* the grave *those which* have sinned.

20 The tomb shall forget him, the worm shall feed sweetly on him; he shall be no more remembered: and wickedness shall be broken as a tree.

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13 *He is in one mind, and who can turn him?*] All my care to walk in his statutes will not move him to relieve me: he steadily pursues his purpose; nor can any divert him from it, nor hinder it from being fulfilled. *Patrick.*

17 *Because I was not cut off before the darkness, neither hath he covered the darkness from my face.*] Still he supports me under all my miseries, and denies me the comfort of dying by that hand which strikes me so severely. *Patrick.*

Notes on the Twenty-fourth Chapter.

Ver. 1 *Why, seeing times are not hidden from the Almighty, do they that know him not see his days?*] If, as you maintain, the Almighty's punishment of the wicked is so visible, why do not the truly virtuous see and acknowledge these open judgments? *Patrick.*

5 *As wild asses in the desert go they forth.*] Part of this chapter, particularly this and the following verses, seem to allude the wild Arabs whose profession is rapine, and yet they prosper by it.

13 *That rebel against the light.*] That look upon the light as their enemy.

18 *He is swift as the waters.*] The pirate who robs upon the sea in swift ships despises the labours of those who plant vineyards. *Patrick.*

19 *Drought and heat consume the snow-waters: so doth the grave,* &c.] The wicked go down as easily to the grave, as the snow-water, when melted by the sun, sinks into the thirsty soil. *Patrick.*

20 *The womb shall forget him,* &c.] He bears no such marks of the Divine displeasure, as to cause his mother to remember him with regret: he is carried to his grave like other men, and the worm feeds as sweetly upon him. There he rests in quiet,

and

21 He evil-entreateth the barren *that* beareth not, and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not so now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, *that is* a worm; and the son of man, *which is* a worm.

CHAP. XXVI.

1 *Job reproving the uncharitable spirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unsearchable.*

BUT Job answered and said,

2 How hast thou helped *him that is* without power; *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom thou hast uttered words? and whose spirit came from thee?

5 Dead *things* are formed from under the waters, and the inhabitants thereof.

6 Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

11 The pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

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and both him and his wickedness are forgotten, as a tree broken to shivers. *Patrick.*

22 *He raiseth up, and no man is sure of life.*] When he rises to assassinate, no man, though ever so strong, is sure of escaping.

Notes on the Twenty-fifth Chapter.

Ver. 1 *Then answered Bildad.*] Bildad, being unable to refute what Job had said, declines the dispute, and only advises him to speak with greater reverence of God.

3 *Is there any number of his armies?*] Hath not he myriads of angels ready to execute his pleasure?

5, 6 *Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight.*] So inconceivably holy is the Lord of hosts, that he sees defilement even in the brightness of the firmament. Those living sapphires, before his Majesty, lose their lustre: how much less man, who in his fallen state, is as a worm that delights in putrefaction! *Harvey.*

Notes on the Twenty-sixth Chapter.

Ver. 1 *Job answered.*] Job, perceiving Bildad wandered so far from the matter in dispute, derides his affectation of wisdom, and shews his discourse was equally mean and impertinent.

2, 3, 4] The LXX seem to give these three verses a more emphatical meaning than our translation. 2. On whose side dost thou stand to help him? is it not on his who has a great strength and a powerful arm? 3. Whom hast thou counselled but him who has all wisdom? whose follower wilt thou be? wilt thou not be his who has the greatest power? 4. For whom hast thou uttered words? for him whose breath it is that comes out of thee? *Wall.*

5 *Dead things are formed from under the water,* &c.] This is an unhappy translation of a very noble passage. The Vulgate reads, *the giants groan from under the waters,* &c. The word rendered *dead things* never has that meaning, but here signifies the ghosts of those giants, or men mighty in wickedness, who were overwhelmed by the flood: the meaning therefore seems to be this: shall the *rephaim* or *manes* of the giants be brought forth again from under the waters with which they were overwhelmed at the flood? or those wicked souls that have been since gathered to their assembly? *Peters.*

9 *He holdeth back the face of his throne.*] It should be, he upholdeth his throne, i. e. the sky.

11 *The pillars of heaven tremble, and are astonished at his reproof.*] The mountains tremble when his thunders assault them.

13 *By his spirit he hath garnished the heavens; his hand hath formed*

14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

CHAP. XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.*

MOreover Job continued his parable, and said,

2 *As* God liveth, *who* hath taken away my judgement; and the Almighty *who* hath vexed my soul:

3 All the while my breath *is* in me, and the spirit of God *is* in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die, I will not remove my integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 ¶ For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 ¶ I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of oppressors *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east-wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*

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formed the crooked serpent.] He hath adorned the heavens with innumerable stars, and by his wisdom he formed that large constellation called the Serpent.

14 *Lo, these are parts of his ways.*] Job, after thus describing several wonderful works of the Almighty, as they are scattered through universal nature, from the heights of heaven to the very depths of hell, closes the magnificent account with this noble acknowledgment, *Lo, these are parts of his ways:* or, as the original word more literally signifies, *these are only the skirts*, the very outermost borders of his works; no more than a small preface to the immense volume of the creation. *Hervey's Med.*

Notes on the Twenty-seventh Chapter.

Ver. 1 *Job continued his parable.*] The word *parable* signifies a powerful, or commanding sentence or speech; and here means, that Job proceeded in a triumphant way of speech, like one who had the better of his argument. *Peters.*

6 *My heart shall not reproach.*] Job does not say that he shall be free from sin, but only those great crimes of which he had been accused.

8 *What is the hope of the hypocrite---when God taketh away his soul?*] It is madness for a man to counterfeit piety; for though he may accumulate riches by such deceit, yet how dreadful will be his portion in the other world?

10 *Will he always call upon God?*] Will he not despair of protection, and therefore cease to call upon his Maker? *Patrick.*

18 *He buildeth his house like a moth, and as a booth that the keeper maketh.*] He buildeth a costly structure, but is as easily deprived of it as a moth is shaken out of a garment: it is no more durable than a shady booth which the keeper of a garden buildeth. *Patrick.*

19 *The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.*] i. e. The wicked rich man shall die, but shall not be gathered to the assembly of good and pious souls: he openeth his eyes in the other world, and finds himself quite lost and miserable. *Peters.*

20 *Terrors take hold on him as waters, a tempest stealeth him away in the night.*] Terrors innumerable, like an overflowing stream, break in upon him; the Divine vengeance, like a sudden tempest, hurries him away unexpectedly. *Patrick.*

Notes

SURELY, there is a vein for the silver, and a place for gold *where* they fine *it*.

2 Iron is taken out of the earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness and searcheth out all perfection; the stones of darkness and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires; and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not troden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is* hid bringeth he forth to light.

12 ¶ But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain,

Notes on the Twenty-eighth Chapter.

Ver. 1 *Surely there is a vein for silver*, &c.] Perhaps you expect a reason why some wicked men are punished, while others escape; but this is a secret mankind, though they have found mines of silver and gold, must not hope to discover; the Almighty has reserved it to himself. *Patrick.*

3 *He setteth an end to darkness*, &c.] i. e. Man hath set an end to darkness, and an extremity to all, or to the universe: *He searcheth out the stone of darkness, and of the shadow of death.* He digs into another world, as it were, for gold and precious stones. *Peters.*

4 *The flood*, &c.] Mr. Peters translates the verse literally thus, *The flood interrupts from the stranger: forgotten of the foot; they appear less than men; they are tossed.* This seems an instance of the daring spirit, and ingenuity of mankind: how they cross the broad rivers and arms of the sea for commerce; where there is no path for the foot of man, i. e. their feet forget them, or are no longer serviceable; they lessen to the sight as they go farther from the shore, and are tossed upon the waves. A very lively and beautiful image!

5 *As for the earth, out of it cometh bread*, &c.] The surface of the earth produces corn, and vegetables for the subsistence of man; and its bowels sulphur, naphtha, and other combustibles.

6 *The stones of it are the place of sapphires*, &c.] He visits countries in whose stones are sapphires, and whose dust is as precious as gold; or as in the margin, *gold ore.*

7 *A path which no fowl knoweth, and which the vulture's eye hath not seen.*] There is scarce any thing so concealed but what the industry of man hath brought to light; wisdom only excepted. *Peters.*

9 *He putteth forth his hand upon the rock*, &c.] He digs through the hardest rocks, and searcheth for treasures in the bowels of the mountains. *Patrick.*

12 *But where shall wisdom be found?* &c.] But however successful he may be in these researches, he must not hope to comprehend the mysteries of Providence; nor discover the reason why the wicked, who insolently contemn their Maker, are not punished in this world. *Patrick.*

13 *Man knoweth not the price*, &c.] This wisdom is not to be purchased by riches; nor can it be found among men.

18 *The price of wisdom is above rubies.*] The Hebrew signifies *pearls*, which are fished up out of the sea: the passage might therefore be better translated thus, It is a greater treasure to get wisdom, than to fish up pearls out of the bottom of the sea. *Lamy.*

22 *Destruction and death say*, &c.] Destruction and death must mean the dead; the generation of men, says Job, who have lived before us, and are now gone to the regions of the dead, these have told us, *we have heard the hearing thereof with our ears*; i. e. we have had something relating to this question about wisdom handed down to us by tradition from our forefathers. This must be the meaning from the great regard which is paid by every speaker, in every speech, to what was taught them by their ancestors. *Peters.*

and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that *is*, wisdom; and to depart from evil *is* understanding.

CHAP. XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOreover, Job continued his parable, and said,

2 Oh, that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street.

8 The young men saw me, and hid themselves; and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgement *was* a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide, *as* for the latter rain.

24 *If* I laughed on them, they believed *it*

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28 *Unto man he said, Behold the fear of the Lord*, &c.] If the opinion of learned men be well-grounded, that there was neither rain nor thunder before the fall of our first parents, then it follows that this Divine admonition to Adam, viz. *the fear*, &c. must be given after the fall; for God is said to give it, *when he made a decree for the rain*, &c. And if he accompanied this lesson of obedience with a display of his thunder in all its terrors, and this was the first time that Adam heard those awful sounds; what an impression must it make upon his heart? how could he chuse but remember it, and transmit it with care to posterity? and we have some reason to think, that this might be the case, as the law was delivered from mount Sinai, with the same awful solemnity. By *wisdom* here is to be understood, not *Divine wisdom*, but the *wisdom* proper for *man*, viz. the *wisdom of religion*: which when God revealed to Adam, no doubt but he at the same time explained it; for *he saw it, and declared it*, made it manifest, *and prepared it*, suited it to man, *yea, and searched it out*, thoroughly examined it, and *behold, it was very good*. Variorum.

Notes on the Twenty-ninth Chapter.

Ver. 1 *Moreover, Job continued his parable, and said.*] Job presumes his friends would have listened with greater attention to his discourses, had not the vileness of his present condition rendered his speech also contemptible; and therefore he desires them to remember with what reverence all his speeches were formerly received, by every class of people; wishing that God would restore him to his former prosperity, as he never abused his power, but always employed it to defend the poor and friendless from oppression, and force the wicked to restore what they had violently extorted from them.

4 *When the secret of God was upon my tabernacle.*] i. e. When that august assembly where God's counsels and decrees are passed, was held, as it were over my habitation; and it seemed to be his peculiar care to prosper me and my family. *Peters.*

6 *I washed my steps in butter.*] Rather, *cream*; a figurative expression, signifying his great plenty; see chap. xx. 17.

18 *I shall die in my nest; I shall multiply my days as the sand.*] Some think this alludes to the Phœnix, a bird which is supposed to live a thousand years, which number is signified by the *sand*, whose grains are innumerable.

19 *My root was spread out by the waters, and the dew lay all night upon my branch.*] I was like a tree whose roots extended along the margin of the waters, and whose boughs were perpetually moistened by the dews of heaven. *Patrick.*

22 *My speech dropped upon them*, &c.] Septuagint reads, *They were overjoyed when I spoke; as the thirsty earth gapes for rain.*

Notes

not; and the light of my countenance they caſt not down.

25 I choſe out their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 *Job's honour is turned into extreme contempt;* 15 *his proſperity into calamity.*

BUT now *they that are* younger than I have me in deriſion, whoſe fathers I would have diſdained to ſet with the dogs of my flock.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was periſhed?

3 For want and famine *they were* ſolitary: fleeing into the wilderneſs in former time deſolate and waſte:

4 Who cut up mallows by the buſhes, and juniper-roots *for* their meat.

5 They were driven forth among *men*; they cried after them as *after* a thief;

6 To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the buſhes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of baſe men: they were viler than the earth,

9 And now am I their ſong, yea, I am their by-word.

10 They abhor me, they flee far from me, and ſpare not to ſpit in my face.

11 Becauſe he hath looſed my cord, and afflicted me, they have alſo let looſe the bridle before me.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the ways of their deſtruction.

13 They marr my path, they ſet forward my calamity, they *have* no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the deſolation they rolled themſelves *upon me.*

15 Terrors are turned upon me: they purſue my ſoul as the wind: and my welfare paſſeth away as a cloud.

16 And now my ſoul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-ſeaſon: and my ſinews take no reſt.

18 By the great force *of my diſeaſe* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath caſt me into the mire, and I am become like duſt and aſhes.

20 I cry unto thee, and thou doſt not hear me: I ſtand up, and thou regardeſt me *not.*

21 Thou art become cruel to me: with thy ſtrong hand thou oppoſeſt thy ſelf againſt me.

22 Thou lifteſt me up to the wind? thou cauſeſt me to ride *upon it,* and diſſolveſt my ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit, he will not ſtretch out *his* hand to the grave, though they cry in his deſtruction.

25 Did not I weep for him that was in trouble? was *not* my ſoul grieved for the poor?

26 When I looked for good, then evil came *unto me:* and when I waited for light, there came darkneſs.

27 My bowels boiled, and reſted not: the days of affliction prevented me.

28 I went mourning without the ſun: I ſtood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My ſkin is black upon me, and my bones are burned with heat.

31 My harp alſo is *turned* to mourning, and my organ into the voice of them that weep.

Notes on the Thirtieth Chapter.

Ver. 1 *They that are younger than I, have me in deriſion,* &c.] But now, alas! the youths who formerly beheld me with reverence, have the confidence to mock me; nay, even thoſe whoſe fathers I diſdained to employ in the vileſt ſervices, look upon me with diſdain. *Patrick.*

2 *In whom old age was periſhed.*] Who are more unactive and unfit for buſineſs than an old man ready to drop into the grave. *Hebrew Concordance.*

10 *They ſpare not to ſpit in my face.*] *To ſpit before me,* which was reckoned an indecency among the eaſtern nations, and therefore a mark of contempt. *Raphelius.*

22 *Thou cauſeſt me to ride upon it.*] To ride upon the wind here is to be toſſed about in it like ſtraw; meaning that he was violently ſhaken with his afflictions. *Heb. Concord.*

29 *A brother to dragons, and a companion to owls.*] I ſpend my time in lamentation, like one of thoſe mournful creatures which fill the barren waſtes with their doleful cries. *Patrick.*

Notes

CHAP. XXXI.

Job maketh a ſolemn proteſtation of his integrity in ſeveral duties.

I Made a covenant with mine eyes; why then ſhould I think upon a maid;

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 Doth not he ſee my ways, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 If my ſtep hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands;

8 *Then* let me ſow, and let another eat; yea, let my offſpring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another; and let others bow down upon her.

11 For this *is* an henious crime; yea, it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my manſervant or of my maid-ſervant, when they contended with me;

14 What then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the womb, make him? and did not one faſhion us in the womb?

16 If I have with-held the poor from *their* deſire, or have cauſed the eyes of the widow to fail;

17 Or have eaten my morſel my ſelf alone, and the fatherleſs hath not eaten thereof;

18 (For from my youth hé was brought up with me as *with* a father, and I have guided her from my mother's womb;)

19 If I have ſeen any periſh for want of clothing, or any poor without covering;

20 If his loins have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have liſted up my hand againſt the fatherleſs, when I ſaw my help in the gate:

22 *Then* let mine arm fall from my ſhoulder-blade, and mine arm be broken from the bone.

23 For deſtruction *from* God *was* a terror to me, and by reaſon of his highneſs I could not endure.

24 If I have made gold my hope, or have ſaid to the fine gold, *Thou art* my confidence;

25 If I rejoiced becauſe my wealth *was* great, and becauſe mine hand had gotten much;

26 If I beheld the ſun when it ſhined, or the moon walking *in* brightneſs;

27 And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand:

Notes on the Thirty-firſt Chapter.

Ver. 1. *I made a covenant with mine eyes; why then ſhould I think upon a maid?*] I have been very careful to avoid even the occaſions of laſciviouſneſs; and therefore it cannot be thought I ever laid a ſcheme to corrupt a virgin.

2 *For what portion of God is there from above?*] For I well know that in heaven there is an Almighty Being, who created and governs all things, and what muſt I expect from him as the reward of ſuch impurity?

3 *Is not deſtruction to the wicked?*] It is plain Job muſt underſtand this deſtruction in another ſenſe than his antagoniſts did, viz. of their final retribution in a future ſtate: as he does likewiſe at the 14th verſe, *What ſhall I do when God riſeth up?* &c. i. e. when he ariſeth to judgment: he cannot mean this of a temporal viſitation; for he ſeems to think his condition ſo miſerable already, that it could not be more ſo, and therefore often wiſhes for death as the happieſt thing that could befal him. *Peters.*

17 *Eaten my morſel by myſelf alone.*] Dr. Shaw ſays it is now the cuſtom for the Arabs, when on a journey, after they have prepared their food to go to the higheſt ground in the neighbourhood, and call thrice aloud to all their brethren, *the ſons of the faithful*, to come and partake of it, though none are in view, nor perhaps within 100 miles of them: this cuſtom they think is an inſtance of their great benevolence and hoſpitality.

23 *For deſtruction from God was a terror to me.*] I was never ſo void of underſtanding as to think I could withſtand the Almighty's vengeance; the dread of it terrified me; knowing it was impoſſible for me to ſupport myſelf againſt his omnipotent arm. *Patrick.*

26, 27 *If I beheld the ſun when it ſhined,* &c.] If the majeſtic appearance of the ſun at his riſing, or the luſtre of the moon in her full brightneſs, inſpired me with an opinion that they were gods, or if I kiſſed mine hand in token of paying them reverence, the judges would puniſh ſo fearful a crime; for I ſhould have given the honour I owe my Maker to bodies formed by his own hand. *Patrick.*

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have denied the God *that is* above.

29 If I rejoiced at the deſtruction of him that hated me, or lifted up my ſelf when evil found him:

30 Neither have I ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul.

31 If the men of my tabernacle ſaid not, Oh, that we had of his fleſh! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doors to the traveller.

33 If I covered my tranſgreſſions, as Adam; by hiding mine iniquity in my boſom:

34 Did I fear a great multitude, or did the contempt of families terrify me; that I kept ſilence, *and* went not out of the door?

35 Oh, that one would hear me! behold, my deſire *is that* the Almighty would anſwer me, and *that* mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my ſteps; as a prince would I go near unto him.

38 If my land cry againſt me, or that the furrows likewiſe thereof complain;

39 If I have eaten the fruits thereof without money, or have cauſed the owners thereof to loſe their life:

40 Let thiſtles grow inſtead of wheat, and cockle inſtead of barley. The words of Job are ended.

CHAP. XXXII.

1 *Elihu is angry with Job and his three friends.* 11 *He reproveth them for not ſatisfying of Job.* 16 *His zeal to ſpeak.*

SO theſe three men ceaſed to anſwer Job, becauſe he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite, of the kindred of Ram: againſt Job was his wrath kindled, becauſe he juſtified himſelf rather than God.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had ſpoken becauſe they *were* elder than he.

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 And Elihu the ſon of Barachel the Buzite anſwered and ſaid, I *am* young, and ye *are* very old; wherefore I was afraid, and durſt not ſhew you mine opinion.

7 I ſaid, Days ſhould ſpeak, and multitude of years ſhould teach wiſdom.

8 But *there is* a ſpirit in man: and the inſpiration of the Almighty giveth them underſtanding.

9 Great men are not *always* wiſe; neither do the aged underſtand judgement.

10 Therefore I ſaid, Hearken to me; I alſo will ſhew mine opinion.

11 Behold, I waited for your words; I gave ear to your reaſons, whilſt ye ſearched out what to ſay.

12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that anſwered his words:

13 Leſt ye ſhould ſay, We have found out wiſdom: God thruſteth him down, not man.

14 Now he hath not directed *his* words againſt me: neither will I anſwer him with your ſpeeches.

31 *Oh that we had of his fleſh.*] Septuagint reads, *Who will give us of his meat our belly full*, whereas I was very kind to them. *Wall.*

32 *The ſtranger did not lodge in the ſtreet.*] Part of the antient hoſpitality conſiſted in lodging and entertaining ſtrangers.

34 *Did I fear a great multitude?*] Septuagint, For I did not fear a great multitude, ſo as not to confeſs it before them, if I ſuffered a poor man to go out of my door with an empty lap. *Wall.*

Notes on the Thirty-ſecond Chapter.

Ver. 2 *Then was kindled the wrath of Elihu,* &c.] He was the grandſon of Buz, the ſon of Nahor, who lived in the ſouthern parts of Meſopotamia. He had it ſeems liſtened attentively to the ſpeeches of Job and his three friends: but neither pleaſed him. His friends he thought too cenſorious, and Job too poſitive in the juſtification of himſelf. It muſt be granted, that though he was inferior to the reſt in years, yet he was much their ſuperior in knowledge; as appears from the judicious cenſures he paſſes, not only upon his three friends, but alſo upon Job himſelf: for though he does not pretend to charge him with any crime committed before his misfortunes, yet he ſhews he had not conducted the diſpute with that calmneſs and ſubmiſſion to God which became his piety. *Patrick.*

15 They were amazed; they answered no more; they left off speaking.

16 When I had waited; for they spake not, but stood still, *and* answered no more;

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter; the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent, it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips, and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles: *in so doing* my maker would soon take me away.

CHAP. XXXIII.

1 *Elihu offereth himself instead of God with sincerity and meekness to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 31 *He inciteth Job to attention.*

WHerefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be of* the uprightness of my heart; and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I *am* clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just. I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea, twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away that it cannot be seen; and his bones, *that* were not seen, stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

19 *My belly is as wine which hath no vent, it is ready*, &c.] The epithet *new* which the Hebrew puts to the *bottles*, seems more properly to belong to the *wine*; as it is in the Septuagint, according to our Saviour's parable of *new wine put into old bottles*: for their bottles were of leather. *Wall.*

Notes on the Thirty-third Chapter.

Ver. 3 *My words shall be of the uprightness of my heart*, &c.] My words shall speak the sincere dictates of my heart, and my instructions shall be delivered with perspicuity. *Patrick.*

4 *The spirit of God hath made me*, &c.] I am, like thee, an inhabitant of earth, and we were equally inspired with life by the breath of the Almighty. *Patrick.*

6 *Behold, I am according to thy wish in God's stead.*] Thou hast more than once requested, that some person should represent the Almighty, and reason with thee on thy sufferings: thy wish is granted; I will appear for him.

7 *My terror shall not make thee afraid*, &c.] I am not arrayed in the awful robes of heaven to terrify thee.

12 *Behold, in this thou art not just*, &c.] Thou hast pretended to be entirely free from transgressions; but remember that it is impossible for man to be perfect, nor is there any comparison between God and the creatures of his hand.

13 *Why dost thou strive against him?* &c.] Why dost thou presume to dispute with him, or desire a reason for his actions, since he never reveals the secrets of his providence? *Patrick.*

19 *The multitude of his bones.*] The number of the human bones are 245, besides the *ossa sesamoidæa*, which are sometimes found to the number of 48. *Keill.*

23 If there be a meſſenger with him, an interpreter, one among a thouſand, to ſhew unto man his uprightneſs:

24 Then he is gracious unto him, and ſaith, Deliver him from going down to the pit: I have found a ranſom.

25 His fleſh ſhall be freſher than a child's: he ſhall return to the days of his youth.

26 He ſhall pray unto God, and he will be favourable unto him; and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.

27 He looketh upon men, and *if any* ſay, I have ſinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe *things* worketh God oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will ſpeak.

32 If thou haſt any thing to ſay, anſwer me: ſpeak; for I deſire to juſtify thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

CHAP. XXXIV.

1 *Elihu accuſeth Job for charging God with injuſtice.* 10 *God omnipotent cannot be unjuſt.* 31 *Man muſt humble himſelf unto God.* 34 *Elihu reproveth Job.*

FUrthermore, Elihu anſwered and ſaid,

2 Hear my words, O ye wiſe *men*; and give ear unto me; ye that have knowledge.

3 For the ear trieth words, as the mouth taſteth meat.

4 Let us chooſe to us judgement: let us know among our ſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath taken away my judgement.

6 Should I lye againſt my right? my wound *is* incurable without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up ſcorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, It profiteth a man nothing that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye men of underſtanding. Far be it from God *that he ſhould do* wickedneſs, and *from* the Almighty, *that he ſhould commit* iniquity.

11 For the work of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgement.

13 Who hath given him a charge over the earth? or who hath diſpoſed the whole world?

14 If he ſet his heart upon man, *if* he gather unto himſelf his ſpirit and his breath;

15 All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much leſs to him* that accepteth not

23, 24, 25 *If there be any meſſenger with him*, &c.] If the Almighty pleaſe to ſend a righteous meſſenger who can explain the reaſon for the proceedings of Providence, and perſuade the afflicted perſon to repent, and turn from the evil of his ways, he ſhall implore the mercies of God for him, ſaying, Spare thy ſervant, O Lord, and reſcue him from going down to the grave; let thy juſtice be ſatisfied with the correction thou haſt laid upon him, and thy pity extended towards him, for I have found him a penitent. Then ſhall the ſick perſon begin to recover; his fleſh ſhall appear as freſh as in his childhood, and his ſtrength and vigour be reſtored. *Patrick.*

27 *He looketh upon men, and if any ſay, I have ſinned*, &c.] Margin reads, He ſhall look upon men, and ſay, I have ſinned, i. e. confeſs openly that he has offended God.

Notes on the Thirty-fourth Chapter.

Ver. 5 *God hath taken away my judgment.*] Will not do me right. *Patrick.*

7 *Who drinketh up ſcorning like water?*] Who, inſtead of adoring the Almighty, ſpeaks contemptuouſly concerning his judgments?

12 *Surely God will not do wickedly*, &c.] Surely I may, with the greateſt confidence, affirm, that the Supreme Judge of the univerſe will not condemn the innocent, nor pronounce an unrighteous ſentence. *Patrick.*

13 *Who hath given him a charge over the earth?*] For he never received from any the government of the univerſe; nor is there any ſuperior being, for fear of whom he might be tempted to act unjuſtly.

14 *If he ſet his heart upon man*, &c.] He both made and ſuſtains every creature; and therefore, ſhould he reſtrain his goodneſs to himſelf, and recal that ſpirit and life he breathed into their noſtrils, nothing could ſubſiſt one moment.

the perſon of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and the mighty ſhall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he ſeeth all his goings.

22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould enter into judgement with God.

24 He ſhall break in pieces mighty men without number, and ſet others in their ſtead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, ſo that they are deſtroyed.

26 He ſtriketh them as wicked men in the open ſight of others:

27 Becauſe they turned back from him, and would not conſider any of his ways:

28 So that they cauſe the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man only:

30 That the hypocrite reign not, leſt the people be enſared.

31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will not offend *any more*.

32 *That which* I ſee not, teach thou me: if I have done iniquity, I will do no more.

33 *Should it be* according to thy mind? he will recompenſe it, whether thou refuſe, or whether thou chooſe; and not I: therefore ſpeak what thou knoweſt.

34 Let men of underſtanding tell me, and let a wiſe man hearken unto me.

35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.

36 My deſire *is that* Job may be tried unto the end, becauſe of *his* anſwers for wicked men.

37 For he addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

CHAP. XXXV.

1 *Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou ſaidſt, My righteouſneſs *is* more than God's?

3 For thou ſaidſt, What advantage will it be unto thee? *and*, What profit ſhall I have *if I be cleanſed* from my ſin?

4 I will anſwer thee, and thy companions with thee.

5 Look unto the heavens, and ſee; and behold the clouds *which* are higher than thou.

6 If thou ſinneſt, what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

7 If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

8 Thy wickedneſs *may hurt* a man as thou *art*; and thy righteouſneſs *may profit* the ſon of man.

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21 *His eyes are upon the ways of man, and he ſeeth all his goings.*] He is acquainted with the minuteſt actions of men's lives, and, conſequently, cannot through ignorance overlook their crimes, or for want of information act unjuſtly. *Patrick.*

22 *There is no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.*] The thickeſt darkneſs is no obſtacle to his penetrating eye; every ſin, however ſecretly committed, is open before him.

31 *Surely it is meet to ſay unto God.*] It is beſt for the afflicted perſon not to complain, but to ſuſpect that he has ſinned, and to ſay to God, I confeſs this ſuffering is juſt; I will not offend by pleading my innocence.

Notes on the Thirty-fifth Chapter.

Ver. 1 *Elihu ſpake moreover, and ſaid.*] Job ſtill kept ſilence, notwithſtanding Elihu had put the harſheſt conſtruction on his words, becauſe he was ſenſible he intended to do him ſervice, and had, in the concluſion of his diſcourſe, given him very ſalutary counſel, admitted his integrity, and only charged him with ſome unhappy expreſſions, which had fallen from him, when he was in great anguiſh of ſpirit. *Patrick.*

2 *My righteouſneſs is more than God's.*] The LXX read, Thou ſaidſt, I am righteous before God.

8 *Thy wickedneſs may hurt a man as thou art,* &c.] It is not an indifferent thing whether thou be righteous or wicked; for a good

9 ¶ By reaſon of the multitude of oppreſſions they make *the oppreſſed* to cry; they cry out by reaſon of the arm of the mighty.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.

12 There they cry, but none giveth anſwer, becauſe of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgement *is* before him; therefore truſt thou in him.

15 But now beeauſe *it is* not *ſo*, he hath viſited in his anger, yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

1 *Elihu ſheweth how God is juſt in his ways,* 16 *and how Job's ſins hinder God's bleſſings.* 24 *God's works are to be magnified.*

ELIHU alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, that *I have* yet to ſpeak on God's behalf.

3 I will fetch my knowledge from afar, and will aſcribe righteouſneſs to my maker.

4 For truly my words *ſhall* not *be* falſe: he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any*: *he is* mighty in ſtrength *and* wiſdom.

6 He preſerveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he ſheweth them their work; and their tranſgreſſions, that they have exceeded.

10 He openeth alſo their ear to diſcipline, and commandeth that they return from iniquity.

11 If they obey, and ſerve *him*, they ſhall ſpend their days in proſperity, and their years in pleaſures.

12 But if they obey not, they ſhall periſh by the ſword, and they ſhall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life *is* among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppreſſion.

16 Even ſo would he have removed thee out of the ſtrait *into* a broad place where *there is* no ſtraitneſs, and that which ſhould be ſet on thy table *ſhould be* full of fatneſs.

17 But thou haſt fulfilled the judgement of the wicked: judgement and juſtice take hold *on thee*.

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good or bad example may benefit or prejudice thyſelf and the reſt of mankind.

10 *Songs in the night.*] Joy and comfort in the midſt of affliction.

14 *Although thou ſayeſt thou ſhalt not ſee him, yet judgment is before him,* &c.] Though, as thou complaineſt, thou doſt not ſee him appear to deliver thee, yet do not conclude from thence that he is unrighteous; but humble thyſelf before him, and patiently wait for his mercy. *Patrick.*

Notes on the Thirty-ſixth Chapter.

Ver. 1 *Elihu alſo proceeded.*] Having reprehended ſome of Job's unwarrantable expreſſions, he ſhews from the nature of God and the methods of his providence, that if Job had, inſtead of diſputing, ſubmitted himſelf to God's corrections, he would have been delivered: and his not diſcerning the reaſon of his being afflicted, ought not to have prevented his ſubmiſſion, becauſe we are not able to comprehend any of the works of God, which we every day ſee, and acknowledge to be excellently contrived. *Patrick.*

5 *God is mighty, and deſpiſeth not any,* &c.] Though God is Almighty, yet he deſpiſeth not the meaneſt of his creatures.

7 *He withdraweth not his eyes from the righteous,* &c.] Whatever affliction the righteous may ſuffer, they are always under the care of his providence, and he often raiſeth him to the higheſt offices in the power of monarchs to beſtow.

16 *Even ſo would he have removed thee out of the ſtrait,* &c.] Hadſt thou ſubmitted to the correction of the Almighty, he would have delivered thee from all the miſeries that have befallen thee, and bleſſed thee with proſperity.

17 *Thou haſt fulfilled the judgment of the wicked,* &c.] Thou haſt maintained the cauſe of the wicked. Dr. Wall obſerves, that all the latter part of this chapter, and moſt of the next, is either mutilated in the copies, or elſe the ſenſe is unſearchable: where the Hebrew has five or ſix words that might make part of a ſentence, the Septuagint has perhaps two or three like words but no more. To fill up a period, one tranſlator puts in one ſet of words, another, another ſet; and makes a different ſentence.

18 Becauſe *there is* wrath, *beware* leſt he take thee away with *his* ſtroke: then a great ranſom cannot deliver thee.

19 Will he eſteem thy riches? *no*, not gold, nor all the forces of ſtrength.

20 Deſire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity; for this haſt thou choſen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can ſay, Thou haſt wrought iniquity?

24 ¶ Remember that thou magnify his work, which men behold.

25 Every man may ſee it; man may behold *it* afar off.

26 Behold, God *is* great, and we know *him* not, neither can the number of his years be ſearched out.

27 For he maketh ſmall the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop, *and* diſtil upon man abundantly.

29 Alſo can *any* underſtand the ſpreadings of the clouds, *or* the noiſe of his tabernacle?

30 Behold, he ſpreadeth his light upon it, and covereth the bottom of the ſea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to ſhine*, by *the cloud* that cometh betwixt.

33 The noiſe thereof ſheweth concerning it, the cattle alſo concerning the vapour.

CHAP. XXXVII.

1 *God is to be feared for his great works.* 15 *His wiſdom is unſearchable in them.*

AT this alſo my heart trembleth, and is moved out of his place.

2 Hear attentively the noiſe of his voice, and the ſound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with a voice of his excellency, and he will not ſtay them when his voice is heard.

5 God thundereth marvellouſly with his voice: great things doeth he, which we cannot comprehend.

6 For he ſaith to the ſnow, Be thou *on* the earth; likewiſe to the ſmall rain, and to the great rain of his ſtrength.

7 He ſealeth up the hand of every man; that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 Out of the ſouth cometh the whirlwind; and cold out of the north.

10 By the breath of God froſt is given; and the breadth of the waters is ſtraitened.

11 Alſo by watering he wearieth the thick cloud; he ſcattereth his bright cloud.

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, whether for correction, or for his land, or for mercy.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

15 Doſt thou know when God diſpoſed them, and cauſed the light of his cloud to ſhine?

16 Doſt thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the ſouth-*wind?*

18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and* as a molten looking-glaſs?

19 Teach us what we ſhall ſay unto him: *for*

Notes on the Thirty-ſeventh Chapter.

Ver. 1 *At this alſo my heart trembleth*, &c.] I have mentioned only a few of the amazing effects of his power; but every one of them ſtrikes me with terror, ſo that my heart trembles, and ſeems ready to quit its place in my breaſt. *Patrick.*

7 *He ſealeth up the hand.*] His ſtorms put a ſtop to the labour of thoſe who are in the field.

18 *The ſky, which is ſtrong, and as a molten looking-glaſs?*] The colour of the ſky when clear, exactly reſembles that poliſhed metal of which the looking-glaſſes of the antients were made.

20 *If a man ſpeaks, ſurely he ſhall be ſwallowed up.*] Whoever attempts to deſcribe him, will loſe himſelf in contemplating his perfections, and be dazzled with the brightneſs of his glory. *Patrick.*

we cannot order *our ſpeech* by reaſon of darkneſs.

20 Shall it be told him that I ſpeak? if a man ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the bright light which *is* in the clouds: but the wind paſſeth, and cleanſeth them.

22 Fair weather cometh out of the north: with God *is* terrible majeſty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgement, and in plenty of juſtice: he will not afflict.

24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

CHAP. XXXVIII.

1 *God challengeth Job to anſwer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecillity.*

THEN the LORD anſwered Job out of the whirlwind and ſaid,

2 Who *is* this that darkeneth counſel by ords without knowledge?

3 Gird up now thy loins like a man: for I ill demand of thee, and anſwer thou me.

4 ¶ Where waſt thou when I laid the foundations of the earth? declare, if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof?

7 When the morning-ſtars ſang together, and all the ſons of God ſhouted for joy.

8 Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?

9 When I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it,

10 And brake up for it my decreed *place* and ſet bars and doors,

11 And ſaid, Hitherto ſhalt thou come but no further: and here ſhall thy proud waves be ſtayed.

12 Haſt thou commanded the morning ſince thy days? *and* cauſed the day-ſpring to know his place,

13 That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?

14 It is turned as clay to the ſeal; and they ſtand as a garment.

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22 *Fair weather cometh out of the north,* &c.] The margin reads, *gold* cometh, &c. The LXX thus: Out of the north come clouds of a golden colour; and there is in them a terrible brightneſs and glory of the Almighty. This is true of Arabia, and a probable argument that Job was of that country.

23 *Touching the Almighty we cannot find him out,* &c.] After all our reſearches, we muſt acknowledge, that our underſtanding is too limited to comprehend the Almighty: his power is ſo great, his judgment ſo exact, his juſtice ſo abundant, that it is the higheſt preſumption in us, to aſk a reaſon for the proceedings of his providence. *Patrick.*

Notes on the Thirty-eighth Chapter.

Ver. 1 *Then the Lord anſwered Job out of the whirlwind, and ſaid.*] A general ſilence enſued, when the Almighty himſelf appeared as judge, to decide this great controverſy, and out of a whirlwind directed his ſpeech to Job. The ſubject of it is God's omnipotence, as diſplayed in the works of the creation---Many are the pens which have adorned this noble argument, philoſophers, poets, and divines; but the Holy Scriptures far ſurpaſs all human compoſitions in thoſe ſublime deſcriptions which they give us of the majeſty of God, and the wiſdom and magnificence of his works. *Peters.*

2 *Who is this that darkneth counſel,* &c.] Who is this that diſparages my counſels with his ignorant diſcourſes about them? *Patrick.*

5 *Who hath ſtretched the line upon it?*] What hand confined its bulk, and determined its exact proportions?

6 *Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof?*] Who ſelf balanced this earthly globe on its own center? or, by what power are its ſeveral parts connected ſo firmly together?

7 *When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.*] i. e. When the angels rejoiced and praiſed God, at the time of the creation of the viſible world. *Clark.*

8 *Who ſhut up the ſea with doors, when it brake forth as if it had iſſued out of the womb?*] Who hollowed the ſides of the globe, and provided a capacious baſon for the floods, when they firſt iſſued from the abyſs, as an infant from the womb? *Patrick.*

9, 10 *I made the cloud the garment thereof, and thick darkneſs a ſwaddling-band for it,* &c.] I clothed it with clouds as with a garment; I wrapt its boiſterous waves in the veil of darkneſs, as a nurſe her tender infant in a ſwaddling-band; and laid it in the bed I had formed for it in the bowels of the earth, and confined it with banks which it can never paſs over. *Patrick.*

11 *Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.*] Thus far may thy floating tide extend, but no further; and here ſhall thy proud waves be ſtayed, though agitated with all the rage of an indignant tempeſt.

12 *Haſt thou cauſed the day-ſpring to know his place?*] Haſt thou fixed the place where the ſun ſhall every day ariſe?

13 *That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it.*] That he might extend his beams to the ends of the earth, that the wicked, who conceal their actions under the veil of night, may be detected, and dragged to the puniſhment they have deſerved. *Patrick.*

14 *It is turned as clay to the ſeal, and they ſtand as a garment.*] Septuagint reads, Haſt thou, by baking clay, formed of it a living creature; and giving the faculty of ſpeech, placed it upon the earth? *Wall.*

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entered into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death?

18 Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.

19 Where *is* the way *where* light dwelleth? and *as for* darkneſs where *is* the place thereof.

20 That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?

22 Haſt thou entered into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have reſerved againſt the time of trouble, againſt the day of battle and war?

24 By what way is the light parted, *which* ſcattereth the eaſt-wind upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs, wherein *there is* no man?

27 To ſatisfy the deſolate and waſte *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendered it?

30 The waters are hid as *with* a ſtone, and the face of the deep is frozen.

31 Canſt thou bind the ſweet influences of Pleiades, or looſe the bands of Orion?

32 Canſt thou bring forth Mazzaroth in his ſeaſon? or canſt thou guide Arcturus with his ſons?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the dominion thereof in the earth?

34 Canſt thou liſt up thy voice to the clouds, that abundance of waters may cover thee?

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15 *From the wicked their light is with-holden*, &c.] Septuagint reads, Haſt thou taken away light from the wicked, and broken the arm of the proud?

16 *Haſt thou entered into the ſprings of the ſea?*] Haſt thou ever explored the ſecret receſſes of the deep, where the great fountain of the ſea burſts from the abyſs?

18 *Haſt thou perceived the breadth of the earth?* &c.] Art thou even capable of meaſuring the ſurface of the earth? If thy wiſdom be ſufficient for ſuch undertakings, let it now appear. *Patrick.*

21 *Knoweſt thou it, becauſe thou waſt then born?* &c.] Is thy wiſdom ripened by a long ſucceſſion of ages, that thou art acquainted with theſe ſecret tranſactions?

22, 23 *Haſt thou entered into the treaſures of the ſnow?* &c.] Haſt thou viſited the wintry ſkies, and ſeen my magazines of ſnow and hail; my fund of vengeance for the time of anguiſh and the day of battle?

24 *By what way is the light parted, which ſcattereth the eaſt-wind upon the earth?*] Septuagint reads, Whence cometh the frozen dew? or whence is the ſouth wind ſpread over the earth?

25 *Who hath divided a water-courſe for the overflowing of waters?*] The Hebrew in this paſſage is ſo pregnant with ſenſe, that no tranſlation can do it juſtice. Perhaps the following paraphraſe may convey the principal ideas comprehended in the original. Who hath branched out, and, with admirable judgment, diſpoſed, a variety of aqueducts for that immenſe collection of waters which float in the ſky? who diſtributes thoſe pendulous floods through all the earth; not in dreadful cataracts, or promiſcuous gluts of rain, but in kindly drops, and refreſhing ſhowers, with as much regularity and œconomy as if they were conveyed by pipes from a conduit?---To whom ſhall we aſcribe that niceneſs of contrivance, which now emits, now reſtrains them; ſometimes conveys their humid train to one place, ſometimes to another, diſpenſes them to this ſoil in larger, to that in ſmaller communications; and, in a word, ſo manages the mighty fluid, that every ſpot is ſupplied in exact proportion to its wants; none deſtroyed by an undiſtinguiſhing deluge? *Hervey.*

26 *To cauſe it to rain on the earth, where no man is?* &c.] On the deſert places, where there are no inhabitants.

28 *Hath the rain a father? or who hath begotten the drops of the dew?*] If the rains are begotten, who is their father? or from whom do the pearly drops of dew deſcend?

29 *Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it?*] What hand is capable of binding the river, and turning the ſtream into a cryſtal rock? or of whitening the morning with the plumy robe of froſt?

30 *The waters are hid as with a ſtone.*] The waters are congealed into a tranſparent pavement, and the ſurface of the deep is taken captive by the froſt.

31 *Canſt thou bind the ſweet influences of the Pleiades, or looſe the bands of Orion?*] Canſt thou reſtrain the benevolence of the ſkies, and cauſe the ſeven ſtars to ſhine in vain? or when Orion darts his beams in the winter ſeaſon, canſt thou unbind the frozen earth, or moderate the drought of the ſtar called the heart of Scorpio?

32 *Canſt thou bring forth Mazzaroth in his ſeaſon, or canſt thou guide Arcturus?* &c.] Is it owing to thy power that the other conſtellations appear in the ſouthern or northern parts of the heavens in their reſpective ſeaſons? *Patrick.*

34 *Canſt thou liſt up thy voice to the clouds, that abundance of water may cover thee?*] Will the clouds at thy command pour out their ſtores, and ſurround thee with water? *Patrick.*

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we *are?*

36 Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,

38 When the duſt groweth into hardneſs, and the clods cleave faſt together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

1 *Of the wild goats and hinds,* 5 *of the wild aſs,* 9 *the unicorn,* 13 *the peacock, ſtork, and oſtrich,* 19 *the horſe,* 26 *the hawk,* 27 *the eagle.*

KNoweſt thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when the hinds do calve?

2 Canſt thou number the months *that* they fulfil? or knoweſt thou the time when they bring forth?

3 They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath ſent out the wild aſs free; or who hath looſed the bands of the wild aſs?

6 Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him, becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks? or wings and feathers unto the oſtrich?

14 Which leaveth her eggs in the earth, and warmeth them in the duſt,

15 And forgetteth that the foot may cruſh them, or that the wild beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not her's: her labour is in vain without fear;

17 Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.

35 *Canſt thou ſend lightnings, that they may go and ſay unto thee, here we are?*] How ſtrong the image! how ſimple the expreſſion! we read of winged lightnings in the heathen poets; but where do they live, and act, and ſpeak, and wait for orders with impatience, as here? *Peters.*

36 *Who hath given underſtanding to the heart?*] Who lighted the lamp of reaſon in the human breaſt?

37 *Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven?*] Canſt thou, with all thy wiſdom, count the number of the clouds? or hinder the rain from falling upon the earth?

38 *When the duſt groweth into hardneſs,* &c.] When the earth is thoroughly ſatisfied with rain, and the ſoil fit for the labours of the huſbandman.

39 *Wilt thou hunt for the lion?*] Or doſt thou pretend to have great power upon earth, though none in heaven? wilt thou provide food for a lion and his whelps?

Notes on the Thirty-ninth Chapter.

Ver. 5 *Who hath ſent out the wild aſs free?* &c.] Didſt thou diſcharge the wild aſs from ſervitude, break his bands, and declare him at liberty to live at large?

9 *Unicorn.*] This is certainly the rhinoceros. See Numb. xxiii. 22.

13 *Wings and feathers unto the oſtrich?*] This verſe may be better rendered from the original. *The wing of the oſtrich is (quivering, or) expanded; the very feathers and plumage of the ſtork.* The ingenious Dr. Shaw obſerves, that when the oſtrich is full grown, the neck, particularly of the male, which before was almoſt naked, is now very beautifully covered with red feathers. The plumage likewiſe upon the back, the ſhoulders, and ſome parts of the wings, from being hitherto of a dark, greyiſh colour, becomes now as black as jet; whilſt the reſt of the feathers exhibit an exquiſite whiteneſs; they retain *the very feathers and plumage of the ſtork.* When they are diſturbed, they fly with a ſwiftneſs that no creature can equal. Nothing certainly can be a more beautiful ſight. The wings by their repeated, though unwearied vibrations, equally ſerving them for ſails and oars: and hence we ſee with what propriety the ſacred writers aſcribe to them an expanded quivering wing, p. 450, 4to.

14, 15, 16, 17 *Which leaveth her eggs in the earth, and warmeth them in the duſt,* &c.] The oſtrich lays from thirty to fifty eggs; the firſt of which ſhe depoſits in the centre, and the reſt as conveniently as poſſible round it. In this manner ſhe is ſaid

18 What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with thunder?

20 Canſt thou make him afraid as a graſshopper? the glory of his noſtrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.

24 He ſwalloweth the ground with fierceneſs and rage; neither believeth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha, ha; and he ſmelleth the battle afar off, the thunder of the captains, and the ſhouting.

26 Doth the hawk fly by thy wiſdom, *and* ſtretch her wings toward the ſouth?

27 Doth the eagle mount up at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.

30 Her young ones alſo ſuck up blood: and where the ſlain *are*, there *is* ſhe.

CHAP. XL.

3 *Job humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom.* 15 *Of the behemoth.*

MOreover the LORD anſwered Job, and ſaid,

2 Shall he that contendeth with the Almighty, inſtruct *him?* he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am vile; what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken; but I will not anſwer: yea, twice; but I will proceed no further.

6 ¶ Then anſwered the LORD unto Job out of the whirlwind, and ſaid,

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to lay, depoſit, or truſt, *her eggs in the earth, and to warm them* (by incubation) *in the duſt; and forgetteth that the foot* of the traveller *may cruſh them, or that the wild beaſt may break them.* It is alſo obſerved, that the oſtrich has a very ſmall ſhare of that natural affection which ſo ſtrongly exerts itſelf in other creatures. For upon the leaſt diſtant noiſe, or trivial occaſion, ſhe forſakes her eggs or young ones; to which perhaps ſhe never returns; or, if ſhe does, it may be too late either to reſtore genial warmth to the one, or preſerve the lives of the other. Accordingly the Arabs ſometimes meet with whole neſts of theſe eggs undiſturbed; and often with a few of the young ones, about the ſize of a pullet, half ſtarved, ſtraggling and moaning about like diſtreſſed orphans in ſearch of their mother. And hence the oſtrich may be juſtly ſaid *to be hardened againſt her young ones, as though they were not hers; her labour*, in hatching and attending them ſo far, *being in vain, without fear*, or the leaſt concern of what becomes of them afterwards. This want of affection is alſo mentioned by the prophet Jeremiah: *The daughter of my people is cruel, like the oſtriches in the wilderneſs*, Lam. iv. 3. Nor is this the only reproach that may be due to the oſtrich: ſhe is alſo inconſiderate and fooliſh in the choice of her food, which is frequently detrimental, and ſometimes highly pernicious; ſwallowing every thing indiſcriminately, with the greateſt greedineſs, whether pieces of rags, leather, wood, ſtone, lead, or iron. It may therefore be juſtly ſaid, that *God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.* Shaw.

18 *What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.*] Or, as the words may be tranſlated, when *ſhe riſeth herſelf to fly* from her purſuers, ſhe *ſcorneth the horſe and his rider.* The Arabians are well acquainted with the truth of this aſſertion; for they find it impoſſible to overtake them, even when mounted on their ſwifteſt horſes. They have only an opportunity of admiring at a diſtance the extraordinary agility and ſtatelineſs of their motions. *Shaw.*

19, 20, 21, 22, 23, 24, 25 *Haſt thou given the horſe ſtrength? &c.*] This deſcription of the horſe is the moſt celebrated of any in the poem, and contains all the noble images that thought can form of this generous beaſt, expreſſed in ſuch a force of ſtile, as would have given the greater writers of antiquity new laws for the ſublime, had they been acquainted with theſe writings. It is remarkable that the claſſical poets chiefly endeavour to paint the outward figure, lineaments, and motions of the horſe; but the ſacred poet makes all the particulars to flow from the inward beauties he deſcribes, and thereby animates his deſcription with great ſpirit and vivacity. Several of the expreſſions are ſingularly elegant: *Haſt thou clothed his neck with thunder?* by which bold figure he not only expreſſes that remarkable beauty in a horſe, the ſhaking of his mane, and the flakes of the hair, which naturally ſuggeſt the idea of lightning, but alſo the violent agitation and force of his neck, which in the oriental language, had been flatly expreſſed by a metaphor leſs than this. Mr. Pope's deſcription of the horſe comes the neareſt to part of this of any that I have ſeen:

Th' impatient courſer pants in every vein,
And pawing, ſeems to beat the diſtant plain:
Hills, vales, and floods appear already croſs'd,
And e'er he ſtarts, a thouſand ſteps are loſt. *Windſor For.*

26 *Doth the hawk fly by thy wiſdom, and ſtretch her wings towards the ſouth?*] Who taught the hawk, as the winter approaches, to ſeek a milder climate in the ſouth, and in a perpetual ſummer defy the northern ſtorms?

Notes on the Fortieth Chapter.

Ver. 4 *Behold, I am vile, what ſhall I anſwer thee?* &c.] Job, whoſe great confuſion and terror had hitherto kept him ſilent, now anſwers with great humility, that he was a wretched creature, and unworthy to ſpeak to the Majeſty of heaven.

15 *Behold*

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou alſo diſannul my judgement? wilt thou condemn me, that thou mayeſt be righteouſs?

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 Deck thy ſelf now *with* majeſty and excellency, and array thy ſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one *that* is proud, and abaſe him.

12 Look on every one *that* is proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the duſt together, *and* bind their faces in ſecret.

14 Then will I alſo confeſs unto thee, that thine own right hand can ſave thee.

15 Behold now behemoth, which I made with thee: he eateth graſs as an ox.

16 Lo now, his ſtrength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the ſinews of his ſtones are wrapped together.

18 His bones *are as* ſtrong pieces of braſs; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he that made him, can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed, and fens.

22 The ſhady trees cover him *with* their ſhadow; the willows of the brook compaſs him about.

23 Behold, he drinketh up a river, *and* haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* noſe pierceth through ſnares.

CHAP. XLI.

Of God's great power in the leviathan.

CANST thou draw out leviathan with an hook? or his tongue with a cord *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a ſervant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his ſkin with barbed irons? or his head with fiſh-ſpears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: ſhall not *one* be caſt down even at the ſight of him?

10 None *is ſo* fierce that dare ſtir him up: who then is able to ſtand before me?

11 Who hath prevented me, that I ſhould repay *him? whatſoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

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15 *Behold now behemoth*, &c.] This word has an Egyptian termination, and ſignifies a creature well known in that country, called by the Greeks hippopotamus, the river-horſe; for he ſhelters himſelf among the reeds of the Nile; and the behemoth is ſaid to lie in the *coverts of the reeds and fens*, and *to be compaſſed about with the willows of the brook*. The river-horſe feeds upon the herbage of the Nile, and the behemoth is ſaid to *eat graſs as an ox*. No creature is known to have ſtronger ribs than the river-horſe; and the bones of the behemoth *are as ſtrong pieces of braſs, like bars of iron*. From whence it ſufficiently appears, that the behemoth and the river-horſe are one and the ſame creature: though Mr. Pilkington ſays this creature is the rhinoceros.

Notes on the Forty-firſt Chapter.

Ver. 1 *Canſt thou draw out leviathan with an hook?*] By the *leviathan* is meant the crocodile, a monſtrous creature found in the river Nile; for to him and no other, every part of the deſcription is conformable.

10 *None is ſo fierce that dare ſtir him up*, &c.] This alludes to a cuſtom of this creature, namely, that when he is ſatiated with fiſh, he comes on ſhore, and ſleeps among the reeds.

16 One is ſo near to another that no air can come between them.

17 They are joined one to another, they ſtick together, that they cannot be ſundered.

18 By his neeſings a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils goeth ſmoke, as *out* of a ſeething-pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and ſorrow is turned into joy before him.

23 The flakes of his fleſh are joined together: they are firm in themſelves; they cannot be moved.

24 His heart is as firm as a ſtone; yea, as hard as a piece of the nether-*mil-ſtone*.

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purify themſelves.

26 The ſword of him that layeth at him cannot hold; the ſpear, the dart, nor the habergeon.

27 He eſteemeth iron as ſtraw, *and* braſs as rotten wood.

28 The arrow cannot make him flee: ſling-ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

30 Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh the path to ſhine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things*: he *is* a king over all the children of pride.

CHAP. XLII.

1 *Job ſubmitteth himſelf unto God.* 7 *God preferring Job's cauſe, maketh his friends ſubmit themſelves, and accepteth him.* 10 *He magnifieth and bleſſeth Job.* 16 *Job's age and death.*

THEN Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do* every *thing*, and *that* no thought can be with-holden from thee.

3 Who *is* he that hideth counſel without knowledge? therefore have I uttered that I underſtood not; things too wonderful for me, which I knew not.

4 Hear, I beſeech thee, and I will ſpeak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye ſeeth thee.

6 Wherefore I abhor *my ſelf*, and repent in duſt and aſhes.

7 ¶ And it was *ſo*, that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath*.

8 Therefore take unto you now ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering; and my ſervant Job ſhall pray for you: for him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me *the thing which is* right, like my ſervant Job.

9 So Eliphaz the Temanite and Bildad the

18 *His eyes are like the eye-lids of the morning.*] Theſe words convey as great an image of the thing it would repreſent, as is poſſible to be done by words; and probably the Egyptians from hence borrowed their hieroglyphic of the morning, which is a crocodile's eye.

19 *Out of his mouth go burning lamps*, &c.] This expreſſion is more literally true, than at firſt view may be imagined. The naturaliſts tell us, that the crocodile lying a long time under water, and being there forced to hold his breath, when he emerges, his breath, by being long repreſt, is hot, and burſts out ſo violently, that it reſembles fire and ſmoke. This ſhould teach us not to entertain a falſe opinion of the Eaſtern boldneſs, from paſſages ill underſtood.

Notes on the Forty-ſecond Chapter.

Ver. 1 *Job anſwered the Lord and ſaid.*] The foregoing ſpeeches had ſo lively repreſented the power and wiſdom of God in his works, that Job, abundantly convinced of his error, confeſſed, with the profoundeſt humility, the faults he had committed, begging pardon of his great Creator, and reſolving never more to complain, nor propoſe any queſtions relating to his providence. *Patrick.*

5 *I have heard of thee by the hearing of the ear.*] He had heard of him by tradition, delivered down from his fore-fathers; but now he had a clear and ſenſible perception of his Being and Divine perfections.

Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 ¶ And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 ¶ After this lived Job an hundred and forty years, and saw his sons, and his sons sons, *even* four generations.

17 So Job died *being* old and full of days.

11 *Every man a piece of money.*] The word here rendered a *piece of money*, signifies also *lambs*, or *young sheep*, as the Chaldee paraphrast turns the word; and this seems most probable, as that particular piece of money was but of very small value, three half-pence English; but if all Job's acquaintance, which was very numerous, brought him a *young sheep* each, it would set him up with a good flock at once. *Peters.*

14 *Jemima.*] i. e. *The day*; because of the day of felicity he enjoyed, after a sad night of affliction. *Patrick.*

Kezia.] The name of a certain spice in Arabia, of an excellent smell. *Patrick.*

Keren-happuch.] i. e. *Plenty restored*; because God had now restored him to his prosperity. *Patrick.*

16 *Job lived an hundred and forty years.*] Septuagint reads thus, an hundred and seventy years. He lived in all two hundred and forty years, and saw his sons, &c.

17 *So Job died, being old and full of days.*] The LXX add; *And it is written that he shall rise again among those whom the Lord shall raise.* A plain proof that the Jews believed a resurrection, as before observed.

THE BOOK OF PSALMS.

THE ARGUMENT.

The Book of Psalms *is a collection of spiritual songs and hymns, compiled by several men, in several ages: most of them by* David, *some by* Solomon, *and one at least by* Moses. *Many are inscribed with the name of* Asaph: *some were composed during the captivity; and some after the restauration. It is most probable, that after the temple and sacred records were burnt by the king of* Babylon's *army, some pious persons collected as many of the* Psalms *as they could find among their friends, who had taken copies of them for their own private use: for the people were well acquainted with the songs of* Sion, *and doubtless preserved them for their comfort in their captivity; and when they returned to* Jerusalem *brought them with them, where* Ezra *ranged them in one collection, in the manner we now have them. The word* Psalm *is* Greek, *and properly*

perly ſignifies the ſound of a ſtringed inſtrument of muſick: for the Hebrews *ſung the* Pſalms *with different inſtruments. An ingenious author obſerves, that the* Pſalms *of* David *are ſupported by the nobleſt, the ſublimeſt, the moſt heavenly ſtrains of divine poetry, by which the world was ever delighted, informed, or amended.*

* *The reader will take notice, that this is a ſtrict tranſlation from the preſent* Hebrew, *and is the latter verſion; whereas the tranſlation in the Liturgy is taken from the* Septuagint.

PSAL. I.

1 *The happineſs of the godly.* 4 *The unhappineſs of the ungodly.*

BLESSED is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.

2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

3 And he ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither, and whatſoever he doeth ſhall proſper.

4 The ungodly *are* not ſo: but *are* like the chaff which the wind driveth away.

5 Therefore the ungodly ſhall not ſtand in the judgement, nor ſinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly ſhall periſh.

PSAL. II.

1 *The kingdom of Chriſt.* 10 *Kings are exhorted to ſubmit to it.*

WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the LORD, and againſt his anointed, *ſaying*,

3 Let us break their bands aſunder, and caſt away their cords from us.

4 He that ſitteth in the heavens ſhall laugh: the LORD ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Zion.

Notes on the Firſt Pſalm.

Ver. 1 *Bleſſed is the man*, &c.] This pſalm may be conſidered as a preface to the enſuing book, containing a ſhort diſcourſe on the end of man, which is bleſſedneſs; and the only way to obtain it, the obſervance of the laws of the Almighty. The pſalmiſt here diſtinguiſhes offenders into three ſeveral ranks; viz. the man that *walketh in the counſel of the ungodly*, the man that *ſtandeth in the way of ſinners*, and the man that *ſitteth in the ſeat of the ſcornful*: by the *ſcornful* are meant thoſe who not only neglect, but alſo ſcoff at religion, and make a mock at that, which of all things in the world is of the greateſt importance. *Walking* or *ſtanding* in the way of ſinners repreſents only particular wicked actions; but *ſitting* ſignifies a fixt, reſolute eſtabliſhment in a habit of wickedneſs. *Clark.*

3 *He ſhall be like a tree planted by the rivers of water*, &c.] Behold an emblem of the happineſs of this man in thoſe trees which are planted near the waters of a perpetual fountain, which are always green and flouriſhing, and never fail to reward, with plenty of fruits, the planter's toil: the pious man, in like manner, ſhall be always proſperous: and when death ſhall put a period to his exiſtence here below, he ſhall receive his full recompence of reward. *Patrick.*

4 *Like the chaff.*] The ungodly are like the vile chaff which is driven away by the wind: the method of winnowing their corn antiently, and as it is now practiſed in the Eaſt, was by throwing it up againſt the wind with a ſhovel. *Shaw.*

5 *The ungodly ſhall not ſtand in the judgment*, &c.] They ſhall loſe their cauſe, or they ſhall not be able to defend themſelves when the great judge of all the earth ſhall reward every man according to his works. *Patrick.*

6 *The Lord knoweth the way*, &c.] The Lord *regardeth*, or *approveth* the way of the righteous.

Notes on the Second Pſalm.

In this pſalm we have, under the hiſtory of David, whom God exalted from a low eſtate to the throne of Iſrael, a moſt illuſtrious prophecy of the kingdom of Chriſt; for him God raiſed even from the grave, made him the king of glory, and extended his kingdom to the utmoſt parts of the earth, notwithſtanding the rage and malice of the chief-prieſts, Herod, and other princes of the world. *Patrick.*

Ver. 1 *Why do the heathen rage?* &c.] What phrenzy poſſeſſeth the Philiſtines, and other neighbouring nations, that they are joined with ſo much fury to oppoſe the power of God, and render abortive the work that he will ſurely bring to paſs.

2 *The kings of the earth ſet themſelves*, &c.] The kings and governors of the world are confederated to oppoſe the deſigns of God who has anointed me king over his people, in the ſame manner as Herod, Pontius Pilate, and the rulers of Iſrael, will conſpire againſt the Meſſiah, and endeavour to dethrone him to whom God hath given all the kingdoms of the earth. *Patrick.*

3 *Let us break their bands in ſunder*, &c.] Let us, ſay they, refuſe to acknowledge the authority of this new monarch, who pretends to reign by the power of the Moſt High.

4 *He that ſitteth in the heavens ſhall laugh*, &c.] God contemns their vain attempts, and will expoſe them to the deriſion of all thoſe who ſhall behold their folly.

5 *Then ſhall he ſpeak unto them in his wrath*, &c.] If they madly perſiſt in their oppoſition, he will overwhelm them with the moſt terrible deſtruction.

6 *Yet have I ſet my king.*] Notwithſtanding all your oppoſition,

7 I will declare the decree: the LORD hath ſaid unto me, Thou *art* my ſon; this day have I begotten thee.

8 Aſk of me, and I ſhall give *thee* the heathen *for* thine inheritance, and the uttermoſt parts of the earth *for* thy poſſeſſion.

9 Thou ſhalt break them with a rod of iron; thou ſhalt daſh them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be inſtructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiſs the ſon, leſt he be angry, and ye periſh *from* the way, when his wrath is kindled but a little. Bleſſed *are* all they that put their truſt in him.

PSAL. III.

The ſecurity of God's protection.

A pſalm of David, when he fled from Abſalom his ſon.

LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. Selah.

3 But thou, O LORD, *art* a ſhield for me; my glory, and the lifter-up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and ſlept; I awaked: for the LORD ſuſtained me.

6 I will not be afraid of ten thouſands of people that have ſet *themſelves* againſt me round about.

7 Ariſe, O LORD: ſave me, O my God: for thou haſt ſmitten all mine enemies *upon* the cheek-bone; thou haſt broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy bleſſing *is* upon thy people. Selah.

PSAL. IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happineſs is in God's favour.*

To the chief muſician on Neginoth, a pſalm of David.

HEAR me when I call, O God of my righteouſneſs: thou haſt enlarged me *when I was* in diſtreſs; have mercy upon me, and hear my prayer.

2 O ye ſons of men, how long *will ye turn* my glory into ſhame? *how long* will ye love vanity, *and* ſeek after leaſing? Selah.

ſtion, I have given the kingdom to David; and, in future times, I will appoint one of his poſterity to ſit on the throne of glory, on the right hand of the Majeſty on high. *Patrick.*

7 *I will declare the decree*, &c.] Such I know is the decree of heaven; and I will publiſh it to the whole world: for, from a low condition, the Lord hath raiſed me to the higheſt dignity. This day I begin to reign by his order, and therefore it may be called the birth-day of my kingdom.

This day have I begotten thee.] As David was a type of Chriſt, therefore God is ſuppoſed to ſpeak this of our Saviour.

8 *I ſhall give thee the heathen for thine inheritance*, &c.] You will ſhortly ſee the whole land, to the river Euphrates, ſubdued unto me; as all the nations of the earth ſhall hereafter be ſubdued under the power of Chriſt. *Patrick.*

10 *Be wiſe now therefore, O ye kings*, &c.] Submit therefore to the decrees of heaven; for it will be madneſs to oppoſe the Lord's anointed.

12 *Kiſs the ſon, leſt he be angry*, &c.] This ſhould have been rendered, *obey*, or *be ſubject to*, &c. Several antient verſions read, *receive inſtruction, leſt God be angry*, &c.

Notes on the Third Pſalm.

Ver. 1 *Lord, how are they increaſed that trouble me?* &c.] Lord, how amazing the change that has happened to me! I, who was by thee placed on the throne of Iſrael, and lately triumphed over ſo many countries, now ſee mine own ſubjects in arms againſt me, and, with mine own ſon, conſpiring to deprive me both of my crown and life. *Patrick.*

2 *Many there be which ſay of my ſoul*, &c.] The generality of the people conſider me as loſt, and ſay thou haſt utterly forſaken me. The word *ſelah* is often uſed in theſe divine poems; but it is not eaſy to aſſign the true and proper import of it. The Chaldee paraphraſt renders it *for ever*; and ſo ſeveral of the Rabbins expound it, though they aſſign no ſufficient reaſon for it. The LXX have the word *diapſalma*, which Suidas interprets, *a change of the ſong*. Dr. Wall's conjecture in regard to it ſeems well founded, viz. that it is a note ſignifying that the laſt words to which it is added, ſhould be again repeated by the chorus: becauſe it is always affixed at the end of ſome remarkable and pathetic clauſe, proper to be ſung over again.

Notes on the Fourth Pſalm.

Wherever the Hebrew has, *To the chief muſician*, in the title of a pſalm, the LXX have εις τελος *to the end*, by which one would think their ſenſe to be, that thoſe pſalms which have this note in their title were to be ſung to the end at once, as being of one continued ſenſe; whereas many of the others conſiſt of parts relating to different matters, or were too long to be ſung to the end at once. Εις τελος is the ſame word which the LXX have *Deut.* xxxi. 30. *Moſes ſpake in the ears of the congregation the words of this ſong* εις τελος, *to the end*, or *till they were ended*. Wall *on Neginoth*, i. e. on ſtringed inſtruments.

Ver. 1. *Hear me when I call, O God of my righteouſneſs*, &c.] *Heb.* O God, my juſtice, i. e. who juſtifieth me. *Lamy.*

2 *O ye ſons of men.*] Mr. Edwards tranſlates it, ſons of *man*, as agreeable to the original, and ſays there is a great difference between

3 But know that the LORD hath ſet apart him that is godly for himſelf: the LORD will hear when I call unto him.

4 Stand in awe, and ſin not: commune with your own heart upon your bed, and be ſtill. Selah.

5 Offer the ſacrifices of righteouſneſs: and put your truſt in the LORD.

6 *There be* many that ſay, Who will ſhew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſs in my heart, more than in the time *that* their corn and their wine increaſed.

8 I will both lay me down in peace, and ſleep: for thou, LORD, only makeſt me dwell in ſafety.

PSAL. V.

1 *David prayeth, and profeſſeth his ſtudy in prayer.* 4 *God favoureth not the wicked.* 7 *David profeſſing his faith, prayeth unto God to guide him,* 10 *to deſtroy his enemies,* 11 *and to preſerve the godly.*

To the chief muſician upon Nehiloth, a pſalm of David.

GIVE ear to my words, O LORD, conſider my meditation.

2 Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray.

3 My voice ſhalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleaſure in wickedneſs: neither ſhall evil dwell with thee.

5 The fooliſh ſhall not ſtand in thy ſight: thou hateſt all workers of iniquity.

6 Thou ſhalt deſtroy them that ſpeak leaſing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come into thy houſe in the multitude of thy mercy: *and* in thy fear will I worſhip toward thy holy temple.

8 Lead me, O LORD, in thy righteouſneſs, becauſe of mine enemies; make thy way ſtraight before my face.

9 For *there is* no faithfulneſs in their mouth; their inward part *is* very wickedneſs: their throat *is* an open ſepulchre; they flatter with their tongue.

10 Deſtroy thou them, O God; let them fall by their own counſels: caſt them out in the multitude of their tranſgreſſions: for they have rebelled againſt thee.

11 But let all thoſe that put their truſt in thee rejoice: let them ever ſhout for joy; becauſe thou defendeſt them: let them alſo that love thy name be joyful in thee.

12 For thou, LORD, wilt bleſs the righteous; with favour wilt thou compaſs him as *with* a ſhield.

PSAL. VI.

1 *David's complaint in his ſickneſs.* 8 *By faith he triumpheth over his enemies.*

To the chief muſician on Neginoth upon Sheminith, a pſalm of David.

O LORD, rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD; for I

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between the one and the other: ſons of *men* are all that are of the race of Adam, but ſons of *man* are perſons of dignity and rule in the world. *Stile of Holy Scrip.*

4 *Stand in awe and ſin not.*] *Septuagint.* Be ye angry and ſin not; ſo St. *Paul* recites it, Epheſ. iv. 26.

6 *There be many that ſay,* &c.] Many are apt to deſpair, but do thou, O Lord, look down favourably upon us, and bleſs us; and then I ſhall be ſatisfied thoſe happy events are not far off. *Patrick.*

Notes on the Fifth Pſalm.

This pſalm of David was to be ſung, after his troubles were over, in parts to the *Nehiloth* or organ. But whether it was written on occaſion of the perſecution of Saul, or the rebellion of Abſalom, cannot be determined. *Patrick.*

Ver. 1 *Give ear to my words, O Lord,* &c.] Thou beholdeſt the troubles that compaſs me round about; let them induce thee to grant my requeſt, and regard the ſilent ſighs and groans I utter when I call upon thee for relief. *Patrick.*

6 *Thou ſhalt deſtroy them that ſpeak leaſing,* &c.] i. e. Thoſe that employ their tongues in falſhoods and lies, to defame me and my government.

9 *Their inward part,* &c.] It ſhould have been rendered their *minds*, or *conſciences.*

10 *Deſtroy them, O God.*] The LXX read, *Judge them, O God.*

11 *That love thy name.*] The *name* of a perſon is a *Hebraiſm*, whereby the perſon is frequently expreſſed. *Pilkington.*

12 *For thou, Lord, wilt bleſs the righteous,* &c.] Thou wilt crown him with thy favour, and defend him on every ſide, as with an impenetrable ſhield, againſt all the darts of his enemies.

Notes on the Sixth Pſalm.

This pſalm ſeems to have been compoſed after David had recovered from ſome grievous diſeaſe; when he delivered it to the chief muſician, and ordered it to be ſung to the harp of eight ſtrings.

3 O *Lord,*

am weak: O LORD, heal me; for my bones are vexed.

3 My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: oh, ſave me for thy mercy's ſake.

5 For in death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 Depart from me, all ye workers of iniquity: for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed ſuddenly.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

Shiggaion of David, which he ſang unto the LORD concerning the words of Cuſh the Benjamite.

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he tear my ſoul like a lion, rending *it* in pieces, while *there is* none to deliver.

3 O LORD my God, if I have done this; if there be iniquity in my hands:

4 If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy:)

5 Let the enemy perſecute my ſoul, and take *it:* yea, let him tread down my life upon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O LORD, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies: and awake for me to the judgement *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſs thee about: for their ſakes therefore return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, according to my righteouſneſs, and according to mine integrity *that is* in me.

9 Oh, let the wickedneſs of the wicked come to an end; but eſtabliſh the juſt: for the righteous God trieth the hearts and reins.

10 My defence *is* of God, which ſaveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutors.

14 Behold, he travelleth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 He made a pit and digged it, and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the LORD according to his righteouſneſs; and will ſing praiſe to the name of the LORD moſt high.

Ver. 3. *O Lord, how long?*] The other verſion reads, *How long wilt thou puniſh me?*

5 *For in death there is no remembrance of thee,* &c.] The dead are utterly unable to commemorate thy wonderful works, and propagate the memory of them to poſterity.

10 *Let all mine enemies be aſhamed.*] The other verſion reads, all mine enemies *ſhall* be confounded, &c. which ſeems not ſo conſiſtent with the ſentiments of David, as implying too great confidence. *Pilkington.*

Notes on the Seventh Pſalm.

This excellent pſalm was written by David, to commemorate the loving kindneſs of the Lord on occaſion of ſome calumnies and falſe accuſations, which Cuſh, one of the ſame tribe with Saul, had charged him with. Some are of opinion, that by Cuſh was meant Saul himſelf the ſon of Kiſh. *Patrick.*

Ver. 2 *Leſt he tear my ſoul like a lion,* &c.] For if thou doſt not protect me, I am no more able to oppoſe Saul, than a lamb to defend itſelf againſt a lion.

9 *God trieth the hearts and reins.*] God trieth the thoughts or conſciences of men.

11 *God judgeth the righteous.*] Liturgy verſion, *God is a righteous judge.*

PSAL. VIII.

God's glory is magnified by his works, and by his love to man.

To the chief muſician upon Gittith, a pſalm of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 Out of the mouth of babes and ſucklings haſt thou ordained ſtrength becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers; the moon and the ſtars, which thou haſt ordained;

4 What *is* man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; thou haſt put all *things* under his feet:

7 All ſheep and oxen, yea, and the beaſts of the field;

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

PSAL. IX.

1 *David praiſeth God for executing of judgement.* 11 *He inciteth others to praiſe him.* 13 *He prayeth that he may have cauſe to praiſe him.*

To the chief muſician upon Muth-labben, a pſalm of David.

I Will praiſe *thee*, O LORD, with my whole heart; I will ſhew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will ſing praiſe to thy name, O thou moſt High.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe; thou ſatteſt in the throne judging right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: and thou haſt deſtroyed cities; their memorial is periſhed with them.

7 But the LORD ſhall endure for ever: he hath prepared his throne for judgement.

8 And he ſhall judge the world in righteouſneſs, he ſhall miniſter judgement to the people in uprightneſs.

9 The LORD alſo will be a refuge for the oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, LORD, haſt not forſaken them that ſeek thee.

Notes on the Eighth Pſalm.

This pſalm was compoſed by David, after he had obtained ſome memorable victory, probably after he had ſlain Goliath of Gath; for the account of that event is very agreeable to the ſubject of the pſalm, and a lively emblem of Chriſt's conqueſt over our great enemy the devil.

Ver. 2 *Haſt thou ordained ſtrength.*] Septuagint reads, *haſt thou perfected praiſe?* ſo it is quoted Matt. xxi. 16.

3, 4 *When I conſider thy heavens, the work of thy fingers,* &c.] When I contemplate the vaſtneſs of the heavens, and thoſe ſtupendous orbs which thou haſt placed there in the moſt beautiful order, I am aſtoniſhed to think that thou ſhouldeſt condeſcend to ſhow ſuch remarkable favour to man; and in particular to me, who am the meaneſt of my father's houſe. Nay, even that thou ſhouldeſt advance our natures by means of the ſon of man, the great Meſſiah, whom the world will vilify and deſpiſe, exceeds all wonder, and ought to be the ſubject of our perpetual admiration. *Patrick.*

4 *What is man, that thou art mindful of him? and the ſon of man,* &c.] The *loweſt* and the *higheſt* of men.

5 *Thou haſt made him a little lower than the angels,* &c.] Thou haſt raiſed man to ſuch a pitch of dignity, and honoured him ſo highly, that he is but little inferior to the heavenly hoſts: and, by the mediation of thine own ſon, who ſhall take our nature upon him, thou wilt crown him with glory and honour. *Patrick.*

6 *Put all things in ſubjection under his feet.*] The ſame phraſe is uſed in the Latin language. See *Virg. Georg.* II. 492. and Æneid VII. 100.

Notes on the Ninth Pſalm.

This pſalm was written by David on ſome great diſtreſs; wherein he commemorates the many deliverances God has wrought for him: but it is not eaſy to determine the particular occaſion on which it was made.

Ver. 1 *I will praiſe thee, O Lord, with my whole heart,* &c.] I will acknowledge thy unſpeakable goodneſs, O God, with the moſt ſincere devotion and affection: I will commemorate all the works thou haſt done for me.

3 *Shall periſh at thy preſence.*] It ſhould have been rendered, *ſhall periſh by thine anger.*

10 *They that know thy name.*] i. e. Thoſe who have a juſt notion of thy veracity and goodneſs. *Clark.*

11 Sing praiſes to the LORD, which dwelleth in Zion: declare among the people his doings.

12 When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD; conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death;

14 That I may ſhew forth all thy praiſe in the gates of the daughter of Zion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known by the judgement *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion; Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not alway be forgotten: the expectation of the poor ſhall *not* periſh for ever.

19 Ariſe, O LORD; let not man prevail: let the heathen be judged in thy ſight.

20 Put them in fear, O LORD: *that* the nations may know themſelves *to be but* men. Selah.

PSAL. X.

1 *David complaineth to God of the outrage of the wicked.* 12 *He prayeth for remedy.* 16 *He profeſſeth his confidence.*

WHY ſtandeſt thou afar off, O LORD? *why* hideſt thou *thy ſelf* in times of trouble?

2 The wicked in *his* pride doth perſecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boaſteth of his heart's deſire, and bleſſeth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek *after God:* God *is* not in all his thoughts.

5 His ways are always grievous; thy judgements *are* far above out of his ſight: *as for* all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved: for I *ſhall* never *be* in adverſity.

7 His mouth is full of curſing and deceit and fraud: under his tongue *is* miſchief and vanity.

8 He ſitteth in the lurking-places of the villages: in the ſecret places doth he murder the innocent: his eyes are privily ſet againſt the poor.

9 He lieth in wait ſecretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 He croucheth *and* humbleth himſelf, that the poor may fall by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: he hideth his face; he will never ſee *it*.

12 Ariſe, O LORD; O God, lift up thine hand: forget not the humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not require *it*.

14 Thou haſt ſeen *it*; for thou beholdeſt miſchief and ſpite to requite *it* with thy hand:

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12 *The cry of the humble.*] In the other verſion, more properly, *the complaint of the poor.*

14 *The daughter of Zion.*] It was a common turn of the Hebrew and Phœnician languages to ſay, that a city or country was the daughter of the rocks, rivers, or mountains that ſurrounded her, or that were incloſed within her walls. Thus Jeruſalem is often called the daughter of Sion, i. e. daughter of drought, or the daughter of the barren hills contained within its compaſs. *Hiſtory of the Heavens.*

18 *The needy ſhall not always be forgotten,* &c.] The Lord will, in his own due time, convince the wicked that he doth not neglect the righteous, when they are poor and helpleſs; though, for the preſent, he defers their relief. Let them therefore patiently wait upon him under their afflictions, and he will not fail to deliver them. *Patrick.*

Notes on the Tenth Pſalm.

It is not known by whom, or on what occaſion, this pſalm was compoſed: it is, however, a lively deſcription of the inſolence of wicked atheiſtical men, when they have acquired power and authority, by which they abuſe thoſe that are under them, making no conſcience of uſing the baſeſt arts to compaſs their ends. *Patrick.*

Ver. 1 *Why ſtandeſt thou afar off, O Lord?* &c.] Why, O Lord, withdraweſt thou thyſelf ſo far from us, and doſt not come to our relief in theſe grievous troubles?

3 *And bleſſeth the covetous.*] The margin reads, *the covetous bleſſeth himſelf:* the other verſion, *and ſpeaketh good of the covetous,* &c.

4 *God is not in all his thoughts.*] i. e. By an uſual Hebraiſm, *God is not at all in his thoughts.*

12 *Ariſe, O Lord; O God, lift up thine hand: forget not the humble.*] Confute, O Lord, the blaſphemies of theſe wicked men; and ſtretch forth thy hand to confound theſe violent oppreſſors, and to relieve all thine afflicted ſervants. *Patrick.*

Notes

the poor committeth himſelf unto thee; thou art the helper of the fatherleſs.

15 Break thou the arm of the wicked and the evil *man:* ſeek out his wickedneſs *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are periſhed out of his land.

17 LORD, thou haſt heard the deſire of the humble; thou wilt prepare their heart, thou wilt cauſe their ear to hear;

18 To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs.

PSAL. XI.

1 *David encourageth himſelf in God againſt his enemies.* 4 *The providence and juſtice of God.*

To the chief muſician, *a pſalm* of David.

IN the LORD put I my truſt: how ſay ye to my ſoul, Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring; that they may privily ſhoot at the upright in heart.

3 If the foundations be deſtroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eye-lids try the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his ſoul hateth.

6 Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt: *this ſhall be* the portion of their cup.

7 For the righteous LORD loveth righteouſneſs; his countenance doth behold the upright.

PSAL. XII.

1 *David, deſtitute of human comfort, craveth help of God.* 3 *He comforteth himſelf with God's judgements on the wicked, and confidence in God's tried promiſes.*

To the chief muſician upon Sheminith, a pſalm of David.

HELP, LORD; for the godly man ceaſeth; for the faithful fail from among the children of men.

2 They ſpake vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they ſpeak.

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Who have ſaid, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?

5 For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the LORD: I will ſet *him* in ſafety *from him that* puffeth at him.

6 The words of the LORD *are* pure words: *as* ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt keep them, O LORD, thou ſhalt preſerve them from this generation for ever.

8 The wicked walk on every ſide, when the vileſt men are exalted.

PSAL. XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boaſteth of divine mercy.*

To the chief muſician, a pſalm of David.

Notes on the Eleventh Pſalm.

The title tells us, that this is a pſalm of David; and in all probability was compoſed when Saul perſecuted him, and ſome adviſed him to ſeek his ſafety by flight, into the mountainous country of Judea: and afterwards, when he was ſettled on the throne, it was ſung in the tabernacle, in commemoration of what then paſſed between him and his friends, and the entire confidence he placed on the Almighty. *Patrick.*

Ver. 1 *In the Lord put I my truſt,* &c.] It is neither in fortreſſes nor friends that I place my ſafety; the Lord alone is my defence, why then ſhould you bid me flee away like a timorous bird from the ſnare of the fowler, to your mountain of ſecurity?

3 *If the foundations be deſtroyed.*] If men have no regard to laws and public decrees, which are the foundations of ſociety, what can an honeſt man do?

6 *Upon the wicked he ſhall rain ſnares,* &c.] He ſhall deſtroy the wicked with ſudden and terrible judgments. *Snares* in ſcripture often ſignify extraordinary puniſhments: here probably the ſimile is continued from ver. 1. *Flee as a bird,* &c.

Notes on the Twelfth Pſalm.

This pſalm was to be ſung, like the ſixth, upon the harp of eight ſtrings. It is a ſad complaint of the corrupt manners of that age, particularly of the court of Saul, where it was hardly poſſible to find a truly ſincere and honeſt man. Some are of opinion, that it is principally directed againſt Doeg and the falſe Ziphites, who promiſed him their friendſhip with no other intention than to deliver him into the hand of Saul. *Patrick.*

Ver. 8 *The wicked walk on every ſide,* &c.] The wicked, when they ſee thoſe perſons whom they looked upon with contempt, exalted to the higheſt poſts of honour and dignity, will not know which way to turn themſelves for anger and vexation. *Patrick.*

Notes

HOW long wilt thou forget me, O LORD, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

3 Conſider *and* hear me, O LORD my God: lighten mine eyes, leſt I ſleep *the ſleep* of death:

4 Leſt mine enemy ſay, I have prevailed againſt him: *and* thoſe that trouble me rejoice when I am moved.

5 But I have truſted in thy mercy; my heart ſhall rejoice in thy ſalvation.

6 I will ſing unto the LORD, becauſe he hath dealt bountifully with me.

PSAL. XIV.

1 *David deſcribeth the corruption of a natural man*; 4 *convinceth the wicked by the light of their conſcience*; 7 *glorieth in the ſalvation of God.*

To the chief muſician, *a pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God: they are corrupt; they have done abominable works; *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to ſee if there were any that did underſtand, *and* ſeek God.

3 They are all gone aſide; they are *all* together become filthy: *there is* none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 Ye have ſhamed the counſel of the poor; becauſe the LORD *is* his refuge.

7 Oh, that the ſalvation of Iſrael *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSAL. XV.

David deſcribeth a citizen of Zion.

A pſalm of David.

LORD, who ſhall abide in thy tabernacle? who ſhall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.

Notes on the Thirteenth Pſalm.

This pſalm relates to ſome remarkable diſtreſs, probably the rebellion of Abſalom.

Ver. 2 *How long ſhall I take counſel in my ſoul?* &c.] I am always conſulting where I can preſerve my life, but can find no place of ſecurity! the great power of the enemy threatens, like a ſudden tempeſt, to overwhelm me! when will his cruel attempts be fruſtrated? *Patrick.*

3 *Conſider and hear me, O Lord my God,* &c.] O Lord, I beſeech thee to commiſerate my affliction, and, as thou haſt hitherto done, to anſwer my prayer. Inſpire me with wiſdom, that I may eſcape the ſnares laid for me, and chear me under theſe heavy afflictions, leſt mine enemy take advantage of my mournful depreſſion of ſpirit, and deſtroy me. *Patrick.*

6 *I will ſing unto the Lord,* &c.] I will acknowledge the Lord with the moſt chearful hymns of praiſe and thankſgiving, becauſe he hath dealt ſo kindly with me, not according to my merits, but according to my hope and truſt in his inconceivable mercy.

Notes on the Fourteenth Pſalm.

This pſalm, in all probability, refers to the univerſal apoſtacy of the people during the rebellion of Abſalom, from the allegiance they owed David as their king, and from the duty they owed their Creator.

Ver. 1 *The fool hath ſaid in his heart, there is no God,* &c.] The wicked, though not ſo imprudent as to deny openly the being of a God, yet they certainly flatter themſelves in ſecret with the thought, that either there is no God, or that he is indifferent with regard to the tranſactions of mankind, and will never call them to an account for their abominations.

3 *There is none that doth good, no not one.*] This is not to be underſtood in a ſtrict literal ſenſe, but only that the number of the righteous was inconſiderable in compariſon of the wicked. The word *almoſt* ſhould be inſerted; *there is* almoſt *none that doth good,* &c. The Vatican copy, the Vulgar Latin, and our Litany tranſlation add here ſix or ſeven ſentences, which St. Paul, after he has cited this verſe, quotes Rom. iii. 13, &c. from whence it is evident, that the Vatican verſion was made from a Hebrew copy, in which this paſſage was in the ſame ſtate as we find it quoted by St. Paul. This gives the greateſt ſanction poſſible to the authority of this verſion: and hence we have as clear a proof as can be given, of a manifeſt and remarkable omiſſion in the preſent Hebrew text, which appears to have been perfect, at leaſt in this particular, at the time when the verſion was made. *Pilkington.*

6 *Ye have ſhamed the counſel of the poor,* &c.] Ye derided that ſmall party of men, who were determined to preſerve their integrity and loyalty, and to wait patiently upon God, and truſt in him alone for ſafety. *Patrick.*

7 *O that the ſalvation of Iſrael were come out of Zion!*] O that it would pleaſe God to reſtore us again to the happy enjoyment of Jeruſalem from whence we are baniſhed! then would our lamentations be turned into pſalms of thankſgiving. *Patrick.*

Notes on the Fifteenth Pſalm.

This pſalm ſeems to have been compoſed when he brought the ark to mount Sion.

Ver. 1 *Lord, who ſhall abide in thy tabernacle?* &c.] Lord, what happineſs haſt thou conferred on thy people, by deigning to dwell among them, even in this mountain, on which thou haſt pitched thy tabernacle?

2 *He that walketh uprightly, and worketh righteouſneſs,* &c.]

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach againſt his neighbour.

4 In whoſe eyes a vile perſon is contemned: but he honoureth them that fear the LORD: *he that* ſweareth to *his own* hurt, and changeth not.

5 *He that* putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doth theſe *things* ſhall never be moved.

PSAL. XVI.

1 *David in diſtruſt of merits, and hatred of idolatry, fleeth to God for preſervation.* 5 *He ſheweth the hope of his calling, of the reſurrection, and life everlaſting.*

Michtam of David.

PReſerve me, O God: for in thee do I put my truſt.

2 *O my ſoul,* thou haſt ſaid unto the LORD, Thou *art* my Lord: my goodneſs *extendeth* not to thee;

3 *But* to the ſaints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their ſorrows ſhall be multiplied *that* haſten *after* another *god:* their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The lines are fallen unto me in pleaſant *places;* yea, I have a goodly heritage.

7 I will bleſs the LORD, who hath given me counſel: my reins alſo inſtruct me in the night ſeaſons.

8 I have ſet the LORD always before me: becauſe *he is* at my right hand, I ſhall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leave my ſoul in hell: neither wilt thou ſuffer thine Holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy preſence *is* fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

PSAL. XVII.

1 *David in confidence of his integrity, craveth defence of God againſt his enemies.* 10 *He ſheweth their pride, craft, and eagerneſs.* 13 *He prayeth againſt them in confidence of his hope.*

A prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer *that goeth* not out of feigned lips.

Methinks I hear thee anſwer by an audible voice from thy holy oracle, ſaying, Not all that are deſcendants from Abraham, nor all that offer me ſacrifices, and obſerve the appointed ceremonious rites of religion, but him only who exerciſeth juſtice and mercy to his neighbour, as well as piety to his Maker. *Patrick.*

4 *He that ſweareth to his own hurt, and changeth not.*] He who hath ſo true a reſpect to religion, that whatever he promiſes with an oath, he never fails to perform, however injurious it may prove to his private fortune.

5 *He that putteth not out his money to uſury,* &c.] He who never makes an exorbitant profit by lending his money to his indigent brethren, and maintains his integrity ſo ſtrictly when in power, that no bribe can corrupt him to condemn the innocent, or abſolve the guilty.

Notes on the Sixteenth Pſalm.

This excellent pſalm of David is worthy of being inſcribed on a pillar of adamant, that it may endure to all poſterity; for, beſides admirable expreſſions of his faith in God, it contains a prophecy of our bleſſed Redeemer's reſurrection from the dead. *Patrick.*

Ver. 2 *My goodneſs extendeth not to thee.*] No merits of mine can claim thy favour.

4 *Their ſorrows ſhall be multiplied, that haſten after another god*] They here multiply idols, and are zealous in the ſervice of another god. *Patrick.*

Nor take up their names within my lips] The Jews were afraid to mention the names of the heathen deities, and therefore gave them borrowed names. *Lamy.*

5 *The Lord is the portion of mine inheritance.*] The Almighty is the God whom I adore: and while I put my confidence in him, he will ſupport me. *Cup* here ſignifies *inheritance.*

6 *The lines are fallen unto me in pleaſant places,* &c.] The kingdom he hath ſettled upon me is remarkable pleaſant; they meaſured their lands by lines.

7 *My reins inſtruct me,* &c.] i. e. My thoughts.

9 *My glory rejoiceth.*] i. e. *My ſoul,* ſome read, *my tongue.* See *Pſal.* xxx. 12.

10 *Thou wilt not leave my ſoul in hell,* &c.] It is very remarkable, that the printed Hebrew copies have the plural number here inſtead of the ſingular, and therefore read, *Thou wilt not ſuffer thy ſaints to ſee corruption;* whereby the ſtrong reaſoning of St. Peter and St. Paul is intirely invalidated. See *Kennicott's* excellent Diſſert. on this text, *paſſim.*

Notes on the Seventeenth Pſalm.

This prayer of David ſeems to have been written at the beginning of his perſecutions by Saul, when the courtiers, inſtigated by malice and envy, accuſed him of crimes which never entered his thoughts. *Patrick.*

Ver. 1 *Hear the right, O Lord,* &c.] Such falſe accuſations, O Lord, oppreſs me greatly; but my only appeal is to thee, who art the righteous Judge of all the earth; beſeeching thee to deal with me according to the juſtice of my cauſe. *Patrick.*

2 Let my ſentence come forth from thy preſence; let there eyes behold the things that are equal.

3 Thou haſt proved mine heart, thou haſt viſited *me* in the night; thou haſt tried me, *and* ſhall find nothing; I am purpoſed *that* my mouth ſhall not tranſgreſs.

4 Concerning the works of men, by the word of my lips, I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths, *that* my footſteps ſlip not.

6 I have called upon thee; for thou wilt hear me, O God; incline thine ear unto me, *and* hear my ſpeech.

7 Shew thy marvellous loving-kindneſs, O thou that ſaveſt by thy right hand them which put their truſt *in thee* from thoſe that riſe up *againſt them.*

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings,

9 From the wicked that oppreſs me, *from* my daily enemies, *who* compaſs me about.

10 They are incloſed in their own fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in ſecret places.

13 Ariſe, O LORD, diſappoint him, caſt him down: deliver my ſoul from the wicked, *which is* thy ſword:

14 From men, *which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure:* they are full of children, and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy likeneſs.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

To the chief muſician, *a pſalm* of David, the ſervant of the LORD, who ſpake unto the LORD the words of this ſong in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he ſaid,

I Will love thee, O LORD my ſtrength.

2 The LORD *is* my rock, and my fortreſs, and my deliverer; my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

4 The ſorrows of death compaſſed me, and the floods of ungodly men made me afraid.

5 The ſorrows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſs I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth.

8 Then went up a ſmoke out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkneſs his ſecret place; his pavilion round about him *were* dark waters *and* thick clouds of the ſkies.

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6 *Thou wilt hear me.*] It would be more proper thus, *Thou canſt hear me.* Pilkington.

10 *They are incloſed in their own fat.*] Their proſperity makes them haughty and proud, and by indulging the appetites of the fleſh, they diſregard the duties of religion.

13, 14 *From the wicked, which is thy ſword.*] Dr. Hammond tranſlates it thus, *Deliver my ſoul from the wicked by thy ſword; and by thy hand from the men of this age, which have,* &c.

Notes on the Eighteenth Pſalm.

This pſalm is nearly the ſame as the 22d chapter of 2 Sam. and therefore the reader will find it explained in that place.

Ver. 1 *I will love thee, O Lord, my ſtrength.*] I will love thee, O Lord, to whom I owe my ſafety with the moſt paſſionate and ardent affection as long as life continues.

12 At the brightneſs *that was* before him his thick clouds paſſed; hail-*ſtones* and coals of fire.

13 The LORD alſo thundered in the heavens, and the Higheſt gave his voice; hail-*ſtones* and coals of fire.

14 Yea, he ſent out his arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the chanels of water were ſeen, and the foundations of the world were diſcovered at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of many waters.

17 He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.

18 They prevented me in the day of my calamity: but the LORD was my ſtay.

19 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

20 The LORD rewarded me according to my righteouſneſs; according to the cleanneſs of my hands hath he recompenſed me.

21 For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his ſtatutes from me.

23 I was alſo upright before him, and I kept my ſelf from mine iniquity.

24 Therefore hath the LORD recompenſed me according to my righteouſneſs, according to the cleanneſs of my hands in his eye-ſight.

25 With the merciful thou wilt ſhew thy ſelf merciful; and with an upright man thou wilt ſhew thy ſelf upright:

26 With the pure thou wilt ſhew thy ſelf pure; and with the froward thou wilt ſhew thy ſelf froward.

27 For thou wilt ſave the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkneſs.

29 For by thee I have run through a troop, and by my God have I leaped over a wall.

30 *As for* God, his way *is* perfect: the word of the LORD is tried: he *is* a buckler to all thoſe that truſt in him.

31 For who *is* God ſave the LORD? or who *is* a rock ſave our God?

32 *It is* God that girdeth me with ſtrength, and maketh my way perfect.

33 He maketh my feet like hinds *feet*, and ſetteth me upon my high places.

34 He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the ſhield of thy ſalvation: and thy right hand hath holden me up, and thy gentleneſs hath made me great.

36 Thou haſt enlarged my ſteps under me; that my feet did not ſlip.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battle: thou haſt ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the necks of mine enemies; that I might deſtroy them that hate me.

41 They cried, but *there was* none to ſave *them: even* unto the LORD, but he anſwered them not.

42 Then did I beat them as ſmall as the duſt before the wind: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people; *and* thou haſt made me the head of the heathen: a people *whom* I have not known ſhall ſerve me.

44 As ſoon as they hear of me, they ſhall obey me: the ſtrangers ſhall ſubmit themſelves unto me.

45 The ſtrangers ſhall fade away, and be afraid out of their cloſe places.

46 The LORD liveth, and bleſſed *be* my rock: and let the God of my ſalvation be exalted.

47 *It is* God that avengeth me, and ſubdueth the people under me.

48 He delivereth me from mine enemies:

15 *At the blaſt of the breath of thy noſtrils.*] i. e. At the anger of the Lord.

yea, thou liſteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king; and ſheweth mercy to his anointed, to David, and to his ſeed for evermore.

PSAL. XIX.

1 *The creatures ſhew God's glory*; 7 *the word, his grace.* 12 *David prayeth for grace.*

To the chief muſician, a pſalm of David.

THE heavens declare the glory of God, and the firmament ſheweth his handy work.

2 Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor language, *where* their voice is not heard.

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath he ſet a tabernacle for the ſun;

5 Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The law of the LORD *is* perfect, converting the ſoul: the teſtimony of the LORD *is* ſure, making wiſe the ſimple.

8 The ſtatutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgements of the LORD *are* true *and* righteous altogether.

10 More to be deſired *are they* than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great reward.

12 Who can underſtand *his* errors? cleanſe thou me from ſecret *faults*.

13 Keep back thy ſervant alſo from preſumptuous *ſins*, let them not have dominion over me; then ſhall I be upright, and I ſhall be innocent from the great tranſgreſſion.

14 Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O LORD, my ſtrength, and my redeemer.

PSAL. XX.

1 *The church bleſſeth the king in his exploits.* 7 *Her confidence in God's ſuccour.*

To the chief muſician, a pſalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob defend thee.

Notes on the Nineteenth Pſalm.

Ver. 1 *The heavens declare the glory of God*, &c.] There is no part of this ſurpriſing fabrick of the world which doth not direct us to an Almighty Being, by whom it was created: but the heavens, decorated with ſuch an innumerable number of glorious orbs, in a particular manner proclaim aloud to all the ſons of men the immenſe greatneſs, power, wiſdom, and goodneſs of God. *Patrick.*

2 *Day unto day uttereth ſpeech*, &c.] By their revolutions the day and the night are formed; from whoſe conſtant ſucceſſion, and commodious variations flow perpetual inſtructions, and the profoundeſt knowledge. *Patrick.*

3 *There is no ſpeech, nor language*, &c.] They cannot indeed uſe articulate ſounds like man; nor do we hear them utter any words; but though deſtitute of theſe, they are ſufficiently underſtood by all nations, even the barbarous, to whom the rays of human knowledge have never extended.

4 *Their line is gone out through all the earth*, &c.] The other verſion reads, *their ſound.*

In them hath he ſet a tabernacle for the ſun.] The eſpouſals of the Jews were made under a tent or canopy, erected for the purpoſe, which cuſtom is here alluded to.

5 *Which is as a bridegroom*, &c.] This ſeems to refer to a cuſtom which prevailed then among the Jews, and ſtill prevails among ſome eaſtern nations, of the bridegroom's going out at midnight accompanied with flambeaus; darkneſs flying before the ſun and bridegroom.

13 *Preſumptuous ſins.*] Septuagint reads, *ſtrange gods.*

14 *Let the words of my mouth*, &c.] Let the ſacrifices offered with a ſincere heart, be acceptable in thy ſight, O Lord.

Notes on the Twentieth Pſalm.

The learned and judicious Dr. Pearce obſerves, that this pſalm ſeems not only to have been drawn for general uſe, on ſome day appointed for public worſhip, but to have been ſung in parts alternately by David and his ſubjects; the five firſt verſes appear plainly to have been deſigned for the voice of the people, *The Lord hear thee*, &c. and then David, encouraged by the unanimous prayers of his ſubjects, replied, *Now know I that the Lord ſaveth*, &c. The people then ſeem to have gone on, as in the text, and ſo cloſed their devotions with the remainder of the pſalm.

Ver. 1 *The Lord hear thee, in the day of trouble*, &c.] The Lord, who never fails thoſe that ſeek him, hear thy prayer in the day of affliction; the mighty God who hath made a covenant with Jacob and his poſterity protect thee. *Patrick.*

2 Send thee help from the ſanctuary, and ſtrengthen thee out of Zion.

3 Remember all thy offerings, and accept thy burnt-ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counſel.

5 We will rejoice in thy ſalvation, and in the name of our God we will ſet up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD ſaveth his anointed: he will hear him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the LORD our God.

8 They are brought down and fallen, we are riſen and ſtand upright.

9 Save, LORD: let the king hear us when we call.

PSAL. XXI.

1 *A thankſgiving for victory.* 7 *Confidence of further ſucceſs.*

To the chief muſician, a pſalm of David.

THE king ſhall joy in thy ſtrength, O LORD; and in thy ſalvation how greatly ſhall he rejoice!

2 Thou haſt given him his heart's deſire, and haſt not with-holden the requeſt of his lips. Selah.

3 For thou preventeſt him with the bleſſings of goodneſs: thou ſetteſt a crown of pure gold on his head.

4 He aſked life of thee, *and* thou gaveſt *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy ſalvation: honour and majeſty haſt thou laid upon him.

6 For thou haſt made him moſt bleſſed for ever: thou haſt made him exceeding glad with thy countenance.

7 For the king truſteth in the LORD, and through the mercy of the moſt High he ſhall not be moved.

8 Thine hand ſhall find out all thine enemies: thy right hand ſhall find out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the LORD ſhall ſwallow them up in his wrath, and the fire ſhall devour them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they intended evil againſt thee: they imagined a miſchievous device, *which* they are not able *to perform*.

12 Therefore ſhalt thou make them turn their back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings againſt the face of them.

13 Be thou exalted, LORD, in thine own ſtrength; *ſo* will we ſing and praiſe thy power.

PSAL. XXII.

1 *David complaineth in great diſcouragement.* 9 *He prayeth in great diſtreſs.* 23 *He praiſeth God.*

To the chief muſician upon Aijeleth Shahar, a pſalm of David.

MY God, my God, why haſt thou forſaken me? *why art thou ſo* far from helping me, *and from* the words of my roaring?

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9 *Save, Lord, let the king hear us when we call.*] Save us, O Lord, for we truſt in thee; preſerve our king, and in the day when we cry unto thee for help, make our armies victorious. *Patrick.*

Notes on the Twenty-firſt Pſalm.

Ver. 1 *The king ſhall joy in thy ſtrength, O Lord,* &c.] Thou haſt heard the prayer of thy people, O Lord, and therefore we will ever give thee thanks for the victory thou haſt given our king. How far beyond expreſſion is his joy and thankfulneſs for this wonderful deliverance!

4 *He aſked life of thee, and thou gaveſt it him,* &c.] He deſired only to eſcape with life, when encompaſſed with the greateſt dangers; but thou alſo waſt pleaſed to promiſe to prolong his days, and to continue his crown to his poſterity for many generations.

8 *Thine hand ſhall find out,* &c.] The Jews were certainly raiſed up by God to be a ſcourge upon every vice and villany of the nations round about them; and therefore this verſe and the following ſhow the propriety of looking upon them in that light.

Notes on the Twenty-ſecond Pſalm.

In this pathetic pſalm, the royal prophet, under the type of his own perſon, deſcribes, at large, the ſufferings of our great Redeemer; and, in the concluſion, paints, in the moſt beautiful colours, his exultation, and the propagation of his kingdom to the ends of the earth. Nay, ſome of the particulars are delivered in ſuch expreſſions, that they were more literally fulfilled in our Saviour, than they ever were in David himſelf, to whom they can only be applied in a metaphorical ſenſe. *Patrick.*

Ver. 1 *My God, my God,* &c.] It is probable our Saviour repeated the whole of this pſalm, in which are the moſt lively ſtrokes of all the remarkable particulars of his paſſion.

2 O my God, I cry in the day-time, but thou heareſt not; and in the night-ſeaſon, and am not ſilent.

3 But thou *art* holy, *O thou* that inhabiteſt the praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a worm, and no man: a reproach of men, and deſpiſed of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying*,

8 He truſted on the LORD, *that* he would deliver him: let him deliver him, ſeeing he delighted in him.

9 But thou *art* he that took me out of the womb: thou didſt make me hope, *when I was* upon my mother's breaſts.

10 I was caſt upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* none to help.

12 Many bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſherd; and my tongue cleaveth to my jaws: and thou haſt brought me into the duſt of death.

16 For dogs have compaſſed me: the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 They part my garments among them, and caſt lots upon my veſture.

19 But be not thou far from me, O LORD: O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword, my darling from the power of the dog.

21 Save me from the lion's mouth: for thou haſt heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 Ye that fear the LORD, praiſe him: all ye the ſeed of Jacob, glorify him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the afflicted: neither hath he hid his face from him: but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek ſhall eat, and be ſatisfied: they ſhall praiſe the LORD that ſeek him: your heart ſhall live for ever.

27 All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdom *is* the LORD's: and he *is* the governor among the nations.

29 All *they that* be fat upon the earth ſhall eat and worſhip: all they that go down to the duſt ſhall bow before him; and none can keep alive his own ſoul.

30 A ſeed ſhall ſerve him; it ſhall be accounted to the LORD for a generation.

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2 *O my God, I cry in the day-time, but thou heareſt not*, &c.] O my God, I cry inceſſantly to thee day and night, but can obtain no reſt from my perſecutors.

3 *But thou art holy*, &c.] Yet thou art he that hateth all thoſe that unjuſtly perſecute thy ſervants; and keepeſt thy word faithfully with them that depend upon thee.

6 *But I am a worm, and no man*, &c.] The literal tranſlation of theſe words is this, as for me, I am a ſcarlet inſect or worm, and not a man: The figurative ſenſe will be this, I bear the ſcandal and reproach of the deepeſt guilt, and yet am wholly free from it. *Univerſal Hiſt.* vol. iii. 54.

7, 8 *All they that ſee me laugh me to ſcorn*, &c.] This was exactly fulfilled by our bleſſed Saviour, Matt. xxvii. 39, 43.

16 *Dogs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.*] That malicious company, which have combined together to perſecute me, are as greedy and cruel as hungry dogs, who have hunted down a hind, and are gathered about her to tear her to pieces: they uſe me in the moſt cruel manner; they have piereed my hands and my feet.---This was literally fulfilled in the Son of God, but in the hiſtory of David there is nothing that reſembles it. *Patrick.*

18 *They part my garments among them, and caſt lots upon my veſture.*] This was alſo more literally fulfilled in Chriſt than in David, in whoſe hiſtory we find nothing like it.

22 *I will declare thy name unto my brethren*, &c.] Save me, O Lord, and it ſhall redound to thy praiſe; for I will tell all my brethren how gracious thou art, and publicly proclaim thy great power and juſtice in the midſt of thy faithful people. *Patrick.*

Notes

31 They ſhall come, and ſhall declare his righteouſneſs unto a people that ſhall be born, that he hath done *this*.

PSAL. XXIII.

David's confidence in God's grace.

A pſalm of David.

THE LORD is my ſhepherd: I ſhall not want.
2 He maketh me to lie down in green paſtures: he leadeth me beſide the ſtill waters.
3 He reſtoreth my ſoul: he leadeth me in the paths of righteouſneſs for his name's ſake.
4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou *art* with me; thy rod and thy ſtaff they comfort me.
5 Thou prepareſt a table before me in the preſence of mine enemies: thou anointeſt my head with oil; my cup runneth over.
6 Surely goodneſs and mercy ſhall follow me all the days of my life: and I will dwell in the houſe of the LORD for ever.

PSAL. XXIV.

1 *God's lordſhip in the world.* 3 *The citizens of his ſpiritual kingdom.* 7 *An exhortation to receive him.*

A Pſalm of David.

THE earth *is* the LORD's, and the fulneſs thereof; the world, and they that dwell therein.
2 For he hath founded it upon the ſeas, and eſtabliſhed it upon the floods.
3 Who ſhall aſcend into the hill of the LORD? and who ſhall ſtand in his holy place?
4 He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanity, nor ſworn deceitfully.
5 He ſhall receive the bleſſing from the LORD, and righteouſneſs from the God of his ſalvation.
6 This *is* the generation of them that ſeek him, that ſeek thy face, O Jacob. Selah.
7 Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in.
8 Who *is* this King of glory? The LORD ſtrong and mighty, the LORD mighty in battle.
9 Lift up your heads, O ye gates; even lift *them* up, ye everlaſting doors; and the King of glory ſhall come in.
10 Who is this King of glory? The LORD of hoſts, he *is* the King of glory. Selah.

PSAL. XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remiſſion of ſins,* 16 *and for help in affliction.*

A pſalm of David.

UNTO thee, O LORD, do I lift up my ſoul.
2 O my God, I truſt in thee, let me

Notes on the Twenty-third Pſalm.

This pſalm ſeems to have been compoſed by David, after God had delivered him from that deep diſtreſs of which he complained in the foregoing, and ſettled him in a proſperous condition, wherein he was confident God would continue him. *Patrick.*

Ver. 1 *The Lord is my ſhepherd, I ſhall not want.*] No ſhepherd exerciſes a more tender and conſtant care over his flocks, than the Lord hath done over me.

4 *Though I walk through the valley of the ſhadow of death.*] How dreadful the foreſts of Hareth were, the place where David abode ſome time of his exile, will appear from this verſe.

6 *Surely goodneſs and mercy ſhall follow me,* &c.] I am fully perſuaded, that the ſame bounteous goodneſs and tender mercy, which have done ſuch great things for me, will ſtill moſt graciouſly attend me to the end of my days, and ſettle me in a quiet enjoyment of his tabernacle, where I will never ceaſe to praiſe his amazing love towards me, and give him thanks for all the benefits he hath beſtowed on his unworthy ſervant. *Patrick.*

Notes on the Twenty-fourth Pſalm.

This pſalm ſeems to have been written by David, when he brought up the ark from the houſe of Obed-Edom, and ſettled in mount Zion; and upon that account he prefers this place to all the reſt of the world. Dr. Delany ſuppoſes this pſalm to have been ſung by the king and people alternately.

Ver. 7 *Lift up your heads, O ye gates,* &c.] Let all who follow the ark of the Lord, at this ſolemn entry of the Divine Majeſty into the holy place, join with me in ſaying, Be ye open, O ye gates of the ſanctuary, and the king of glory will enter in; and, by the ſpecial tokens of his preſence, dwell among us, *Patrick.*

8 *Who is this king of glory?* &c.] If any ſhould aſk, who is the king of glory, the tranſcendent Majeſty we proclaim? let them know it is the Lord, who hath made and governs the world; that moſt mighty and invincible Lord, whoſe awful preſence hath made me to gain ſo many ſignal victories in the day of battle.

Notes on the Twenty-fifth Pſalm.

This pſalm ſeems to have been written by David after the commiſſion of ſome heinous ſin, and in the midſt of ſome great diſtreſs; poſſibly after the matter of Uriah, and when Abſalom rebelled againſt him.

Ver. 1 *Unto thee, O Lord, do I lift up my ſoul.*] O Lord, my conſtant and only refuge in all the troubles that ſurround me, I look up unto thee in this great diſtreſs, humbly waiting on thee, and hoping in thee, that thou wilt deliver me. *Patrick.*

not be aſhamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be aſhamed: let them be aſhamed which tranſgreſs without cauſe.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my ſalvation; on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies, and thy loving kindneſſes: for they *have been* ever of old.

7 Remember not the ſins of my youth, nor my tranſgreſſions: according to thy mercy remember thou me for thy goodneſs ſake, O LORD.

8 Good and upright *is* the LORD: therefore will he teach ſinners in the way.

9 The meek will he guide in judgement: and the meek will he teach his way.

10 All the paths of the LORD *are* mercy and truth unto ſuch as keep his covenant and his teſtimonies.

11 For thy name's ſake, O LORD, pardon mine iniquity; for it *is* great.

12 What man *is* he that feareth the LORD? him ſhall he teach in the way *that* he ſhall chooſe.

13 His houſe ſhall dwell at eaſe: and his ſeed ſhall inherit the earth.

14 The ſecret of the LORD *is* with them that fear him: and he will ſhew them his covenant.

15 Mine eyes *are* ever towards the LORD: for he ſhall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me: for I *am* deſolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my diſtreſſes.

18 Look upon mine affliction and my pain, and forgive all my ſins.

19 Conſider mine enemies; for they are many, and they hate me with cruel hatred.

20 O keep my ſoul and deliver me: let me not be aſhamed; for I put my truſt in thee.

21 Let integrity and uprightneſs preſerve me; for I wait on thee.

22 Redeem Iſrael, O God, out of all his troubles.

PSAL. XXVI.

David reſorteth unto God, in confidence of his integrity.

A pſalm of David.

JUDGE me O LORD; for I have walked in mine integrity: I have truſted alſo in the LORD; *therefore* I ſhall not ſlide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindneſs *is* before mine eyes: and I have walked in thy truth.

4 I have not ſat with vain perſons, neither will I go-in with diſſemblers.

5 I have hated the congregation of evil doers; and will not ſit with the wicked.

6 I will waſh mine hands in innocency: ſo will I compaſs thine altar, O LORD.

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy

7 *Remember not the ſins of my youth*, &c.] I am a ſinner: and even in my youth went aſtray from thee; and committed more grievous offences, as I advanced in years. But thy mercies ſhield us from thy juſtice; thou pardoneſt the offences of man, when the ſinner implores thy forgiveneſs. Conſider not therefore, O my God, the greatneſs of my ſins; but, for the ſake of thy tender mercy, forgive my tranſgreſſions. *Patrick.*

16 *Turn thee unto me, and have mercy upon me: for I am deſolate and afflicted.*] Behold, O Lord, how entirely I truſt in thee: pity me in my diſtreſs, being in a manner forſaken by all, and reduced from the grandeur of a king, to the moſt miſerable condition.

Notes on the Twenty-ſixth Pſalm.

Ver. 1 *Judge me, O Lord, for I have walked in mine integrity*, &c.] David, in this pſalm, aſſerts his integrity, and appeals to God as judge of his moſt ſecret intentions; but it ſeems to relate to the time of his perſecution by Saul, when he was conſidered as a public enemy.

2 *Examine me, O Lord, and prove me*, &c.] Thou feeſt the very thoughts of my heart, prove me, therefore, whether I have even intended any evil to mine enemy; and if thou wilt expoſe me to a ſtill more ſevere trial, I hope it will only diſcover more of my integrity. *Patrick.*

4 *I have not ſat with vain perſons*, &c.] I never loved or frequented the company of falſe and treacherous perſons; nor will I ever join myſelf with thoſe, who under the ſpecious veil of friendſhip and religion, conceal the moſt wicked deſigns.

8 *Lord, I have loved the habitation of thy houſe*, &c.] Thou knoweſt, O Lord, with what ſincere affection I have attended the ſervice of thy houſe, and how I rejoiced when I viſited thy tabernacle.

houſe, and the place where thine honour dwelleth.

9 Gather not my ſoul with ſinners, nor my life with bloody men:

10 In whoſe hands *is* miſchief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot ſtandeth in an even place: in the congregations will I bleſs the LORD.

PSAL. XXVII.

1 *David ſuſtaineth his faith by the power of God,* 4 *by his love to the ſervice of God,* 9 *and by prayer.*

A pſalm of David.

THE LORD *is* my light and my ſalvation; whom ſhall I fear? the LORD *is* the ſtrength of my life; of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes, came upon me to eat up my fleſh, they ſtumbled and fell.

3 Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in this *will* I *be* confident.

4 One *thing* have I deſired of the LORD, that will I ſeek after; that I may dwell in the houſe of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me; he ſhall ſet me up upon a rock.

6 And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

8 *When thou ſaidſt,* Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek.

9 Hide not thy face *far* from me; put not thy ſervant away in anger: thou haſt been my help; leave me not, neither forſake me, O God of my ſalvation.

10 When my father and my mother forſake me, then the LORD will take me up.

11 Teach me thy way, O LORD, and lead me in a plain path, becauſe of mine enemies.

12 Deliver me not over unto the will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty.

13 *I had fainted,* unleſs I had believed to ſee the goodneſs of the LORD in the land of the living.

14 Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the LORD.

PSAL. XXVIII.

1 *David prayeth againſt his enemies.* 6 *He bleſſeth God.* 9 *He prayeth for the people.*

A pſalm of David.

UNTO thee will I cry, O LORD my rock; be not ſilent to me: leſt *if* thou be

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Notes on the Twenty-ſeventh Pſalm.

This pſalm was written by David, when he was, or had lately been, in ſome great diſtreſs.

Ver. 1 *The Lord is my light, and my ſalvation, whom then ſhall I fear?* &c.] The Lord ſtill fills me with the joy of his countenance, what then ſhall make me afraid? He compaſſeth me about with his hand in the day of battle, whom then ſhall I fear?

5 *In the day of trouble he ſhall hide me,* &c.] In his tabernacle ſhall I be more ſecure in the day of trouble, than if encompaſſed with the ſtrongeſt bulwarks, or concealed in the moſt ſecret caverns of the mountains: nor is the moſt impregnable rock a place of equal ſecurity.

6 *Now ſhall mine head be lifted up above mine enemies round about me,* &c.] Now I have felt the happy fruits of loving his dwelling-place, for the Lord hath given me a glorious victory, and made me triumph over all mine enemies on every ſide. I will therefore viſit his tabernacle, and offer ſacrifices of thankſgiving with the higheſt expreſſions of joy: I will compoſe ſongs of praiſe, and magnify the power and loving-kindneſs of the Lord. *Patrick.*

7 *Hear, O Lord, when I cry with my voice,* &c.] Deign, O Lord, to ſhew the kindneſs thou haſt for me, by granting my requeſt.

9 *Hide not thy face far from me,* &c.] I ſtill hope thou wilt continue to look favourable upon me, and not withdraw thy preſence from thy ſervant, when I implore thy protection. Do not reject my prayers becauſe I am a ſinner; but liſten to them becauſe I am thy ſervant.

10 *When my father and mother forſake me, then the Lord will take me up.*] The tender affection of my parents is far from being equal to thine; and ther fo e, though they ſhould abandon me, I would place my confidence in the Lord, who will never ſuffer me to periſh. *Pa'rick.*

Notes on the Twenty-eighth Pſalm.

This pſalm ſeems to be a meditation wrote on ſome ſolemn occaſion, perhaps the ſame that gave riſe to the foregoing.

Ver. 1 *Unto thee will I cry, O Lord, my rock,* &c.] O Lord,

to

ſilent to me, I become like them that go down into the pit.

2 Hear the voice of my ſupplications when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity: which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands? render to them their deſert.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands, he ſhall deſtroy them, and not build them up.

6 Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications.

7 The LORD *is* my ſtrength, and my ſhield; my heart truſted in him, and I am helped: therefore my heart greatly rejoiceth, and with my ſong will I praiſe him.

8 The LORD *is* their ſtrength, and he *is* the ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: feed them alſo, and lift them up for ever.

PSAL. XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reaſon of his power,* 11 *and protection of his people.*

A pſalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and ſtrength.

2 Give unto the LORD the glory due unto his name; worſhip the LORD in the beauty of holineſs.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth; the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majeſty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf; Lebanon and Sirion, like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD ſhaketh the wilderneſs; the LORD ſhaketh the wilderneſs of Kadeſh.

9 The voice of the LORD maketh the hinds to calve, and diſcovereth the foreſts: and in his temple doth every one ſpeak of *his* glory.

10 The LORD ſitteth upon the flood; yea, the LORD ſitteth King for ever.

11 The LORD will give ſtrength unto his people; the LORD will bleſs his people with peace.

PSAL. XXX.

1 *David praiſeth God for his deliverance.* 4 *He exhorteth others to praiſe him by example of God's dealing with him.*

A pſalm *and* ſong *at* the dedication of the houſe of David.

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to whom alone I fly for ſafety, and under the ſhadow of whoſe wings nothing can hurt me; I now humbly implore thy protection.

2 *Hear the voice of my ſupp'ications,* &c.] Grant, therefore, my deſire, when with ardent affection I ſeek thy favour, and, renouncing all dependence on human ſtrength, implore that help thou haſt ſo often ſent from thy holy place.

3 *Draw me not away with the wicked,* &c.] Suffer me not to be involved in the ſame puniſhment with thoſe wretches, who make no conſcience of committing the greateſt villanies; and pretend the moſt ſincere friendſhip to their neighbours, at the very time they are contriving their ruin.

9 *Save thy people, and bleſs thine inheritance,* &c.] Take care of thy people Iſrael, O Lord, as a watchful ſhepherd doth of his flock; and make them victorious over their enemies, both now and in all future generations.

Notes on the Twenty-ninth Pſalm.

This pſalm ſeems to have been compoſed by David immediately after ſome terrible ſtorm of thunder, lightning, and rain; whereby God had ſo diſcomfited his enemies, and put their forces into ſuch diſorder, that he eaſily obtained a compleat victory. And this remarkable aſſiſtance of Providence animated him to exhort all people to ſubmit to that glorious Majeſty, from whom the thunder came, and who can ſo eaſily ſtrike a ſudden terror into the heart of his boldeſt and moſt reſolute oppoſers. *Patrick.*

Ver. 2 *Give unto the Lord the glory due unto his name,* &c.] Honour him ſuitable to the excellence of his Majeſty: and to prove you hold him in great veneration, caſt yourſelves down before him in his ſanctuary; where he has fixed his glorious reſidence among us.

3 *The voice of the Lord is upon the waters,* &c.] It was his voice you heard in the clouds, from whence his glorious Majeſty thunders; he makes not only the earth, but the great ocean tremble, at that awful token of his preſence. *Patrick.*

6 *He maketh them alſo to ſkip,* &c.] After he hath torn them aſunder he ſcatters them in the air; and cauſes even the mountains to leap like the young cattle that feed on their ſides.

Notes

I Will extol thee, O LORD: for thou haſt lifted me up, and haſt not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou haſt healed me.

3 O LORD, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit.

4 Sing unto the LORD, O ye ſaints of his, and give thanks at the remembrance of his holineſs.

5 For his anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

6 And in my proſperity I ſaid, I ſhall never be moved.

7 LORD, by the favour thou haſt made my mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made my ſupplication.

9 What profit *is there* in my blood, when I go down to the pit? ſhall the duſt praiſe thee, ſhall it declare thy truth.

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs;

12 To the end that *my* glory may ſing praiſe to thee, and not be ſilent. O LORD my God, I will give thanks unto thee for ever.

PSAL. XXXI.

1 *David ſhewing his confidence in God, craveth his help.* 7 *He rejoiceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiſeth God for his goodneſs.*

To the chief muſician, a pſalm of David.

IN thee O LORD, do I put my truſt; let me never be aſhamed: deliver me in thy righteouſneſs.

2 Bow down thine ear to me; deliver me ſpeedily: be thou my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs: therefore for thy name's ſake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my ſtrength.

5 Into thine hand I commit my ſpirit: thou haſt redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I truſt in the LORD.

7 I will be glad and rejoice in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my

Notes on the Thirtieth Pſalm.

The title of this pſalm is evidently different from the preceding, being called a pſalm and ſong. In the Hebrew it is alſo ſomething different, and may be conſtrued thus: *A pſalm; a ſong of dedication of the houſe built by David.* This pious king would not eat in his houſe till he had addreſſed himſelf to the Almighty, acknowledging, in the moſt ſolemn manner, the Divine goodneſs, in placing him again on his throne, after he had been forced from it by the wicked rebellion of his ſon.

Ver. 1 *I will extol thee, O Lord,* &c.] I will never ceaſe to magnify the name of the Lord; for he has drawn me out of thoſe depths of miſery into which I was fallen, and prevented my foes from rejoicing in my downfal.

11 *Thou haſt turned for me,* &c.] Thou waſt moſt graciouſly pleaſed to anſwer my prayers; and therefore joy and gladneſs are again returned after an interval of ſorrow and ſadneſs.

Notes on the Thirty-firſt Pſalm.

David compoſed this pſalm, and delivered it to the chief muſician in the tabernacle. It ſeems to refer to the diſtreſs he was reduced to in the wilderneſs of Maon, where he muſt have fallen into the hands of Saul, if an inviſible arm had not relieved him.

Ver. 1 *In thee, O Lord, do I put my truſt,* &c.] In all my perſecutions I put my truſt in the power and goodneſs of God; and therefore ſhould they fail me, I ſhall be reproached by my enemies: prevent that misfortune, O Lord, and magnify thy own mercy, by delivering me out of the troubles that encompaſs me.

3 *Thou art my rock,* &c.] I have hitherto found thee a ſure caſtle of defence, and therefore beſeech thee, to deliver me from the dangers that now ſurround me; and ſo direct my ſteps for the future, that I fall not into the hands of my implacable enemies.

5 *Into thine hand I commit my ſpirit,* &c.] I commit myſelf to thy cuſtody, O Lord; for thou haſt often reſcued me from dangers when no human powers could have preſerved me; and I am confident thou wilt ſtill ſhew thyſelf my powerful deliverer; for thou never faileſt them that put their truſt in thee.

Our bleſſed Saviour uſed theſe words when he was expiring on the croſs, to redeem a ſinful and rebellious world; and certainly in a more proper ſenſe than they were uſed by the pſalmiſt.

Notes

years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that did ſee me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken veſſel.

13 For I have heard the ſlander of many: fear *was* on every ſide: while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O LORD: I ſaid, Thou *art* my God.

15 My times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercy's ſake.

17 Let me not be aſhamed, O LORD; for I have called upon thee: let the wicked be aſhamed, *and* let them be ſilent in the grave.

18 Let the lying lips be put to ſilence; which ſpeak grievous things proudly and contemptuouſly againſt the righteous.

19 O how great *is* thy goodneſs which thou haſt laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee, before the ſons of men!

20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the LORD: for he hath ſhewed me his marvellous kindneſs in a ſtrong city.

22 For I ſaid in my haſte, I am cut off from before thine eyes; nevertheleſs, thou heardeſt the voice of my ſupplications when I cried unto thee.

23 O love the LORD, all ye his ſaints: *for* the LORD preſerveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

PSAL. XXXII.

1 *Bleſſedneſs conſiſteth in remiſſion of ſins.* 3 *Confeſſion of ſins giveth eaſe to the conſcience.* 8 *God's promiſes bring joy.*

A pſalm of David, Maſchil.

BLeſſed *is he whoſe* tranſgreſſion *is* forgiven, *whoſe* ſin *is* covered.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquity, and in whoſe ſpirit *there is* no guile.

3 When I kept ſilence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned unto the drought of ſummer. Selah.

5 I acknowledge my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou forgaveſt the iniquity of my ſin. Selah.

6 For this ſhall every one that is godly pray unto thee in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him.

7 Thou *art* my hiding-place; thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance. Selah.

8 I will inſtruct thee and teach thee in the way which thou ſhalt go: I will guide thee with mine eye.

16 *Make thy face to ſhine upon thy ſervant*, &c.] Leſt mine enemies imagine thou haſt utterly forſaken me, diſperſe thoſe clouds of affliction which have long ſurrounded me: and though I am unworthy thy protection, yet I beg thou wouldſt deliver me from all danger, that thy mercy may be magnified by the ſons of Jacob.

19 *O how great is thy goodneſs, which thou haſt laid up for them that fear thee*, &c.] Though they are miſerably uſed by the tongue of ſlander, O how comfortable it is to reflect in this abyſs of danger on thy kind intentions towards thoſe that fear to offend thee! How great are the bleſſings thou haſt treaſured up and prepared for thoſe who truſt on thee alone for ſuccour and defence!

Notes on the Thirty-ſecond Pſalm.

David compoſed this pſalm when the calamities attending the rebellion of his ſon, had taught him how fearful a thing it was to offend God, and how much he was beholden to him for mercifully remitting the vengeance his ſins deſerved. Some writers are of opinion, it was intended to be uſed on the great day of expiation, when the nation made a general confeſſion of their ſins, and called *Maſchil*, becauſe it contains the moſt admirable rules for obtaining true bleſſedneſs, or becauſe it was ſet to the tune of a hymn at that time commonly uſed, beginning with the word *Maſchil*.

Ver. 1 *Bleſſed is he whoſe tranſgreſſion is forgiven*, &c.] The man to whom God is graciouſly pleaſed to remit all his ſins, whether committed againſt the Divine goodneſs or againſt his fellow-creatures, has the higheſt reaſon to rejoice in the mercy of God, and to put all the effects of human malice to defiance.

9 Be ye not as the horſe, *or* as the mule, *which* have no underſtanding: whoſe mouth muſt be held-in with bit and bridle, leſt they come near unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſs him about.

11 Be glad in the LORD, and rejoice, ye righteous: and ſhout for joy, all *ye that are* upright in heart.

PSAL. XXXIII.

1 *God is to be praiſed for his goodneſs,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

REjoice in the LORD, O ye righteous: *for* praiſe is comely for the upright.

2 Praiſe the LORD with harp: ſing unto him with the pſaltery, *and* inſtrument of ten ſtrings.

3 Sing unto him a new ſong, play ſkilfully with a loud noiſe.

4 For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteouſneſs and judgement: the earth is full of the goodneſs of the LORD.

6 By the word of the LORD were the heavens made: and all the hoſt of them, by the breath of his mouth.

7 He gathereth the waters of the ſea together as an heap: he layeth up the depth in ſtore-houſes.

8 Let all the earth fear the LORD: let all the inhabitants of the world ſtand in awe of him.

9 For he ſpake, and it was *done*; he commanded, and he ſtood faſt.

10 The LORD bringeth the counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 The counſel of the LORD ſtandeth for ever, the thoughts of his heart to all generations.

12 Bleſſed *is* the nation whoſe God *is* the LORD; *and* the people *whom* he hath choſen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the ſons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He faſhioneth their hearts alike; he conſidereth all their works.

16 There is no king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his great ſtrength.

18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

19 To deliver their ſoul from death, and to keep them alive in famine.

20 Our ſoul waiteth for the LORD: he *is* our help and our ſhield.

21 For our heart ſhall rejoice in him, becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

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11 *Be glad in the Lord,* &c.] With whatever troubles you are ſurrounded, rejoice in the Lord: truſt in him, ye that love his favour, for he will certainly deliver you; ſhout for joy, as if you were already victorious over your enemies.

Notes on the Thirty-third Pſalm.

It is not known on what occaſion this pſalm was compoſed; though there can be no doubt of its being a pious meditation of the royal pſalmiſt, on occaſion of ſome great benefit he had received from the Almighty: wherein he deſires all good men to join with him in praiſing God, from the conſideration of the wonderful works of creation and providence.

Ver. 1 *Rejoice in the Lord, O ye righteous,* &c.] Praiſe the Almighty with grateful hearts; triumph in his holy name, all ye that are juſt and good; for nothing is more becoming thoſe who obſerve the law of God than to magnify him who is the author of their being, and who graciouſly beſtows upon them all the bleſſings of life.

6 *By the word of the Lord were the heavens made,* &c.] Surely none can doubt the power of the Almighty, who ſurveys the heavenly bodies, marſhalled under the canopy of heaven, like an army in the moſt beautiful order, and conſiders that all theſe glittering orbs were called into being by the breath of his mouth. This beautiful verſe is a proof how thoroughly the royal poet entered into the majeſty of the Moſaic narration: and the repetition of the ſentiment, ver. 9, intimates, how peculiarly he was charmed with that noble manner of deſcribing the Divine operations. *Hervey.*

10 *The devices of the people of none effect.*] The Septuagint, Vulgate, and Arabic add, And fruſtrateth the counſels of princes: but the Hebrew and Chaldee have not this ſentence.

12 *Bleſſed is the nation whoſe God is the Lord,* &c.] Happy is that nation which worſhips the Jehovah, the creator of heaven and earth: thrice happy are they who live under the care of ſo good, ſo powerful, and wiſe a Being, and are ſo highly in his favour, that he hath choſen them to be a peculiar people to himſelf. *Patrick.*

17 *Neither ſhall he deliver any,* &c.] There is ſo much confidence implied in the words *ſhall* and *will,* that it ſeems more ſuitable to the ſentiments of the pſalmiſt, to tranſlate it, Neither *can* he deliver any, &c. *Pilkington.*

Notes

PSAL. XXXIV.

1 *David praiſeth God, and exhorteth others thereto by his experience.* 8 *They are bleſſed that truſt in God.* 11 *He exhorteth to the fear of God.*

A pſalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I Will bleſs the LORD at all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the LORD: the humble ſhall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I ſought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened; and their faces were not aſhamed.

6 This poor man cried, and the LORD heard *him*, and ſaved him out of all his troubles.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taſte and ſee that the LORD *is* good, bleſſed *is* the man *that* truſteth in him.

9 O fear the LORD, ye his ſaints: for *there is* no want to them that fear him.

10 The young lions do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing*.

11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 What man *is he that* deſireth life, *and* loveth *many* days, that he may ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good; ſeek peace, and purſue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh unto them that are of a broken heart; and ſaveth ſuch as be of a contrite ſpirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones; not one of them is broken.

21 Evil ſhall ſlay the wicked; and they that hate the righteous ſhall be deſolate.

22 The LORD redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

PSAL. XXXV.

1 *David prayeth for his own ſafety, and his enemies confuſion.* 11 *He complaineth of their wrongful dealing.* 22 *Thereby he inciteth God againſt them.*

A pſalm of David.

PLead *my cauſe*, O LORD, with them that ſtrive with me: fight againſt them that fight againſt me.

2 Take hold of ſhield and buckler, and ſtand up for mine help.

Notes on the Thirty-fourth Pſalm.

This pſalm was written by David after his eſcape from Achiſh, king of Gath; the title ſays, Achiſh *drove him away*, but the Septuagint and Vulgate, *diſmiſſed him*; where all their kings were called by the common name of Abimelech: it was probably compoſed for the uſe of thoſe perſons who reſorted to him in the cave of Adullam, (1 Sam. xxii. 2.) and contains the nobleſt encouragements to piety and virtue, from an aſſurance, that all ſuch as are ſo devoted, are the immediate care of God; as all thoſe of a contrary character, are his abhorrence. This pſalm is very curiouſly compoſed, according to the number and order of the letters of the Hebrew alphabet in the beginning of every verſe; a ſufficient proof that it was written after his eſcape to ſome place of ſafety.

Ver. 6 *This poor man cried, and the Lord heard him.* &c.] Let all that are in trouble fix their eyes on me, and excite one another to a chearful dependence upon God, ſaying, Behold that man, who was in a poor and mean condition, deſtitute of all human aſſiſtance; but commending himſelf to his God by earneſt prayer, the Lord delivered him out of all his diſtreſſes: though Dr. Delany thinks this and the next verſe alludes to Jacob, who, when he was at Mehanaim, God placed him under the protection of two hoſts of angels. *Life of David*, b. 4. ch. 12.

8 *O taſte and ſee that the Lord is good*, &c.] Here David exhorts others to make trial of the ſame mercies as he had truſted; to learn the goodneſs of God from their own experience.

10 *The young lions do lack*, &c.] He aſſures them that ſtrength and magnanimity are no ſecurities from want and diſtreſs; whereas truſt in God is a never-failing ſource of every thing that is good. He then ſums up all in a moſt pathetic and beautiful exhortation to piety, to virtue, and to confidence in God, in full aſſurance, that, as he was the guardian of virtue in diſtreſs, ſo was he the unerring obſerver, and the ſteady avenger of wickedneſs. *Delany.*

16 *The face of the Lord.*] i. e. The avenger of the Lord.

Notes

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul, I *am* thy ſalvation.

4 Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 Let them be as chaff before the wind: and let the angel of the LORD chaſe *them*.

6 Let their way be dark and ſlippery: and let the angel of the LORD perſecute them.

7 For without cauſe have they hid for me their net *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon him at unawares; and let his net that he hath hid catch himſelf: into that very deſtruction let him fall.

9 And my ſoul ſhall be joyful in the LORD: it ſhall rejoice in his ſalvation.

10 All my bones ſhall ſay, LORD, who *is* like unto thee, which delivereſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him?

11 Falſe witneſſes did riſe up: they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to* the ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſackcloth: I humbled my ſoul with faſting; and my prayer returned into mine own boſom.

14 I behaved my ſelf as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine adverſity they rejoiced, and gathered themſelves together againſt me, yea the abjects gathered themſelves together againſt me, and I knew *it* not; they did tear *me*, and ceaſed not:

16 With hypocritical mockers in feaſts: they gnaſhed upon me with their teeth.

17 LORD, how long wilt thou look on? reſcue my ſoul from their deſtructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cauſe.

20 For they ſpake not peace; but they deviſe deceitful matters againſt *them that are* quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our eye hath ſeen *it*.

22 *This* thou haſt ſeen, O LORD: keep not ſilence; O LORD, be not far from me.

23 Stir up thy ſelf, and awake to my judgement, *even* unto my cauſe, my God and my Lord.

24 Judge me, O LORD my God, according to thy righteouſneſs; and let them not rejoice over me.

25 Let them not ſay in their hearts, Ah, ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion together that rejoice at mine hurt: let them be clothed with ſhame and diſhonour that magnify *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour my righteous cauſe: yea, let them ſay continually, Let the LORD be magnified, which hath pleaſure in the proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſs *and* of thy praiſe all the day long.

Notes on the Thirty-fifth Pſalm.

This pſalm appears to have been written by David when he was fiercely perſecuted by Saul; whoſe forces, which were unjuſtly raiſed againſt him, he beſeeches the Lord to diſperſe; and eſpecially to ſtop the mouth of his falſe accuſers, of whom he very pathetically complains. It contains the ſtrongeſt imprecations on the enemies of its author, which ſome have thought unbecoming the mouth of a good man: but theſe imprecations muſt be conſidered as an appeal to God, in a particular caſe, for juſtice againſt thoſe whom no court on earth could puniſh. He, therefore, begged the Divine Majeſty to execute the judgment he had pronounced in his law againſt obſtinate and incorrigible offenders, who would otherwiſe eſcape the hand of juſtice, whereby others alſo would be hardened in their wickedneſs. Beſides, the words may be interpreted not as a prayer but a prediction, and rendered, *They ſhall be*, inſtead of, *Let them be*. Patrick.

7 *They hid for me their net*, &c.] They hunt and purſue me, as if I was a wild beaſt.

10 *All my bones ſhall ſay*.] From my inmoſt heart, with all my power of ſoul and body I will praiſe thee: an hyperbole, expreſſing his ardor.

11 *Falſe witneſſes did riſe up*, &c.] They have accuſed me of crimes I am wholly ignorant of, and ſupported their accuſations by perſons long ſtrangers to the checks of conſcience, and the paths of virtue.

Notes

PSAL. XXXVI.

1 *The grievous eſtate of the wicked.* 5 *The excellency of God's mercy.* 10 *David prayeth for favour to God's children.*

To the chief muſician, *a pſalm* of David the ſervant of the LORD.

THE tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes.

2 For he flattereth himſelf in his own eyes until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit; he hath left off to be wiſe, *and* to do good.

4 He deviſeth miſchief upon his bed: he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulneſs *reacheth* unto the clouds.

6 Thy righteouſneſs *is* like the great mountains; thy judgements *are* a great deep: O LORD, thou preſerveſt man and beaſt.

7 How excellent *is* thy loving-kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be abundantly ſatisfied with the fatneſs of thy houſe; and thou ſhalt make them drink of the river of thy pleaſures.

9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O continue thy loving-kindneſs unto them that know thee; and thy righteouſneſs to the upright in heart.

11 Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

PSAL. XXXVII.

David perſuadeth to patience and confidence in God, by the different eſtate of the godly and the wicked.

A pſalm of David.

FRET not thy ſelf becauſe of evil doers, neither be thou envious againſt the workers of iniquity.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb.

3 Truſt in the LORD, and do good; *ſo* ſhalt thou dwell in the land, and verily thou ſhalt be fed.

4 Delight thy ſelf alſo in the LORD and he ſhall give thee the deſires of thine heart.

5 Commit thy way unto the LORD; truſt alſo in him; and he ſhall bring *it* to paſs.

6 And he ſhall bring forth thy righteouſneſs as the light, and thy judgement as the noon-day.

7 Reſt in the LORD, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.

8 Ceaſe from anger, and forſake wrath: fret not thy ſelf in any wiſe to do evil.

9 For evil doers ſhall be cut off: but thoſe

Notes on the Thirty-ſixth Pſalm.

This pſalm ſeems to have been compoſed by David during his perſecution by Saul. Probably it was written about the beginning of his troubles, when Saul hated him, and endeavoured to hide his malignancy in his own breaſt, counterfeiting a friendſhip for him, and deſiring his alliance; but could not wholly ſuppreſs and conceal his intentions to deſtroy him. This treachery David here deſcribes, and places in oppoſition to it the fidelity and goodneſs of God, who rules the whole world, and takes care of beaſts as well as men. *Patrick.*

Ver. 1 *The tranſgreſſion of the wicked ſaith within my heart, that there is no fear of God before his eyes.*] The wicked man may uſe many arts to conceal his wicked intentions; but his actions ſufficiently convince me, that he hath no regard to God, nor will be reſtrained by the fear of him from doing me the greateſt miſchief. *Patrick.*

6 *Thy righteouſneſs is like the great mountains.*] Thy juſtice in the adminiſtration of all affairs, is as viſible as the higheſt mountains.

7 *Under the ſhadow of thy wings.*] i. e. Under thy almighty protection.

9 *For with thee is the fountain of life*, &c.] For thou art the ſource from whence all our happineſs flows, and which thou art able to continue for ever.

Notes on the Thirty-ſeventh Pſalm.

That this pſalm was particularly written for the conſolation of ſome righteous man, oppreſſed by calumny, againſt whom ſome wicked wretch had laid ſchemes to deſtroy him, is clear from the whole tenour of it, particularly the 4th and 6th verſes. And who and what is there, in the whole hiſtory of David, to whom, and to which, it can refer, but to Mephiboſheth, calumniated and villainouſly wronged by Ziba? *Delany.*

Ver. 1 *Fret not thyſelf becauſe of evil doers*, &c.] Let it not vex thee to ſee the evil doers great in proſperity; nor be thereby provoked either to accuſe God's providence, or think virtue of no value; much leſs to imitate them in their wickedneſs, or wiſh for their ſituation. *Patrick.*

6 *Judgment.*] Means the ſame here as juſtice or integrity;—the other tranſlation reads, *juſt-dealing.*

that wait upon the LORD, they ſhall inherit the earth.

10 For yet a little while, and the wicked *ſhall* not *be*: yea, thou ſhalt diligently conſider his place, and it *ſhall* not *be*.

11 But the meek ſhall inherit the earth; and ſhall delight themſelves in the abundance of peace.

12 The wicked plotteth againſt the juſt, and gnaſheth upon him with his teeth.

13 The LORD ſhall laugh at him: for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow, to caſt down the poor and needy, *and* to ſlay ſuch as be of upright converſation.

15 Their ſword ſhall enter into their own heart, and their bows ſhall be broken.

16 A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance ſhall be for ever.

19 They ſhall not be aſhamed in the evil time: and in the days of famine they ſhall be ſatisfied.

20 But the wicked ſhall periſh, and the enemies of the LORD *ſhall be* as the fat of lambs: they ſhall conſume; into ſmoke ſhall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth.

22 For *ſuch as be* bleſſed of him ſhall inherit the earth; and *they that be* curſed of him ſhall be cut off.

23 The ſteps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall he ſhall not be utterly caſt down: for the LORD upholdeth *him* with his hand.

25 I have been young, and *now* am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

26 *He is* ever merciful, and lendeth; and his ſeed *is* bleſſed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgement, and forſaketh not his ſaints; they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

29 The righteous ſhall inherit the land, and dwell therein for ever.

30 The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgement.

31 The law of his God *is* in his heart; none of his ſteps ſhall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he ſhall exalt thee to inherit the land: when the wicked are cut off, thou ſhalt ſee *it*.

35 I have ſeen the wicked in great power, and ſpreading himſelf like a green bay-tree,

36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he could not be found.

37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſors ſhall be deſtroyed together: the end of the wicked ſhall be cut off.

39 But the ſalvation of the righteous *is* of the LORD: *he is* their ſtrength in the time of trouble.

40 And the LORD ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them, becauſe they truſt in him.

17 *The arms of the wicked ſhall be broken.*] So that they ſhall not be able to bend their bows.

18 *The Lord knoweth the days*, &c.] There is no day paſſes, wherein his providence does not protect the righteous.

Their inheritance ſhall endure for ever.] The deſcendants of Mephiboſheth were remarkably numerous.

19 *They ſhall not be aſhamed in the evil time*, &c.] When God puniſhes the world by war or peſtilence, they ſhall not be aſhamed of the hope they have placed in him: when others are pinched with famine, they ſhall be ſure to have enough.

21 *The wicked borroweth.*] Being reduced to great ſtraits he ſhall borrow money, but he ſhall not be able to repay it.

35 *Spreading himſelf like a green bay-tree.*] Septuagint and Vulgate read, *exalted very high, and grown tall as the cedars of Lebanon.*

36 *He paſſed away, and lo, he was not.*] Septuagint, Vulgate, and Liturgy; *I went by, and lo, he was gone.*

PSAL. XXXVIII.

David moveth God to take compaſſion of his pitiful caſe.

A pſalm of David to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſs in my fleſh, becauſe of thine anger; neither *is there any* reſt in my bones, becauſe of my ſin.

4 For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt, becauſe of my fooliſhneſs.

6 I am troubled, I am bowed down greatly: I go mourning all the day long.

7 For my loins are filled with a loathſome *diſeaſe*: and *there is* no ſoundneſs in my fleſh.

8 I am feeble and ſore broken; I have roared by reaſon of the diſquietneſs of my heart.

9 LORD, all my deſire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo is gone from me.

11 My lovers and my friends ſtand aloof from my ſore; and my kinſmen ſtand afar off.

12 They alſo that ſeek after my life, lay ſnares *for me*: and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I ſaid, *Hear me*, leſt *otherwiſe* they ſhould rejoice over me: when my foot ſlippeth, they magnify *themſelves* againſt me.

17 For I *am* ready to halt, and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſin.

19 But mine enemies *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good are mine adverſaries: becauſe I follow *the thing that* good *is*.

21 Forſake me not, O LORD: O my God, be not far from me.

22 Make haſte to help me, O LORD my ſalvation.

PSAL. XXXIX.

1 David's care of his thoughts. 4 His conſideration of the brevity and vanity of life. 7 Reverence of God's judgments, 10 and prayer, bridle impatience in him.

To the chief muſician, *even* to Jeduthun, a pſalm of David.

I Said, I will take heed to my ways, that I ſin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

Notes on the Thirty-eighth Pſalm.

It ſeems probable that this pſalm, the 39th, 40th and 41ſt, were compoſed by David when he was under the preſſure of ſome heavy trouble, or perſecuted by ſome dangerous conſpiracy, and at the ſame time afflicted with a grievous diſtemper. Dr. Delany is of opinion that this diſtemper was the ſmall-pox; and he grounds his reaſon for it on the 3d, 5th, 7th, 8th, 10th and 11th verſes of this chapter; but however that be, we may enter into the beauties of theſe pſalms, if we ſuppoſe him under great afflictions both of body and mind.

2 *Thine arrows ſtick faſt in me.*] The pains I feel are exceeding ſharp, and touch me to the quick.

14 *As a man that heareth not, in whoſe mouth are no reproofs.*] As one that had nothing to ſay in anſwer for himſelf. *Wall.*

17 *I am ready to halt.*] Liturgy reads, *I am ſet in the plague.*

19 *Mine enemies are lively.*] Liturgy. *Mine enemies live and are mighty.*

21 *Forſake me not, O Lord: O my God, be not far from me.*] I humbly betake myſelf to thee, O Lord, beſeeching thee, that thou wilt not deſert me, as my friends have done. *Patrick*

Notes on the Thirty-ninth Pſalm.

There is good reaſon to believe, that David compoſed this Pſalm on the death of his beloved ſon Abſalom, after Joab had ſo bitterly reproached him for the public expreſſions of his grief, which made him begin the pſalm with a reſolution to watch his words and paſſions more narrowly hereafter, and to ſtifle that grief which his natural affection excited before the hard-hearted Joab, ver. 1, 2, and that he would eaſe his mind by prayer, ver. 3. His praying for a due preparation for his own death, refers to Abſalom's untimely end, ver. 4. His blaming his own care to leave a large empire and great riches to his ſucceſſor, evidently reſpects the loſs of his deſigned heir, ver. 6. The reproach of the fooliſh, ver. 8. was the malicious uſe which Joab,

and

2 I was dumb with ſilence, I held my peace, *even* from good; and my ſorrow was ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* ſpake I with my tongue;

4 LORD, make me to know mine end, and the meaſure of my days, what it *is*; *that* I may know how frail I *am*.

5 Behold, thou haſt made my days *as* an hand-breadth: and mine age *is* as nothing before thee: verily every man at his beſt ſtate *is* altogether vanity. Selah.

6 Surely every man walketh in a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*, and knoweth not who ſhall gather them.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions: make me not the reproach of the fooliſh.

9 I was dumb, I opened not my mouth; becauſe thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the blow of thine hand.

11 When thou with rebukes doth correct man for iniquity, thou makeſt his beauty to conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, before I go hence, and be no more.

PSAL. XL.

1 *The benefit of confidence in God.* 6 *Obedience is the beſt ſacrifice.* 11 *The ſenſe of David's evils inflameth his prayer.*

To the chief muſician, a pſalm of David.

I Waited patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up alſo out of an horrible pit, out of the miry clay, and ſet my feet upon a rock, *and* eſtabliſhed my goings.

3 And he hath put a new ſong in my mouth, *even* praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt; and reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou haſt done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didſt not deſire; mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required.

7 Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

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and ſuch as had no regard to God's wiſe diſpenſations, made of this affliction. The fading of beauty when death comes, ver. 11. plainly refers to Abſalom's beauty, wherein he excelled all Iſrael. And laſtly, the recovering of his ſtrength, ver. 13. is not to be underſtood of his being reſtored from ſickneſs, but the recovering the ſtrength of his family, now much weakened by the loſs of Amnon and Abſalom, the two chief of his ſons, which are in ſcripture called, The ſtrength of their parents.

Ver. 4. *Lord, make me to know mine end*, &c.] Lord, make me ſenſible, I beſeech thee, how ſhort this frail exiſtence of human life is, and when it will have an end: that, duly conſidering this, I may be the leſs concerned with regard to the miſeries I endure, which terminate with it. *Patrick.*

5 *Behold, thou haſt made my days as an hand-breadth*, &c.] Thou haſt circumſcribed my days within a very narrow compaſs, and when compared with thy eternal duration, they are nothing. Beſides, there is no man ſo ſtrong, but he may die in an inſtant, in the moſt flouriſhing condition: for, however firmly he may think himſelf ſettled, it is certain, he is mere vanity. *Patrick.*

11 *Thou makeſt his beauty to conſume away like a moth.*] Dr. Delany will have it, that no other diſtemper is ſo ſtrongly characterized here as the ſmall-pox, particularly in regard to that loſs of beauty which is cauſed by reducing the ſkin into the condition of a garment *fretted by moths*.

Notes on the Fortieth Pſalm.

In this pſalm David thankfully acknowledges God's goodneſs to him, in delivering him from ſome great danger; and then declares his reſolution to ſerve the Lord faithfully and chearfully, in ſuch expreſſions as may be more properly applied to Chriſt's readineſs to do the will of his father, than to David. *Patrick.*

Ver. 2 *He brought me up out of a horrible pit.*] He delivered me in my greateſt diſtreſs, and brought me into a place of ſafety.

6 *Mine ears haſt thou opened.*] In the Hebrew it is, *Mine ears haſt thou bored:* It muſt be remembered, that in order to prepare an equality among the Iſraelites, God required, that if any of them had ſold their liberty, they ſhould be reſtored to it at the jubilee. But it was lawful to continue thoſe in ſlavery who were willing to continue ſo; and in that caſe their ears were bored in teſtimony of it. Probably David alludes to this, when he makes the Son of God ſay to his Father, *that he had bored his ears*; i. e. that he had accepted him to be his voluntary ſlave: and St. Paul (Heb. x. 5.) agreeably to this interpretation, renders it, *But a body haſt thou prepared me*, i. e. to be a victim, to be offered up in ſacrifice to thee. *Lamy.*

7 *Then ſaid I, lo, I come*, &c.] Behold, I come to make an offering

8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteouſneſs in the great congregation: lo, I have not refrained my lips; O LORD, thou knoweſt.

10 I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs and thy truth from the great congregation.

11 With-hold not thou thy tender mercies from me, O LORD: let thy loving-kindneſs and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about: mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleaſed, O LORD, to deliver me: O LORD, make haſte to help me.

14 Let them be aſhamed and confounded together that ſeek after my ſoul to deſtroy it; let them be driven backward and put to ſhame that wiſh me evil.

15 Let them be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee rejoice and be glad in thee: let ſuch as love thy ſalvation ſay continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSAL. XLI.

1 *God's care of the poor.* 4 *David complaineth of his enemies treachery.*

To the chief muſician, a pſalm of David.

BLeſſed *is* he that conſidereth the poor: the LORD will deliver him in time of trouble.

2 The LORD will preſerve him, and keep him alive; *and* he ſhall be bleſſed upon the earth: and thou wilt not deliver him into the will of his enemies.

3 The LORD will ſtrengthen him upon the bed of languiſhing: thou wilt make all his bed in his ſickneſs.

4 I ſaid, LORD, be merciful unto me: heal my ſoul; for I have ſinned againſt thee.

5 Mine enemies ſpeak evil of me, When ſhall he die, and his name periſh?

6 And if he come to ſee *me,* he ſpeaketh vanity: his heart gathereth iniquity to it ſelf; *when* he goeth abroad, he telleth *it.*

7 All that hate me, whiſper together againſt me: againſt me do they deviſe my hurt.

8 An evil diſeaſe, *ſay they,* cleaveth faſt unto him: and *now* that he lieth, he ſhall riſe up no more.

9 Yea, mine own familiar friend, in whom I truſted, which did eat of my bread, hath lifted up *his* heel againſt me.

10 But thou, O LORD, be merciful unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

13 Bleſſed *be* the LORD God of Iſrael, from everlaſting, and to everlaſting. Amen and Amen.

PSAL. XLII.

1 *David's zeal to ſerve God in the temple.* 5 *He encourageth his ſoul to truſt in God.*

offering of myſelf unto thee, as the great Meſſiah will hereafter do, even of his very blood, for ſo the book of the law requires, wherein this great ſacrifice of Chriſt is more plainly deſcribed. *Patrick.*

17 *I am poor and needy,* &c.] Though I am ſtripped of all, and entirely deſtitute of human help, yet the Lord takes care of me, and conſults my happineſs. *Patrick.*

Notes on the Forty-firſt Pſalm.

The royal prophet, in this pſalm, highly commends, and bleſſes that temper of mind which inclines men to pity and compaſſion with regard to thoſe who are poor and afflicted with ſickneſs; aſſuring ſuch perſons, that they ſhall not fail of receiving a full reward from the Almighty; and then complains bitterly of their inhumanity, who inſulted over him in his calamity, and with reproachful words and vile calumnies exaſperated the grief of his mind. He therefore expreſſes his hope, that God, who loves the merciful, would take compaſſion upon him, and put him in a condition to chaſtiſe their inſolence. *Patrick.*

Ver. 6 *If he come to ſee me, he ſpeaketh vanity.*] Dr. Delany thinks the vanity and lying ſpirit of Abſalom are characterized in this verſe; and in the 9th the treachery of Ahithophel.

8 *An evil diſeaſe cleaveth faſt unto him.*] Liturgy reads, Let the ſentence of guiltineſs proceed againſt him. Dr. Hammond obſerves, that the Hebrew word here uſed, though it does ſometimes ſignify a *plague* or *diſeaſe,* cannot well have that ſignification in this place; but means a *ſlander,* or *falſe accuſation.*

To the chief muſician, Maſchil, for the ſons of Korah.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God?

3 My tears have been my meat day and night, while they continually ſay unto me, Where *is* thy God?

4 When I remember theſe *things*, I pour out my ſoul in me: for I had gone with the multitude, I went with them to the houſe of God, with the voice of joy and praiſe, with a multitude that kept holy-day.

5 Why art thou caſt down, O my ſoul? and *why* art thou diſquieted in me? hope thou in God: for I ſhall yet praiſe him *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar.

7 Deep calleth unto deep at the noiſe of thy water-ſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will command his loving-kindneſs in the day-time, and in the night his ſong *ſhall be* with me, *and* my prayer unto the God of my life.

9 I will ſay unto God my rock, Why haſt thou forgotten me? why go I mourning becauſe of the oppreſſion of the enemy?

10 *As* with a ſword in my bones, mine enemies reproach me: while they ſay daily unto me, Where *is* thy God?

11 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God: for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

1 *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully.* 5 *He encourageth his ſoul to truſt in God.*

JUDGE me O God, and plead my cauſe againſt an ungodly nation; O deliver me from the deceitful and unjuſt man.

2 For thou *art* the God of my ſtrength: why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy light and thy truth: let

13 *Bleſſed be the Lord God of Iſrael*, &c.] Let the God of Iſrael be for ever bleſſed and adored. Let him be bleſſed throughout all generations, as long as the ſun and moon endureth, and even to all eternity. Let him be bleſſed; and let all the people concur with me in theſe pious wiſhes, and with one conſent accompany me with their joyful acclamations, ſaying, the Lord be praiſed, the Lord be praiſed. *Patrick.*

Notes on the Forty-ſecond Pſalm.

The pſalms being divided into five books, here begins the ſecond book. All in the preceding, except four, have the name of David prefixed to them as their author; and thence the collector thought proper to place them all togeher. The firſt part of this ſecond book conſiſts of pſalms, directed to the ſons of Korah, to be ſet or ſung by them under the chief muſician of the tabernacle. And no doubt, but David himſelf was the author of ſome of the pſalms which have this title, it being certain, that he directed moſt of thoſe contained in the latter part of this book, and which all allow to have been of his compoſition, in the ſame manner. This pſalm ſeems to have been written either during his perſecution by Saul, or when he was again driven from the houſe of God by Abſalom: which ſad condition he bewails, with a mixture of grief for his baniſhment, and hopes for his being again reſtored to thoſe enjoyments which he eſteemed much better than life. *Patrick.*

Ver. 1 *As the hart panteth.*] The hart does not more eagerly long for the brooks of water, to quench his thirſt, than my ſoul does for the happy enjoyment of God in the public aſſemblies; from whence I am now driven.

2 *My ſoul thirſteth for God*, &c.] O how vehemently doth my ſoul long for thee! when ſhall I ſee that happy day, wherein I ſhall be again reſtored to the liberty of preſenting myſelf before thee in thy tabernacle? *Patrick.*

3 *My tears have been my meat day and night*, &c.] There I uſed, with the greateſt delight, to feaſt with thee; but now my appetite fails me for my daily food; inſtead of which, my only ſatisfaction is tears, to which I have wholly abandoned myſelf. *Patrick.*

6 *From the land of Jordan, and of the Hermonites, from the hill Mizar.*] Septuagint and Vulgate, From the land of Jordan, and the Hermons, from the little hill. It ſeems David was now at theſe places, beyond Jordan, and nigh Hermon (or the Hermons, a chain of hills) and himſelf abiding on a riſing ground thereabouts. *Wall.*

7 *Deep calleth unto deep at the noiſe of thy water-ſpouts*, &c.] I am fallen into an unfathomable abyſs of miſeries; they guſh in upon me, by thy appointment, with the violence of ſpouts of water from a burthened cloud. I am toſſed like one on a tempeſtuous ſea, where the waves rage and ſwell to ſuch a height, that every billow threatens to overwhelm me, and bury me in the deep. A poetical deſcription of calamities coming thick upon him, as upon Job; which he compares to waves, billows, ſpouts, or abyſſes, or pipes of water falling on him. *Wall.*

Notes on the Forty-third Pſalm.

This pſalm ſeems to have been compoſed by David on the ſame occaſion as the foregoing; when he was driven by Abſalom from his own palace, and even from the houſe of God; whither he deſires to be reſtored, and expreſſes his hope of it, in the ſame words, as in the 42d pſalm. *Patrick.*

Ver. 3 *O ſend out thy light and thy truth*, &c.] Mighty armies beſet

them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope in God; for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIV.

1 *The church, in memory of former favours, 9 complaineth of her preſent evils, 17 profeſſing her integrity, 24 ſhe fervently prayeth for ſuccour.*

To the chief muſician for the ſons of Korah, Maſchil.

WE have heard with our ears, O God, our fathers have told us *what* work thou didſt in their days, in the times of old.

2 *How* thou didſt drive out the heathen with thy hand, and plantedſt them; *how* thou didſt afflict the people, and caſt them out.

3 For they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a favour unto them.

4 Thou art my king, O God: command deliverances for Jacob.

5 Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long, and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemy: and they which hate us ſpoil for themſelves.

11 Thou haſt given us like ſheep *appointed* for meat; and haſt ſcattered us among the heathen.

12 Thou ſelleſt thy people for nought, and doſt not increaſe *thy wealth* by their price.

13 Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 Thou makeſt us a by-word among the heathen, a ſhaking of the head among the people.

15 My confuſion *is* continually before me, and the ſhame of my face hath covered me:

16 For the voice of him that reproacheth and blaſphemeth; by reaſon of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falſely in thy covenant.

18 Our heart is not turned back, neither have our ſteps declined from thy ways:

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god:

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart.

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beſet me round about, and I have nothing to protect me but thy favour and faithfulneſs: O ſend out therefore the happy effects of them, and let thy Almighty power mercifully conduct me, and bring me again to thy holy mountain, where thou haſt fixed thy dwelling-place. *Patrick.*

Notes on the Forty-fourth Pſalm.

This pſalm does not ſeem to have been compoſed by David, for, in his days, the people of Iſrael were not oppreſſed by foreign enemies, as the pſalmiſt here complains, in the name of the whole church. Some of them, he tells us, were made ſlaves, others ſlain, and all of them become a reproach to their enemies. It ſeems however to have been written before the Babyloniſh captivity, but long after the days of David, when their country was invaded by the king of Aſſyria, who took all the fenced cities of Judah, and came before Jeruſalem with a great army, 2 Kings, xviii. 13, 17. In this diſtreſsful ſituation, they would naturally call to remembrance the many wonderful works the Lord had done for their anceſtors, hoping he would ſtill be their protector and rock of defence. *Patrick.*

11 *Like ſheep appointed for meat.*] Some of us they kill in the purſuit; others they ſend into captivity.

12 *Thou ſelleſt thy people for nought.*] Where we are ſold as vile ſlaves, who are nothing worth.

19 *In the place of dragons.*] *Dragon* is a word that conveys no particular idea; becauſe there is no creature properly ſo called: the original word here uſed means thoſe noxious and diſagreeable animals, that generally hide themſelves in the dark and inacceſſible coverts. *Pilkington.*

20 *If we have forgotten the name, &c.*] Forgetting the name of God means falling into idolatry. *Clark.*

Notes

22 Yea, for thy ſake are we killed all the day long; we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O LORD? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction and our oppreſſion?

25 For our ſoul is bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe for our help, and redeem us for thy mercy's ſake.

PSAL. XLV.

1 *The majeſty and grace of Chriſt's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief muſician upon Shoſhannim, for the ſons of Korah, Maſchil, a ſong of loves.

MY heart is enditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mighty, with thy glory and thy majeſty.

4 And in thy majeſty ride proſperouſly, becauſe of truth and meekneſs *and* righteouſneſs; and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 Thy throne, O God, *is* for ever and ever: the ſcepter of thy kingdom *is* a right ſcepter.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oil of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and

Notes on the Forty-fifth Pſalm.

The preceding pſalm is not more ſad and mournful than this is joyful and comfortable; promiſing the moſt glorious things to the ſons of Jacob. The author is not mentioned; but it was, like the former, delivered to the chief muſician, and ordered to be ſung upon inſtruments of ſix ſtrings, to the well-known tune of *Maſchil*; and being, as the title tells us, a ſong of loves, plainly alluding to the name *Jedidiah*, given to Solomon by Nathan the prophet, 2 Sam. xii. 25, moſt interpreters conclude, that it was compoſed upon the occaſion of Solomon's marriage with Pharaoh's daughter. Some indeed will not allow that the author had any reſpect to Solomon, but to Chriſt only. This is certain, that many of the expreſſions in it are ſo magnificent, that they can only be applied in a very mean ſenſe to Solomon and his bride, and ſome of them ſcarce at all. But, on the other hand, many of the paſſages ſo plainly allude to that prince, that they can only be allegorically applied to our bleſſed Saviour. The principal parts of it however relate to Chriſt, it being ſufficiently evident, that the prophet, while he was writing ſome part of this pſalm, was carried quite beyond king Solomon, to the great King, the *Lord our righteouſneſs*. So that we may ſay here, as our Saviour doth in another caſe, *Behold, a greater than Solomon is here.* This is even acknowledged by the beſt of the Jewiſh interpreters themſelves. *Patrick.*

Ver. 1 *My heart is enditing a good matter.*] My heart is filled with a pſalm of thankſgiving which I have meditated, and am ready to utter in praiſe of king Solomon, who is only a type of that great king whom we expect. *Patrick.*

2 *Thou art fairer than the children of men,* &c.] Thou art more lovely than the reſt of mankind: the moſt perſuaſive eloquence flows from thy lips, becauſe the Lord delighteth in thee, and hath promiſed thee length of days, riches, and honour; though they but faintly repreſent thoſe eternal bleſſings which he hath beſtowed on that great King, who, when he appears, it ſhall be ſaid, That he is *in favour of God and man*, and *ſpeaks as never man ſpake*, ſo that all ſhall wonder at the gracious words that proceed out of his mouth. *Patrick.*

3 *Gird thy ſword upon thy thigh, O moſt mighty,* &c.] Array thyſelf in thy royal ornaments, and the enſigns of thy power, O thou moſt mighty prince, and appear in ſuch ſplendor and majeſty, as may ſerve for an emblem of that ſovereign authority in which the omnipotent Lord of the univerſe ſhall ſhew himſelf among men. *Sword* here ſignifies either *Glory*, or *the word of God.* Epheſ. vi. 17.

4 *In thy majeſty ride proſperouſly,* &c.] May thy kingdom be ſo proſperous on every ſide, by planting virtue and piety among thy ſubjects, that it may prove a lively type of the happy government of the great Meſſiah, whoſe kingdom, when he goes *forth conquering and to conquer*, ſhall prevail over all; not by enſlaving the perſons of men, or ſpoiling them of their goods, but by ſettling the true faith among them, rendering them humble and meek, juſt and charitable: and to haſten this glorious work, thy mighty power, O Lord, ſhall inſtruct thee to perform wonderful things. *Patrick.*

5 *Thine arrows are ſharp,* &c.] Thy words, like ſharp arrows, pierce into the hearts of all thoſe that oppoſe thy royal authority.

6 *Thy throne, O God, is for ever and ever,* &c.] How weak and tottering are the thrones of all other princes in compariſon with thine, which ſhall never be ſubverted! of thy kingdom there ſhall be no end. This relates to the Meſſiah. *Patrick.*

8 *Aloes.*] What is here meant by *Aloes* is not the herb of that name, which is bitter and of a bad ſmell; but *the wood of Aloes*, which when dried is of a very agreeable odour. Caſſiodorus ſays, in his time it was burnt before the altars inſtead of frankincenſe.

Ivory palaces.] Probably it ſhould be *ivory cheſts*, wherein cloaths were kept.

incline thine ear: forget alſo thine own people, and thy father's houſe;

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord; and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift; *even* the rich among the people ſhall intreat thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoicing *ſhall* they *be* brought: they ſhall enter into the king's palace.

16 Inſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSAL. XLVI.

1 *The confidence which the church hath in God.*
8 *An exhortation to behold his works.*

To the chief muſician for the ſons of Korah, a ſong upon Alamoth.

GOD *is* our refuge and ſtrength, a very preſent help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a river the ſtreams whereof ſhall make glad the city of God; the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, *and that* right early.

6 The heathen rage, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts *is* with us; the God of Jacob *is* our refuge. Selah.

8 Come, behold the works of the LORD, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth; he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariots in the fire.

10 Be ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hoſts *is* with us; the God of Jacob *is* our refuge. Selah.

PSAL. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Chriſt.

To the chief muſician, a pſalm for the ſons of Korah.

O Clap your hands, all ye people; ſhout unto God with the voice of triumph:

13 *The king's daughter is all glorious within.*] Pharaoh's daughter is poſſeſſed of all excellent qualities of mind.

15 *With gladneſs and rejoicing ſhall they be brought*, &c.] They ſhall expreſs the inward gladneſs of their minds by external tokens of joy, as they enter the royal palace: a lively figure of the church, which men ſhall enter with far greater joy, ſaying Hallelujah, let us rejoice and be glad, for the Lord God omnipotent reigneth. *Patrick.*

Notes on the Forty-ſixth Pſalm.

This pſalm is generally ſuppoſed to have been written by David, immediately after one of thoſe great victories mentioned, 2 Sam. viii. 10. For it evidently appears to be a pious triumph in God, on ſome remarkable deliverance from very powerful enemies; and none are recorded in the ſacred books to which it can more naturally be referred than thoſe abovementioned. It was intended to perpetuate the remembrance of ſuch remarkable victories, and thence inſpire the people with a firm confidence in God, whenever they ſhould for the future be ſurrounded with dangers, and induce them to return thanks to that omnipotent arm that had ſaved them in the day of their diſtreſs. *Patrick.*

Ver. 4 *There is a river*, &c.] i. e. *Cedron*, which watered the city of Jeruſalem.

9 *Burneth the chariots in the fire.*] In obedience to the commands of God, David burnt the chariots taken from the enemy in battle.

11 *The Lord of hoſts is with us*, &c.] The Lord who commands the armies of heaven is our defender. He preſerved Jacob our father in all his diſtreſſes, condeſcended to make a gracious covenant with him to be the God of his poſterity; and in him, as in an impregnable fortreſs, we are ſafe from every danger. *Pat.*

Notes on the Forty-ſeventh Pſalm.

It is generally thought that this was a triumphant ſong performed before the ark as they brought it back to its place after ſome great victory, it being common for them to carry it before them to battle. However that be, the ark being a figure of Chriſt, as the mountain on which it had its dwelling-place was of heaven, the tranſlation, or carrying of it back thither may be conſidered as a figure of Chriſt's aſcenſion, after he had dwelt in this vale of miſery, and conquered death, into the heavenly manſions of eternal felicity, where he now ſitteth at the right hand of God for evermore. *Patrick.*

2 For the LORD moſt High *is* terrible: *he is* a great king over all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, the LORD with the ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth: ſing yé praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is greatly exalted.

PSAL. XLVIII.

The ornaments and privileges of the church.

A ſong and pſalm for the ſons of Korah.

GREAT *is* the LORD, and greatly to be praiſed, in the city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the joy of the whole earth, *is* mount Zion, *on* the ſides of the north, the city of the great king.

3 God is known in her palaces for a refuge.

4 For lo, the kings were aſſembled, they paſſed by together.

5 They ſaw *it*, *and* ſo they marvelled; they were troubled, *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of Tarſhiſh with an eaſt-wind.

8 As we have heard, ſo have we ſeen in the city of the LORD of hoſts, in the city of our God: God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving-kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the ends of the earth: thy right hand is full of righteouſneſs.

11 Let mount Zion rejoice, let the daughters of Judah be glad, becauſe of thy judgements.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 Mark ye well her bulwarks, conſider her palaces: that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

PSAL. XLIX.

1 *An earneſt perſuaſion to build the faith of the reſurrection, not on worldly power, but on God.*

16 *Worldly proſperity is not to be admired.*

To the chief muſician, a pſalm for the ſons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom; and the meditation of my heart *ſhall be* of underſtanding.

Ver. 5 *God is gone up with a ſhout.*] i. e. With ſhouts of joy and praiſe.

8 *God reigneth over the heathen,* &c.] He hath made the heathens who dwelt in Sion to feel the effects of his power, and ſubmit themſelves to him: and there he hath ſeated himſelf on the ark of his preſence, as on his holy throne. *Patrick.*

Notes on the Forty-eighth Pſalm.

The fourth verſe of this pſalm mentions a combination of kings, who had joined their forces to deſtroy Jeruſalem; and therefore it is applicable to that hiſtory in 2 Chron. xx. 1, 2---10. when Moab, Ammon, and they of mount Seir came againſt Jehoſhaphat, with an intention to fall upon Jeruſalem. And verſe 28, it is ſaid, that after Jehoſhaphat had obtained a great victory over theſe numerous armies, he returned with the people *to Jeruſalem with pſalteries and harps, and trumpets unto the houſe of the Lord:* At which time, it is probable, this pſalm was ſung, before the victorious hoſt.

Ver. 1 *Great is the Lord, and greatly to be praiſed in the city of our God,* &c.] Great is the majeſty and power of the Lord, who is therefore to be celebrated with the higheſt praiſes, eſpecially in his own city, by the inhabitants of Jeruſalem. *Patrick.*

2 *Beautiful is mount Sion, on the ſides of the north.*] The Liturgy ſeems to expreſs it trueſt; *on the north ſide lieth the city of the great king*; i. e. Jeruſalem.

11 *Let mount Sion rejoice, let the daughters of Judah,* &c.] This and the following verſes ſeem to refer to the great improvements which were made to old Jeruſalem: viz. when the temple was erected on mount Moriah; when Millo was added, and the houſe of the foreſt of Lebanon, and the palace of Pharaoh's daughter, and Solomon's own palace, which was thirteen years in building. *Delany.*

Notes on the Forty-ninth Pſalm.

This pſalm ſeems to have been written to check the vanity, and unreaſonable thirſt of mankind after riches, by ſetting the king of terrors before their eyes; well knowing that a ſerious meditation on death would bring down the haughty looks of the proud and ſcornful, and preſerve thoſe they oppreſſed from being dejected at their proſperous impiety. *Patrick.*

5 *Where-*

4 I will incline mine ear to a parable: I will open my dark-ſaying upon the harp.

5 Wherefore ſhould I fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their wealth, and boaſt themſelves in the multitude of their riches;

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it ceaſeth for ever;)

9 That he ſhould ſtill live for ever; *and* not ſee corruption.

10 For he ſeeth *that* wiſe men die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to others.

11 Their inward thought *is that* their houſes *ſhall continue* for ever, *and* their dwelling-places to all generations: they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour abideth not: he is like the beaſts *that* periſh.

13 This their way *is* their folly: yet their poſterity approve their ſayings. Selah.

14 Like ſheep they are laid in the grave; death ſhall feed on them; and the upright ſhall have dominion over them in the morning; and their beauty ſhall conſume in the grave from their dwelling.

15 But God will redeem my ſoul from the power of the grave: for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed;

17 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though while he lived, he bleſſed his ſoul: and *men* will praiſe thee, when thou doeſt well to thy ſelf.

19 He ſhall go to the generation of his fathers, they ſhall never ſee light.

20 Man *that is* in honour, and underſtandeth not, is like the beaſts *that* periſh.

PSAL. L.

1 *The majeſty of God in the church.* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies,* 14 *but in ſincerity of obedience.*

A pſalm of Aſaph.

THE mighty God, *even* the LORD, hath ſpoken, and called the earth from the riſing of the ſun unto the going down thereof.

2 Out of Zion the perfection of beauty God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above,

5 *Wherefore ſhould I fear in the days of evil,* &c.] Why ſhould I be troubled with fear and anxiety of mind in days of calamity, when the iniquity of my paſt life hath ſurrounded me on all ſides? The late Mr. Man read, When the iniquity of mine *enemies* ſhall compaſs me.

6, 7 *They that truſt in their wealth,* &c.] Though they place ſuch confidence in their wealth, that they think none is able to reſiſt them: yet alas! their weakneſs is ſufficiently apparent; not one amongſt them, be his power ever ſo great, can ſave his deareſt friend from the grave, when the Almighty demands his ſoul: nor is the wealth of the richeſt of them ſufficient to purchaſe a reprieve, when God pronounces the ſentence of death upon them. *Patrick.*

8 *The redemption of their ſoul is precious, and it ceaſeth for ever.*] i. e. As to any thing we can do.

12 *Nevertheleſs, man being in honour abideth not.*] Whatever eſteem one of theſe worldlings may get here, it continues not, but all dies with him. *Patrick.*

13 *This their way is their folly,* &c.] Notwithſtanding they allow this to have been a folly, yet their children follow their example, and act over the ſame follies.

14 *Like ſheep they are laid in the grave,* &c.] They go in droves to their graves, whither death drives them at the cloſe of their days, as a ſhepherd does his flock in the evening to the fold: and then the juſt, whom they before inſulted, ſhall triumph over them at the morning of the reſurrection.

20 *Man that is in honour, and underſtandeth not,* &c.] A man of great dignity in this world, that never conſiders how ſhort-lived and uncertain his honour is, behaves himſelf like a brute while he lives, and is cut off like a brute whom nobody regards when he dies. *Patrick.*

Notes on the Fiftieth Pſalm.

The title of this pſalm informs us that it was written by Aſaph, who, like David, compoſed ſeveral pieces for the uſe of the temple. It is probable that he lived in the reign of ſome pious prince, perhaps Jehoſhaphat, or Hezekiah, when the people and judges were filled with hypocriſy; the former placing all religion in ſacrifices, and external ceremonies, the latter never obſerving the precepts they expounded to the people. Both theſe vices the pious author endeavours to deſtroy, by repreſenting God as the ſupreme Judge of the world, coming in an amazing manner to call them all to a ſtrict account, and take a ſevere vengeance upon them, unleſs they turned from the evil of their doings. *Patrick.*

Ver. 1 *The mighty God, even the Lord hath ſpoken,* &c.] The Almighty father of the univerſe, the ſupreme judge of heaven and earth, hath commanded all the people of the land, from the eaſt to the weſt, to appear before him. *Patrick.*

2 *Out of Zion the perfection of beauty God hath ſhined.*] He will go forth in amazing ſplendor from his magnificent palace, where he dwells in Zion.

4 *He ſhall call to the heavens from above, and to the earth.*] He ſhall call heaven and earth to be witneſſes of his proceedings.

5 Gather

and to the earth, that he may judge his people.

5 Gather my ſaints together unto me; thoſe that have made a covenant with me by ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy ſacrifices or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe, *nor* he-goats out of thy folds.

10 For every beaſt of the foreſt *is* mine, *and* the cattle upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulneſs thereof.

13 Will I eat the fleſh of bulls, or drink the blood of goats?

14 Offer unto God thankſgiving; and pay thy vows unto the moſt High:

15 And call upon me in the day of trouble: I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 Seeing thou hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then thou conſentedſt with him, and haſt been partaker with adulterers.

19 Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou ſitteſt, *and* ſpeakeſt againſt thy brother; thou ſlandereſt thine own mother's ſon.

21 Theſe *things* haſt thou done, and I kept ſilence; thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt I tear *you* in pieces, and *there be* none to deliver.

23 Whoſo offereth praiſe, glorifieth me: and to him that ordereth *his* converſation *aright* will I ſhew the ſalvation of God.

PSAL. LI.

1 *David prayeth for remiſſion of ſins, whereof he maketh a deep confeſſion.* 6 *He prayeth for ſanctification.* 16 *God delighteth not in ſacrifice, but in ſincerity.* 18 *David prayeth for the church.*

To the chief muſician, a pſalm of David, when Nathan the prophet came unto him after he had gone in to Bath-ſheba.

HAVE mercy upon me, O God, according to thy loving-kindneſs: according unto the multitude of thy tender mercies blot out my tranſgreſſions.

2 Waſh me throughly from mine iniquity, and cleanſe me from my ſin.

3 For I acknowledge my tranſgreſſions: and my ſin *is* ever before me.

4 Againſt thee, thee only have I ſinned, and done *this* evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, *and* be clear when thou judgeſt.

5 Behold, I was ſhapen in iniquity; and in ſin did my mother conceive me.

6 Behold, thou deſireſt truth in the inward

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5 *Gather my ſaints together unto me*, &c.] He will command his angels, ſaying, Bring thoſe men before me, whom I have favoured above all other people, and ſeparated to myſelf, to be an holy nation, and who have engaged themſelves to me by the moſt ſolemn covenant, confirmed by the blood of ſacrifices. *Patrick.*

8 *I will not reprove thee for thy ſacrifices, to have been continually before me.*] Liturgy, Becauſe they were not alway before me.

13 *Will I eat the fleſh of bulls, or drink the blood of goats?*] Alluding probably to that conceit of the Pagans, mentioned Deut. xxxii. 38, that their gods did eat the fleſh of their ſacrifices, and drank the wine of their drink-offerings. *Edwards' Rem. Texts.*

23 *Whoſo offereth praiſe, glorifieth me*, &c.] I have told you what ſacrifices I am pleaſed with; not with thoſe of beaſts, but with the ſacrifice of praiſe and thankſgiving for my benefits, which is more pleaſing to me than all the lifeleſs ſacrifices of bulls and goats. But he that thus devoutly worſhips me muſt alſo take care to render his life conformable to all my precepts; and this man ſhall be partaker of the bleſſings I have ſo often promiſed. *Patrick.*

Notes on the Fifty-firſt Pſalm.

Ver. 1 *Have mercy upon me, O God*, &c.] O thou great Judge of all the earth, whom I have ſo highly offended, and therefore may be juſtly condemned to ſuffer the effect of thy ſevereſt anger; I caſt myſelf down before thee, and humbly ſupplicate for mercy: unto which I am encouraged by thy known clemency, and thy infinite compaſſions, which will, I hope, move thee to pity a grievous ſinner, and pardon the heinous tranſgreſſions I have committed.

6 *In the inward parts.*] i. e. In the mind or conſcience.

7 *Purge*

parts: and in the hidden *part* thou ſhalt make me to know wiſdom.

7 Purge me with hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow.

8 Make me to hear joy and gladneſs: *that* the bones *which* thou haſt broken may rejoice.

9 Hide thy face from my ſins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right ſpirit within me.

11 Caſt me not away from thy preſence; and take not thy Holy Spirit from me.

12 Reſtore unto me the joy of thy ſalvation; and uphold me *with thy* free ſpirit.

13 *Then* will I teach tranſgreſſors thy ways; and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall ſing aloud of thy righteouſneſs.

15 O LORD, open thou my lips; and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt not ſacrifice; elſe would I give *it*: thou delighteſt not in burnt-offering.

17 The ſacrifices of God *are* a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

18 Do good in thy good pleaſure unto Zion: build thou the walls of Jeruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſs, with burnt-offering, and whole burnt-offering: then ſhall they offer bullocks upon thine altar.

PSAL. LII.

1 *David condemning the ſpiteſulneſs of Doeg, propheſieth his deſtruction.* 6 *The righteous ſhall rejoice at it.*

To the chief muſician, Maſchil, *a pſalm* of David, when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

WHY boaſteſt thou thy ſelf in miſchief, O mighty man? the goodneſs of God *endureth* continually.

2 Thy tongue deviſeth miſchiefs; like a ſharp razor, working deceitfully.

3 Thou loveſt evil more than good; *and* lying rather than to ſpeak righteouſneſs, Selah.

4 Thou loveſt all devouring words, O *thou* deceitful tongue.

5 God ſhall likewiſe deſtroy thee for ever, he ſhall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous alſo ſhall ſee, and fear, and ſhall laugh at him:

7 Lo, *this is* the man *that* made not God his ſtrength; but truſted in the abundance of his riches, *and* ſtrengthened himſelf in his wickedneſs.

8 But I *am* like a green olive-tree in the houſe of God: I truſt in the mercy of God for ever and ever.

9 I will praiſe thee for ever, becauſe thou haſt done *it*: and I will wait on thy name; for *it is* good before thy ſaints.

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7 *Purge me with hyſſop, and I ſhall be clean,* &c.] The ſprinklers with which they ſprinkled the unclean were made of hyſſop, which occaſioned this expreſſion. I have indeed been guilty of the moſt ſhocking crimes: crimes inflamed by every aggravating circumſtance with regard to myſelf, my neighbour, and my God. Yet, horrid as my offence is, it is nothing to the ſuper-abundant merit of that great Redeemer, who was promiſed from the foundations of the world, in whom all my fathers truſted; who is the hope of all the ends of the earth. Though my conſcience be more loathſome with adulterous impurity than a dung-hill, though the moſt barbarous murder has rendered it even black as the gloom of hell; yet waſhed *in the great fountain opened for ſin, and for uncleanneſs, I ſhall be not only fairer than the full blown lilly, but whiter than the new-fallen ſnow.* Hervey.

9 *Hide thy face from my ſins.*] Thine anger.

11 *Caſt me not away from thy preſence,* &c.] Deliver me not over to a reprobate mind. The ſoul of ſhame, ſorrow, remorſe, ſincere repentance, and bitter anguiſh under the agonies of guilt, breathes ſtrong and fervent through every line of this hallowed compoſition. *Delany.*

16 *Thou deſireſt not ſacrifice,* &c.] *Not* frequently means, *not only*, or ſcarcely, *not chiefly, rather than*; therefore this verſe might run thus, Thou deſireſt not ſacrifice *chiefly*; thou delighteſt not in burnt-offerings *only*. Pilkington.

Notes on the Fifty-ſecond Pſalm.

Ver. 1 *Why boaſteſt thou thyſelf in miſchief, O mighty man?* &c.] Surely it is far from being a noble exploit to have ſlain the innocent and unarmed prieſts; yet this only is the ſubject of thy boaſting. But know, vain man, that the goodneſs of God will defend me from thy wickedneſs. *Patrick.*

5 *God ſhall likewiſe deſtroy thee for ever,* &c.] God, whoſe prieſts thou haſt ſlain, ſhall avenge their cauſe, and retaliate the ſame miſchief upon thine own head; he will deſtroy not only thee, but all thy family, from the face of the earth. *Patrick.*

6 *Shall laugh at him.*] The word *ſaying* ſeems wanting at the end of this verſe.

8 *I am like a green olive-tree.*] My branches ſhall always flouriſh and look green, but the wicked ſhall drop away like a withered leaf.

PSAL. LIII.

1 *David deſcribeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conſcience.* 6 *He glorieth in the ſalvation of God.*

To the chief muſician upon Mahalath, Maſchil, *a pſalm* of David.

THE fool hath ſaid in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

2 God looked down from the heaven upon the children of men, to ſee if there were *any* that did underſtand, that did ſeek God.

3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread: they have not called upon God.

5 There were they in great fear *where* no fear was: for God hath ſcattered the bones of him that encampeth *againſt* thee: thou haſt put *them* to ſhame, becauſe God hath deſpiſed them.

6 Oh, that the ſalvation of Iſrael *were come* out of Zion! when God bringeth back the captivity of his people, Jacob ſhall rejoice, *and* Iſrael ſhall be glad.

PSAL. LIV.

1 *David complaining of the Ziphims, prayeth for ſalvation.* 4 *Upon his confidence in God's help, he promiſeth ſacrifice.*

To the chief muſician on Neginoth, Maſchil, *a pſalm* of David when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAVE me, O God, by thy name, and judge me by thy ſtrength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For ſtrangers are riſen up againſt me, and oppreſſors ſeek after my ſoul: they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the LORD *is* with them that uphold my ſoul.

5 He ſhall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely ſacrifice unto thee: I will praiſe thy name, O LORD; for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen *his deſire* upon mine enemies.

PSAL. LV.

1 *David in his prayer complaineth of his fearful caſe.* 9 *He prayeth againſt his enemies, of whoſe wickedneſs and treachery he complaineth.* 16 *He comforteth himſelf in God's preſervation of him, and confuſion of his enemies.*

To the chief muſician on Neginoth, Maſchil, *a pſalm* of David.

GIVE ear to my prayer, O God; and hide not thy ſelf from my ſupplication.

Notes on the Fifty-third Pſalm.

This pſalm differs ſo very little from the fourteenth, except only in the fifth verſe, that interpreters have found ſome difficulty to give a reaſon for the repetition of the ſame thing, almoſt in the ſame words. The ſixth verſe is wholly omitted, which renders it probable, that there was ſome new occaſion for uſing this pſalm again; though an occaſion exceedingly like the former. The reader is referred to the xivth pſalm.

Notes on the Fifty-fourth Pſalm.

The title of this pſalm tells us, that it was written by David, when the treacherous Ziphites endeavoured to ingratiate themſelves with Saul, by diſcovering David's retreats in their neighbourhood, and offering to conduct the king's forces to every place, and aſſiſt themſelves in taking him. By which means David was reduced to ſuch ſtreights, that had not Saul been diverted from his purpoſe by a ſudden invaſion of the Philiſtines he could not have eſcaped. In this diſtreſs he had recourſe by prayer to God, who alone has power to relieve the diſtreſſed; the three firſt verſes of the pſalm are a petition of deliverance from his enemies then in full purſuit of him: the fourth verſe begins upon ſeeing his enemies ſtop ſhort, in full aſſurance that God had heard his prayer: the ſubſtance of the laſt verſe is, that God had delivered him out of his diſtreſs, and that he could now calmly ſurvey thoſe enemies whom before he did not dare to look in the face. *Delany.*

Notes on the Fifty-fifth Pſalm.

This pſalm was written by David on a ſimilar occaſion with the former; perhaps when Abſalom's rebellion was firſt known, and the royal prophet was forced to flee ſuddenly from Jeruſalem: for we read that as he was going barefooted, and weeping up mount Olivet, news was brought him that Ahithophel was alſo among the conſpirators, 2 Sam xv. 31. upon which he poured out his ſoul to God in prayer, in the words of this pſalm, beſeeching him to diſappoint the councils of the conſpirators; and concluding an exhortation to his followers, not to be diſcouraged, but to caſt all their care upon God, who would not fail to reward their pious confidence in him, by protecting and delivering them, and deſtroying their enemies. *Patrick.*

5 MA 56

Engraved for the Complete Family Bible.

Attend unto me and hear me: I mourn in my complaint and make a Noise Pf. LV. 2

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe;

3 Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore pained within me: and the terrors of death are fallen upon me.

5 Fearfulneſs and trembling are come upon me, and horror hath overwhelmed me.

6 And I ſaid, Oh, that I had wings like a dove: *for then* would I fly away, and be at reſt.

7 Lo, *then* would I wander far off, *and* remain in the wilderneſs. Selah.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt.

9 Deſtroy, O LORD, *and* divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets.

12 For *it was* not an enemy *that* reproached me; then I could have born *it*: neither *was it* he that hated me *that* did magnify *himſelf* againſt me; then I would have hid my ſelf from him:

13 But *it was* thou, a man, mine equal, my guide, and mine acquaintance.

14 We took ſweet counſel together, *and* walked unto the houſe of God in company.

15 Let death ſeize upon them, *and* let them go down quick into hell: for wickedneſs *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD ſhall ſave me.

17 Evening and morning and at noon will I pray, and cry aloud: and he ſhall hear my voice.

18 He hath delivered my ſoul in peace from the battle *that was* againſt me: for there were many with me.

19 God ſhall hear and afflict them, even he that abideth of old; Selah: becauſe they have no changes, therefore they fear not God.

20 He hath put forth his hands againſt ſuch as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but war *was* in his heart: his words were ſofter than oil, yet *were* they drawn ſwords.

22 Caſt thy burden upon the LORD, and he ſhall ſuſtain thee: he ſhall never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: bloody and deceitful men ſhall not live out half their days: but I will truſt in thee.

PSAL. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He profeſſeth his confidence in God's word, and promiſeth to praiſe him.*

To the chief muſician upon Jonath-elem-rechokim, Mitchtam of David, when the Philiſtines took him in Gath.

BE merciful unto me, O God: for man would ſwallow me up: he fighting daily oppreſſeth me.

2 Mine enemies would daily ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt High.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his word, in God I

Ver. 6, 7 *O that I had wings like a dove!* &c.] O that I had wings, which, like thoſe of the dove, would carry me to ſome place of ſafety and repoſe: then would I retire to ſome diſtant country, though I wandered in ſtrange nations; I would hide myſelf in ſome deſert place, remote from all ſociety; and eſcape this fierce perſecution.

9 *Divide their tongues.*] Divide their counſels, and raiſe diſſentions among them.

16 *The Lord ſhall ſave me.*] Rather, that the Lord *may* ſave me.

17 *He ſhall hear my voice.*] Rather, that he *may* hear my voice.

22 *Caſt thy burthen upon the Lord.*] Septuagint and Vulgate, caſt thy care upon the Lord. So 1 Peter, v. 7.

Notes on the Fifty-ſixth Pſalm.

This pſalm was compoſed by David, when, for fear of Saul, he fled into remote and ſolitary places; particularly when he was obliged to take ſhelter among the Philiſtines in Gath, 1 Sam. xxi. But, in the midſt of theſe ſufferings, he never mentioned them to Achiſh, nor begged his aſſiſtance againſt his perſecuting enemy; but contented himſelf with bewailing in ſecret the ſadneſs of his condition, and complaining only to God of the cruel proceedings of his inveterate foe. And poſſibly this, and his frequenting the ſolitary foreſts, was the reaſon why he compares himſelf to *a dove in the remote woods*, which, according to the learned Bochart, is the meaning of the words *Jonath-elim Rechokim*, in the title.

have put my truſt; I will not fear what fleſh can do unto me.

5 Every day they wreſt my words: all their thoughts *are* againſt me for evil.

6 They gather themſelves together, they hide themſelves, they mark my ſteps, when they wait for my ſoul.

7 Shall they eſcape by iniquity? in *thine* anger caſt down the people, O God.

8 Thou telleſt my wandrings: put thou my tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know; for God *is* for me.

10 In God will I praiſe *his* word: in the LORD, will I praiſe *his* word.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living.

PSAL. LVII.

1 *David in prayer fleeing unto God, complaineth of his dangerous caſe.* 7 *He encourageth himſelf to praiſe God.*

To the chief muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my ſoul truſteth in thee: yea, in the ſhadow of thy wings will I make my refuge until *theſe* calamities be overpaſt.

2 I will cry unto God moſt high; unto God that performeth *all things* for me.

3 He ſhall ſend from heaven, and ſave me *from* the reproach of him that would ſwallow me up. Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions: *and* I lie *even among* them that are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my ſteps: my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up, my glory; awake, pſaltery and harp: I *my ſelf* will awake early.

9 I will praiſe thee, O LORD, among the people: I will ſing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSAL. LVIII.

1 *David reproving wicked judges,* 3 *deſcribeth the nature of the wicked,* 6 *and devoteth them to God's judgements,* 10 *whereat the righteous ſhall rejoice.*

To the chief muſician, Al-taſchith, Michtam of David.

DO ye indeed ſpeak righteouſneſs, O congregation? do ye judge uprightly, O ye ſons of men?

Ver. 8 *Thou telleſt my wandrings.*] Thou knoweſt how I am forced to fly, like a vagabond.

Put my tears into thy bottle.] Keep them in thy ſight, or before thee. *Mann.*

12 *Thy vows are upon me, O God,* &c.] I will never be unmindful of the vows I made to thee, O my God.

Notes on the Fifty-ſeventh Pſalm.

This pſalm was, like the former, written during the perſecution of Saul, and at the time when both Saul and David were in the ſame cave, and the latter had a fair opportunity of deſtroying his enemy, ſee 1 Sam. xxiv. and when ſome of his men offered to diſpatch him, Dapid replied, as in the title of the pſalm, *Al-taſchith*, deſtroy him not.

3 *He ſhall ſend---and God ſhall ſend.*] Rather, he *can* ſend---and God *can* ſend. *Pilkington.*

8 *Awake up my glory,* &c.] i. e. Both with my *voice*, and with inſtruments of muſick will I praiſe thee. *Clark.*

Notes on the Fifty-eighth Pſalm.

This and the next pſalm ſeem to have been written before the preceding; but have all the title of *Al-taſchith*, from that remarkable particular mentioned in the notes of the foregoing pſalm, and when delivered to the chief muſician in the tabernacle, was ordered to be ſung in the ſame manner; and thence alſo it has the title of *Michtam*, becauſe it contains a memorable reproof to thoſe wicked counſellors, who, contrary to the dictates of their conſcience, had condemned David merely to pleaſe the king, and give him a pretence to deſtroy him. He therefore prophecies that a ſudden and dreadful vengeance ſhould overtake them, and, like a rapid whirlwind, ſweep all before it. *Patrick.*

Ver. 1, 2 *Do ye indeed ſpeak righteouſneſs, O congregation?* &c.]

If

2 Yea, in heart ye work wickedneſs; ye weigh the violence of your hands in the earth.

3 The wicked are eſtranged from the womb: they go aſtray, as ſoon as they be born, ſpeaking lies.

4 Their poiſon *is* like the poiſon of a ſerpent: *they are* like the deaf adder *that* ſtoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never ſo wiſely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let *every one of them* paſs away; *like* the untimely birth of a woman *that* they may not ſee the ſun.

9 Before your pots can feel the thorns, he ſhall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous ſhall rejoice when he ſeeth the vengeance: he ſhall waſh his feet in the blood of the wicked.

11 So that a man ſhall ſay, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

PSAL. LIX.

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He truſteth in God.* 11 *He prayeth againſt them.* 16 *He praiſeth God.*

To the chief muſician, Al-taſchith, Michtam of David; when Saul ſent, and they watched the houſe to kill him.

DEliver me from mine enemies, O my God: defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquity, and ſave me from bloody men.

3 For lo, they lie in wait for my ſoul: the mighty are gathered againſt me: not *for* my tranſgreſſion, nor *for* my ſin, O LORD.

4 They run and prepare themſelves without *my* fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael, awake to viſit all the heathen; be not merciful to any wicked tranſgreſſors. Selah.

6 They return at evening: they make a noiſe like a dog, and go round about the city.

7 Behold, they belch out with their mouth: ſwords *are* in their lips: For who, *ſay they*, doth hear?

8 But thou, O LORD, ſhall laugh at them: thou ſhalt have all the heathen in deriſion.

9 *Becauſe of* his ſtrength will I wait upon thee: for God *is* my defence.

10 The God of my mercy ſhall prevent me: God ſhall let me ſee *my deſire* upon mine enemies.

11 Slay them not, leſt my people forget: ſcatter them by thy power; and bring them down, O LORD our ſhield.

12 *For* the ſin of their mouth *and* the words of their lips, let them even be taken in their pride: and for curſing and lying *which* they ſpeak.

13 Conſume *them* in wrath, conſume *them*, that they *may* not *be*: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And at evening let them return; *and*

If juſtice be no longer found among the princes and rulers met together in council, where can we expect it?

5 *Will not hearken to the voice of the charmer.*] The magicians were wont to charm ſerpents with muſick, and draw them out of their holes.

8 *As a ſnail that melteth.*] Septuagint and Vulgate, as wax that melteth.

9 *Before your pots can feel the thorns, he ſhall take them away as with a whirlwind*, &c.] Quickly, before your pots can feel the heat of blazing thorns ſhall he ſweep away the wicked; ſo that from the heighth of his proſperity, he ſhall be plunged into deſtruction.

Notes on the Fifty-ninth Pſalm.

The title informs us of the occaſion of this pſalm, and what I have ſaid in the notes of the two foregoing is ſufficient to explain the Hebrew words *Al-taſchith* and *Michtam*.

Ver. 6 *They return at evening*, &c.] After I have eſcaped the fury of Saul in the day-time, he renews his attempts in the evening, and ſends armed men to apprehend me; ſome of which lie round my houſe like a dog to ſeize me, while others go round the city, and wait ſecretly for me in every corner. *Patrick.*

9 *Becauſe of his ſtrength will I wait upon thee.*] Liturgy, my ſtrength will I aſcribe to thee.

let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not ſatisfied.

16 But I will ſing of thy power; yea, I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble.

17 Unto thee, O my ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

1 *David complaining to God of former judgement, 4 now upon better hope, prayeth for deliverance. 6 Comforting himſelf in God's promiſes, he craveth that help whereon he truſteth.*

To the chief muſician upon Shuſhane-duth, Mitchtam of David, to teach; when he ſtrove with Aram-naharaim and with Aram-zobah; when Joab returned, and ſmote of Edom in the valley of Salt twelve thouſand.

O God, thou haſt caſt us off, thou haſt ſcattered us, thou haſt been diſpleaſed: O turn thy ſelf to us again.

2 Thou haſt made the earth to tremble; thou haſt broken it: heal the breaches thereof; for it ſhaketh.

3 Thou haſt ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a banner to them that fear thee, that it may be diſplayed becauſe of the truth. Selah.

5 That thy beloved may be delivered; ſave *with* thy right hand, and hear me.

6 God hath ſpoken in his holineſs; I will rejoice: I will divide Schechem, and mete-out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head; Judah *is* my law-giver.

8 Moab *is* my waſh-pot; over Edom will I caſt out my ſhoe: Philiſtia, triumph thou becauſe of me.

9 Who will bring me *into* the ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* hadſt caſt us off? and *thou*, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSALM LXI.

1 *David fleeth to God upon his former experience.*
4 *He voweth perpetual ſervice unto him, becauſe of his promiſes.*

To the chief muſician upon Neginah, *a pſalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

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17 *Unto thee, O my ſtrength, will I ſing*, &c.] I will praiſe thee, O thou worſhip of Iſrael, with the ſame ſincerity as I prayed to thee when perſecuted by Saul. *Patrick.*

Notes on the Sixtieth Pſalm.

This pſalm was written by David after he was advanced to the throne of Iſrael. The diviſions between the kingdoms of Iſrael and Judah had for ſome years given encouragement to the Philiſtines, and other neighbouring nations, to afflict the Hebrews, as they had alſo done in the days of Saul, while he was purſuing David: at laſt they became too powerful for him, entirely defeating his army, and ſlaying both him and his ſons on mount Gilboa. But when the kingdoms were again united under David, he ſubdued the Philiſtines, 2 Sam. viii. ſmote the Moabites, and in a memorable battle overthrew the Syrians, ſome of whom dwelt between the rivers Tigris and Euphrates, and were called Naharaim, and the reſt inhabited that part of Syria called Zobah. And returning from this victory, after Abiſhai had ſlain eighteen thouſand Edomites, Joab again fell upon them, and ſlew in the valley of Salt twelve thouſand more, 1 Kings, xi. 15, 16.

Ver. 6 *I will mete-out.*] This phraſe means dominion: this verſe ſhould be thus tranſlated: *God graciouſly promiſed that I ſhould rule over Sichem, and be maſter of the valley of Succoth*, i. e. Samaria.

7 *Ephraim alſo*, &c.] This ſhould be thus tranſlated: *Ephraim furniſhes me with valiant men; Judah with men of prudence and wiſdom.*

8 *Moab is my waſh-pot*, &c.] This ſignifies the loweſt degree of ſlavery---The verſe ſhould be thus tranſlated: *I will reduce the Moabites to the vileſt ſervitude, I will triumph over the Edomites, and make them my ſlaves, and the Philiſtines ſhall add to my triumph.* Eſſay for a New Tranſlation.

Notes on the Sixty-firſt Pſalm.

This pſalm was probably written on occaſion of the rebellion of Abſalom, when the royal prophet was obliged to paſs the river Jordan, and retired to Mahanaim, the very extremity of Judah. *Patrick.*

Notes

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will truſt in the covert of thy wings. Selah.

5 For thou, O God, haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.

6 Thou wilt prolong the king's life: *and* his years as many generations.

7 He ſhall abide before God for ever: O prepare mercy and truth *which* may preſerve him.

8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

PSAL. LXII.

1 *David profeſſing his confidence in God, diſcourageth his enemies.* 5 *In the ſame confidence he encourageth the godly.* 9 *No truſt to be put in worldly things.* 11 *Power and mercy belong to God.*

To the chief muſician, to Jeduthun, a pſalm of David.

TRULY my ſoul waiteth upon God: from him *cometh* my ſalvation.

2 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be greatly moved.

3 How long will ye imagine miſchief againſt a man? ye ſhall be ſlain all of you? as a bowing wall *ſhall ye be, and as* a tottering fence.

4 They only conſult to caſt *him* down from his excellency: they delight in lies: they bleſs with their mouth, but they curſe inwardly. Selah.

5 My ſoul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my ſalvation: *he is* my defence; I ſhall not be moved.

7 In God *is* my ſalvation, and my glory: the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and* men of high degree *are* a lye: to be laid in the balance, they *are* altogether *lighter* than vanity.

10 Truſt not in oppreſſion, and become not vain in robbery: if riches increaſe, ſet not your heart *upon them.*

11 God hath ſpoken once, twice have I heard this; that power *belongeth* unto God.

12 Alſo unto thee, O LORD, *belongeth* mercy: for thou rendereſt to every man according to his work.

PSAL. LXIII.

1 *David's thirſt for God.* 4 *His manner of bleſſing God.* 9 *His confidence of his enemies deſtruction, and his own ſafety.*

A pſalm of David, when he was in the wilderneſs of Judah.

O God, thou *art* my God; early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is;

2 To ſee thy power and thy glory, ſo *as* I have ſeen thee in the ſanctuary.

3 Becauſe thy loving-kindneſs *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſs thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Becauſe thou haſt been my help, therefore in the ſhadow of thy wings will I rejoice.

8 My ſoul followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it*, ſhall go into the lower parts of the earth.

Notes on the Sixty-ſecond Pſalm.

This pſalm contains the ſtrongeſt expreſſions of the royal prophet's faith and confidence in God, the moſt earneſt exhortations for others to truſt in him, aſſuring them, that God would never fail thoſe that rely wholly on him. *Patrick.*

Ver. 4 *Excellency.*] i. e. Dignity.

They curſe inwardly.] i. e. In their hearts. *Pilkington.*

11 *God hath ſpoken once,* &c.] It ſhould be, *God ſpake once and twice,* i. e. again: *I have alſo heard the ſame.*

12 *Thou rendereſt to every man according to his work.*] i. e. Every good man. Thus good is omitted in 1 Cor. iv. 5.

Notes on the Sixty-third Pſalm.

Ver. 1 *My fleſh longeth for thee in a dry land.*] As a dry land, *Mann.*

10 They ſhall fall by the ſword: they ſhall be a portion for foxes.

11 But the king ſhall rejoice in God: every one that ſweareth by him ſhall glory, but the mouth of them that ſpeak lies ſhall be ſtopped.

PSAL. LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiſeth himſelf to ſee ſuch an evident deſtruction of them that the righteous ſhall rejoice at it.*

To the chief muſician, a pſalm of David.

HEAR my voice, O God in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the ſecret counſel of the wicked; from the inſurrection of the workers of iniquity:

3 Who whet their tongues like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and fear not.

5 They encourage themſelves *in* an evil matter: they commune of laying ſnares privily; they ſay, Who ſhall ſee them?

6 They ſearch out iniquities; they accompliſh a diligent ſearch; both the inward *thought* of every one *of them*, and the heart *is* deep.

7 But God ſhall ſhoot at them *with* an arrow; ſuddenly ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them ſhall flee away.

9 And all men ſhall fear, and ſhall declare the work of God: for they ſhall wiſely conſider of his doing.

10 The righteous ſhall be glad in the LORD, and ſhall truſt in him: and all the upright in heart ſhall glory.

PSAL. LXV.

1 *David praiſeth God for his grace.* 4 *The bleſſedneſs of God's choſen.* 5 *His general providence.*

To the chief muſician, a pſalm *and* ſong of David.

PRAISE waiteth for thee, O God, in Sion: and unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all fleſh come.

3 Iniquities prevail againſt me: *as for* our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom* thou chooſeſt and cauſeſt to approach *unto thee, that* he may dwell in thy courts: we ſhall be ſatisfied with the goodneſs of thy houſe, *even* of thy holy temple.

5 *By* terribe things in righteouſneſs wilt thou anſwer us, O God of our ſalvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the ſea;

6 Which by his ſtrength ſetteth faſt the mountains; *being* girded with power:

7 Which ſtilleth the noiſe of the ſeas, the noiſe of their ways, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning and evening to rejoice.

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10 *They ſhall fall by the ſword: they ſhall be a portion for foxes.*] They ſhall periſh by the ſword, and their carcaſſes have no other ſepulchre than the bowels of foxes, and other ravenous creatures, who, like them, live by treachery and deceit. *Patrick.*

Notes on the Sixty-fourth Pſalm.

The enemy of whom David here complains was probably Saul, whoſe hatred to him was rendered more malignant, by the calumnies and falſe ſtories which were told of him by ſome ſycophants of his court. In memory of which he compoſed this pſalm, and delivered it to the chief muſician, to be ſung in the tabernacle. *Patrick.*

Ver. 1 *Hear my voice, O God in my prayer,* &c.] O thou ſupreme Governor of all the earth, who beholdeſt the ſnares laid for me by this dreadful enemy, and the dangers that compaſs me on every ſide; be thou my friend, my protector, I humbly beſeech thee; preſerve the life of thy perſecuted ſervant, who by earneſt prayer, commits himſelf to thee, and begs to remain under the ſhadow of thy wings. *Patrick.*

6 *They ſearch out iniquities, and accompliſh a diligent ſearch,* &c.] They employ all their diligence in theſe wicked devices; and leave nothing unattempted to produce the moſt exquiſite and abſolute piece of villainy that can be invented by perſons of the deepeſt policy. *Patrick.*

Notes on the Sixty-fifth Pſalm.

The latter part of this excellent hymn of praiſe renders it probable, that David compoſed it, after ſome great drought, which threatened the land with famine.

8 *They alſo that dwell in the uttermoſt parts are afraid at thy tokens,* &c.] The moſt barbarous people who live in the remoteſt corners of the earth, behold with amazement the heavenly bodies which thou haſt appointed for ſigns and tokens. By the riſing of the ſun in the morning, the moon and ſtars in the evening, thou filleſt them with joy and admiration. *Patrick.*

9 Thou viſiteſt the earth, and watereſt it: thou greatly enricheſt it with the river of God, *which* is full of water: thou prepareſt them corn, when thou haſt ſo provided for it.

10 Thou watereſt the ridges thereof abundantly: thou ſettleſt the furrows thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt the year with thy goodneſs; and thy paths drop fatneſs.

12 They drop *upon* the paſtures of the wilderneſs: and the little hills rejoice on every ſide.

13 The paſtures are clothed with flocks: the valleys alſo are covered over with corn; they ſhout for joy, they alſo ſing.

PSAL. LXVI.

1 *David exhorteth to praiſe God,* 5 *to obſerve his great works,* 8 *to bleſs him for his gracious benefits.* 12 *He voweth for himſelf religious ſervice to God.* 16 *He declareth God's ſpecial goodneſs to himſelf.*

To the chief muſician, a ſong *or* pſalm.

MAKE a joyful noiſe unto God, all ye lands:

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatneſs of thy power ſhall thine enemies ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee; they ſhall ſing *to* thy name. Selah.

5 Come and ſee the works of God: *he is* terrible *in his* doing toward the children of men.

6 He turned the ſea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themſelves. Selah.

8 O bleſs our God, ye people, and make the voice of his praiſe to be heard:

9 Which holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the net; thou laideſt affliction upon our loins.

12 Thou haſt cauſed men to ride over our heads; we went through fire and through water; but thou broughteſt us out into a wealthy *place.*

13 I will go into thy houſe with burnt-offerings; I will pay thee my vows,

14 Which my lips have uttered, and my mouth has ſpoken when I was in trouble.

15 I will offer unto thee burnt-ſacrifices of fatlings, with the incenſe of rams; I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my ſoul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSAL. LXVII.

1 *A prayer for the enlargement of God's kingdom,* 3 *to the joy of the people,* 6 *and to the increaſe of God's bleſſings.*

9, 10, 11, 12, 13] By theſe verſes the reader will eaſily obſerve, that when the divine poet had ſeen the ſhowers falling from heaven, and Jordan overflowing his banks, all the conſequent bleſſings were inſtantly preſent to his mind, and he paints them accordingly. *Delany.*

Notes on the Sixty-ſixth Pſalm.

It is evident, that this pſalm was written after a remarkable deliverance from ſome great calamity, under which the nation had groaned, but by whom, or on what particular occaſion, is not abſolutely known. The moſt probable opinion however is, that it was compoſed by David after he had aſcended the throne of Iſrael; before which the Hebrews had been in a very unſettled condition, not only during the government of the judges, but alſo in the reign of Saul, when the Philiſtines were ſo powerful, that the Iſraelites durſt not face them, but hid themſelves in caves and thickets, and in high places, and in pits, 1 Sam. xiii. 6, and at laſt ſlew Saul and his ſons on mount Gilboa, and dwelt in many of the cities of the Iſraelites, who abandoned them after that fatal battle. For freeing the land then from theſe enemies, David here gives praiſes to God, inviting all the country to join with him in bleſſing his Divine Majeſty, not only for this but for the deliverances he had formerly vouchſafed to that nation. *Patrick.*

To the chief muſician on Neginoth, a pſalm *or* ſong.

GOD be merciful unto us, and bleſs us; *and* cauſe his face to ſhine upon us. Selah.

2 That thy way may be known upon earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God: let all the people praiſe thee.

4 O Let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 *Then* ſhall the earth yield her increaſe; *and* God *even* our own God ſhall bleſs us.

7 God ſhall bleſs us; and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praiſe God for his mercies,* 7 *for his care of the church,* 19 *and for his great works.*

To the chief muſician, a pſalm *or* ſong of David.

LET God ariſe, let his enemies be ſcattered: let them alſo that hate him flee before him.

2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them exceedingly rejoice.

4 Sing unto God, ſing praiſes to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherleſs, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains; but the rebellious dwell in a dry *land.*

7 O God, when thou wenteſt forth before thy people, when thou didſt march through the wilderneſs; Selah:

8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai it ſelf *was moved* at the preſence of God the God of of Iſrael.

9 Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy goodneſs for the poor.

11 The LORD gave the word: great *was* the company of thoſe that publiſhed *it.*

12 Kings of armies did flee apace: and ſhe that tarried at home divided the ſpoil.

13 Though ye have lien among the pots, *yet ſhall ye be as* the wings of a dove covered with ſilver, and her feathers with yellow gold.

Notes on the Sixty-ſeventh Pſalm.

This pſalm was written by David, who being ſettled in his throne, and having brought the ark to Jeruſalem, bleſſed the people, in the name of the Lord of hoſts, pronouncing this pſalm, wherein he evidently imitates the form of bleſſing which the prieſts were commanded to uſe on ſolemn occaſions; beſeeching God to continue his favour to them, and make them ſuch an example of his loving-kindneſs, that it might invite all nations, that ſhould hear the fame thereof, to ſubmit themſelves to his government, and truſt in his protection. *Patrick.*

Notes on the Sixty-eighth Pſalm.

David having brought the ark to Jeruſalem, with great joy and triumph, after it had been long neglected in the reign of Saul, hoped God would be more propitious to him, according to the prayer he had made in the foregoing pſalm; having now brought the ark near his own palace and prepared a noble place for its reception, which it had been long without: for ſince the time it had been taken by the Philiſtines, it had been ſeparated from the tabernacle of the congregation made for it by Moſes, which was the habitation of the moſt high. *Patrick.*

4 *By his name Jah.*] JAH is his name. *Mann.*

7, 8 *O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſs: the earth ſhook, the heavens dropped.*] What a ſublime, what a noble idea this paſſage gives us of the Deity! there is a deſcription of Neptune in Homer, which Longinus has commended greatly, it has been the admiration of all antiquity: but how much it is inferior to this grand image of the pſalmiſt is left to the reader:

Fierce as he paſt, the lofty mountains nod,
The foreſts ſhake; earth trembled as he trod,
And felt the footſteps of th' immortal God. *Pope.*

The ingenious Mr. Kennicott obſerves, that by comparing the ſimilar or parallel paſſage in Judges v. 4, 5. there is an image wanting here, which finiſhes the deſcription in Judges with great propriety. Is it wrong to ſuppoſe the 8th verſe ſtood thus?

The earth trembled, and the heavens dropped;
the clouds alſo dropped water:
The mountains melted *at the preſence of Jehovah;*
even that Sinai, before Jehovah, the God of Iſrael!
Diſſert. p. 502.

13 *Though ye have lien among the pots,* &c.] i. e. Though ye were formerly obſcure and oppreſſed ſlaves, tied down to the drudgery of brick-making and pottery in Egypt, you ſhall now be as glorious as you were then contemptible. *Lamy.*

14 When the Almighty ſcattered kings in it, it was *white* as ſnow in Salmon.

15 The hill of God *is as* the hill of Baſhan; an high hill, *as* the hill of Baſhan.

16 Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thouſand, *even* thouſands of angels: the LORD *is* among them as in Sinai, in the holy *place*.

18 Thou haſt aſcended on high, thou haſt led captivity captive: thou haſt received gifts for men; yea, *for* the rebellious alſo, that the LORD God might dwell *among them*.

19 Bleſſed *be* the LORD, *who* daily loadeth us *with benefits*, *even* the God of our ſalvation. Selah.

20 He that is our God, *is* the God of ſalvation; and unto GOD the LORD *belong* the iſſues from death.

21 But God ſhall wound the head of his enemies; *and* the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.

22 The LORD ſaid, I will bring again from Baſhan, I will bring *my people* again from the depths of the ſea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the ſame.

24 They have ſeen thy goings, O God; *even* the goings of my God, my King in the ſanctuary.

25 The ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

26 Bleſs ye God in the congregations; *even* the LORD, from the fountain of Iſrael.

27 There *is* little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall kings bring preſents unto thee.

30 Rebuke the company of ſpear-men, the multitude of bulls, with the calves of the people, *till every one* ſubmit himſelf with pieces of ſilver: ſcatter thou the people *that* delight in war.

31 Princes ſhall come out of Egypt; Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O ſing praiſes *unto* the LORD, Selah:

33 To him that rideth upon the heavens of heavens *which were* of old; lo, he doth ſend out his voice, *and that* a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellency *is* over Iſrael, and his ſtrength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Iſrael *is* he that giveth ſtrength and power unto *his* people. Bleſſed *be* God.

PSAL. LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to deſtruction.* 30 *He praiſeth God with thankſgiving.*

To the chief muſician upon Shoſhannim, *a pſalm* of David.

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14 *White as ſnow in Salmon.*] When by ſubduing the kings, the Almighty appeared moſt illuſtrious at Salmon. *Patrick.*

16 *Why leap ye, ye high hills?*] Be not proud of your height, ye towering mountains; for neither the loftineſs of Salmon nor of Baſhan ſhall invite him there to make his habitation: Sion is the hill where the Lord hath reſolved to fix his tabernacle, and never remove it, till the great Meſſiah deigns to viſit the ſons of men. *Patrick.*

17 *The chariots of God are twenty thouſand*, &c.] In Sion there are ten thouſand times more, innumerable hoſts of angels attending upon the Divine Majeſty, who is with them there as he was upon mount Sinai. *Patrick.*

18 *Thou haſt aſcended on high, thou haſt led captivity captive*, &c.] Thou haſt declared this, O God, who art gone up to that holy mountain, and haſt highly exalted thy ſelf by illuſtrious victories, which, by the inviſible miniſtry of the heavenly hoſt, thou haſt given us over our enemies; as the Meſſiah, who ſhall be thy ſanctuary, will do far more magnificently, when after conquering death and the power of ſatan, he ſhall aſcend in a reſplendent chariot, attended by myriads of the heavenly hoſt, to the moſt exalted ſeats of happineſs, even to thine own right-hand on the throne of thy glory. *Patrick.*

Haſt received gifts for men.] St. Paul, Epheſ. iv. 8, referring to this text, expreſſes it, *gave gifts to men.*

25 *The ſingers went before.*] This is the order of the proceſſion of the ark, David at their head, and as they went along they ſung this ſong, ver. 26, *Bleſs ye God*, &c. then followed the ſeveral tribes with their princes and elders: little Benjamin, i. e. little in point of number, the princes their counſel, i. e. their great ſupport.

Notes on the Sixty-ninth Pſalm.

Dr. Delany imagines David wrote this pſalm during the courſe

SAVE me, O God: for the waters are come in unto *my* ſoul.

2 I ſink in deep mire, where *there is* no ſtanding: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail, while I wait for my God.

4 They that hate me without a cauſe are more than the hairs of mine head: they that would deſtroy me, *being* mine enemies wrongfully, are mighty: then I reſtored *that* which I took not away.

5 O God, thou knoweſt my fooliſhneſs; and my ſins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hoſts, be aſhamed for my ſake: let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have born reproach; ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an alien unto my mother's children.

9 For the zeal of thine houſe hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chaſtened* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment; and I became a proverb to them.

12 They that ſit in the gate ſpeak againſt me; and I *was* the ſong of the drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Hear me, O LORD; for thy loving-kindneſs *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſervant; for I am in trouble; hear me ſpeedily.

18 Draw nigh unto my ſoul, *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine adverſaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heavineſs: and I looked *for ſome* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat; and in my thirſt they gave me vinegar to drink.

22 Let their table become a ſnare before them: and *that which ſhould have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened that they ſee not; and make their loins continually to ſhake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be deſolate; *and* let none dwell in their tents.

26 For they perſecute *him* whom thou haſt

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courſe of his repentance for his ſin with Bathſheba: there are two circumſtances of diſtreſs that attended his fall, which are, beyond queſtion, the greateſt and ſevereſt that human nature can ſuffer. The firſt is the diſtreſs he endured, on account of the reproach brought upon true religion by his guilt; the ſecond, the reproach and endleſs inſults, brought upon himſelf, even by his repentance and humiliation before God and the world. The word *Shoſhannim* in the title, ſignifies that the chief muſician was to take care that this pſalm was ſung, as the forty-fifth, on inſtruments of ſix ſtrings. Theodoret very juſtly obſerves that the ſufferings of Chriſt, and the utter overthrow of the Jewiſh nation, the authors of them are here foretold: for, as they were ſo audaciouſly wicked to inflict theſe puniſhments on their Saviour, which they themſelves experienced from their moſt ſpiteful enemies, God, the righteous Judge, condemned them to ſuffer that themſelves which they prayed might fall on the heads of thoſe enemies.

Ver. 12 *They that ſit in the gate*, &c.] The grave ſenators and judges of the land revile me.

14 *Deliver me out of the mire*, &c.] Deliver me out of this diſtreſs.

21 *They gave me gall for my meat, and vinegar to drink.*] Inſtead of comfort they exaſperated my grief; and becauſe I was reduced to ſuch miſerable circumſtances, uſed the moſt bitter reproaches: like the cruel wretch that would give the hungry traveller gall to eat, or, when he was thirſty, offer him, as they really will do the Meſſiah, vinegar to drink. *Patrick.*

22 *Let their table become a ſnare.*] They that eat at their tables ſhall betray them, and their proſperity ſhall prove their ruin. *Patrick.*

23 *Make their loins ſhake continually.*] Septuagint and Vulgate, Ever bow thou down their backs.

25 *Let their habitation be deſolate, and let none dwell in their tents.*] Let their moſt magnificent ſtructures and all their houſes be laid waſte, nay, even their meaneſt cottages deſtitute of inhabitants, Matt. xxiii. 38, and Acts i. 20.

26 *For they perſecute him whom thou haſt ſmitten*, &c.] For they had no pity on him whom thou hadſt overwhelmed with miſery.

They

ſmitten; and they talk to the grief of thoſe whom thou haſt wounded.

27 Add iniquity to their iniquity: and let them not come into thy righteouſneſs.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor, and ſorrowful: let thy ſalvation, O God, ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnify him with thankſgiving.

31 *This* alſo ſhall pleaſe the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The humble ſhall ſee *this, and* be glad and your heart ſhall live that ſeek God.

33 For the LORD heareth the poor, and deſpiſeth not his priſoners.

34 Let the heaven and earth praiſe him, the ſeas, and every thing that moveth therein.

35 For God will ſave Zion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSAL. LXX.

David ſolliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.

To the chief muſician, *a pſalm* of David, to bring to remembrance.

MAKE *haſte*, O God, to deliver me; make haſte to help me, O LORD.

2 Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their ſhame, that ſay, Aha, aha.

4 Let all thoſe that ſeek thee rejoice, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* poor and needy: make haſte unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

PSAL. LXXI.

1 David in confidence of faith, and experience of God's favour, prayeth both for himſelf, and againſt the enemies of his ſoul. 14 He promiſeth conſtancy. 17 He prayeth for perſeverance. 19 He praiſeth God, and promiſeth to do it cheerfully.

IN thee, O LORD, do I put my truſt: let me never be put to confuſion.

2 Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me.

3 Be thou my ſtrong habitation, whereunto I may continually reſort: thou haſt given commandment to ſave me; for thou *art* my rock and my fortreſs.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O LORD God: *thou art* my truſt from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praiſe *ſhall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe *and with* thy honour all the day.

9 Caſt me not off in the time of old age; forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me; and they that lay wait for my ſoul take counſel together,

They talk to the grief.] Septuagint, Vulgate, and Hammond, *They add to the grief.*

Notes on the Seventieth Pſalm.

There is not any remarkable difference between this pſalm and the latter part of the fortieth; and therefore it is natural to think that David, during the conſpiracy of Abſalom, reviewed what he had written, and with ſome ſmall alterations compoſed this as a diſtinct prayer, to be uſed conſtantly during the continuance of that ſharp affliction. *Patrick.*

Ver. 5 I am poor and needy.] The epithet *poor* in this place means a perſon under any oppreſſive or afflictive circumſtances.

Notes on the Seventy-firſt Pſalm.

This pſalm is generally thought to have been written by David, on occaſion of the unnatural rebellion of his ſon, which happened in his declining years, when he was grey-headed, as he complains, ver. 9, and 18. *Patrick.*

Ver. 3 Be thou my ſtrong habitation, whereunto I may continually reſort, &c.] I have been obliged to abandon my habitation, and have no place of ſafety whither I may retreat: let thine Almighty protection therefore be my continual guard. Thou haſt hitherto preſerved me from every danger; and under the ſhadow of thy wings have I reſted, as in an impregnable fortreſs. *Patrick.*

11 Saying, God hath forſaken him: perſecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haſte for my help.

13 Let them be confounded *and* conſumed that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more.

15 My mouth ſhall ſhew forth thy righteouſneſs *and* thy ſalvation all the day; for I know not the numbers *thereof*.

16 I will go in the ſtrength of the Lord GOD: I will make mention of thy righteouſneſs, *even* of thine only.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now alſo when I am old and gray-headed, O God forſake me not; until I have ſhewed thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteouſneſs alſo, O God, *is* very high, who haſt done great things: O God, who *is* like unto thee!

20 *Thou* which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſs, and comfort me on every ſide.

22 I will alſo praiſe thee with the pſaltery, *even* thy truth, O my God: unto thee will I ſing with the harp, O thou Holy One of Iſrael.

23 My lips ſhall greatly rejoice when I ſing unto thee; and my ſoul which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſs all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

PSAL. LXXII.

1 *David praying for Solomon, ſheweth the goodneſs and glory of his kingdom in type, and of Chriſt's in truth.* 18 *He bleſſeth God.*

A pſalm for Solomon.

GIVE the king thy judgements, O God, and thy righteouſneſs unto the king's ſon.

2 He ſhall judge thy people with righteouſneſs, and thy poor with judgement.

3 The mountains ſhall bring peace to the people, and the little hills, by righteouſneſs.

4 He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſor.

5 They ſhall fear thee as long as the ſun and the moon endure, throughout all generations.

6 He ſhall come down like rain upon the mown graſs; as ſhowers *that* water the earth.

7 In his days ſhall the righteous flouriſh; and abundance of peace ſo long as the moon endureth.

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20 *Thou ſhalt quicken me again.*] Theſe words are certainly to be underſtood of a reſurrection. *Peters.*

Notes on the Seventy-ſecond Pſalm.

It is ſufficiently evident from the concluſion of this pſalm, that David was the author of it; and that it was written towards the cloſe of his life, when, by his command, Nathan the prophet, and Zadok the prieſt, took Solomon and ſet him upon his throne, that David might have the ſatisfaction of ſeeing all the great men do homage to his ſon, and acknowledge him for their ſucceeding ſovereign, before he died. At this ſight, the ſpirit of this holy man, being tranſported with extraordinary joy, dictated this pſalm, and ſent it to Solomon; wherein he firſt recommends him to the divine benediction, and then inſtructs him how to render his people happy, by enumerating the qualities of a good king, and the proſperous ſtate of the kingdom under his government. And delivers ſome parts of it in ſo exalted a ſtrain, that the words were never fully accompliſhed till the appearance of the Meſſiah, of the happineſs of whoſe reign, and the juſtice of whoſe government, together with the power, extent, and external continuance of his kingdom, his father David here prophecies. *Patrick.*

Ver. 1 *Give the king thy judgments, O God,* &c.] Beſtow, I beſeech thee, upon Solomon, who is anointed to ſit upon my throne, ſuch a right judgment in all things, and ſuch integrity of heart, that he may govern this people according to the laws thou waſt pleaſed to give them from heaven. *Patrick.*

3 *The mountains ſhall bring peace,* &c.] Thoſe places which uſed to be haunted with robbers and wild beaſts, ſhall bring peace: this bleſſing ſhall be conferred on places where it is wholly a ſtranger before, and therefore ſhall be more welcome.

5 *They ſhall fear thee,* &c.] This could not be ſaid of Solomon, but with reſpect to his poſterity, eſpecially of Chriſt.

6 *He ſhall come down like rain upon the mown graſs,* &c.] He will rule them in ſo gentle a manner, as ſhall make his authority no leſs acceptable and beneficial, than rain is to the after-graſs; or gentle ſhowers which fall during the heats of ſummer, to refreſh the thirſty ground. Septuagint, Vulgate, and Liturgy read, *upon a fleece of wool.*

7 *In his days ſhall the righteous flouriſh,* &c.] In his days godly and virtuous men ſhall flouriſh like a plant after refreſhing ſhowers; whence ſuch laſting peace and tranquillity ſhall be eſtabliſhed as can only be exceeded by the bleſſed time of the prince of peace, whoſe kingdom ſhall have no end. *Patrick.*

16 *There*

8 He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſs ſhall bow before him; and his enemies ſhall lick the duſt.

10 The kings of Tarſhiſh and of the iſles ſhall bring preſents: and the kings of Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

12 For he ſhall deliver the needy when he crieth; the poor alſo, and *him* that hath no helper.

13 He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence: and precious ſhall their blood be in his ſight.

15 And he ſhall live, and to him ſhall be given of the gold of Sheba: prayer alſo ſhall be made for him continually; *and* daily ſhall he be praiſed.

16 There ſhall be an handful of corn in the earth upon the top of the mountains; the fruit thereof ſhall ſhake like Lebanon: and *they* of the city ſhall flouriſh like graſs of the earth.

17 His name ſhall endure for ever: his name ſhall be continued as long as the ſun: and *men* ſhall be bleſſed in him: all nations ſhall call him bleſſed.

18 Bleſſed *be* the LORD God, the God of Iſrael, who only doth wondrous things.

19 And bleſſed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and amen.

20 The prayers of David the ſon of Jeſſe are ended.

16 *There ſhall be an handful of corn in the earth, &c.*] God ſhall bleſs the land with ſuch remarkable plenty, that an handful of corn ſown in the earth, nay even on the ſummit of the barren mountains, ſhall ſpring up ſo thick, and produce ears ſo plump and full, that, when ſhaken with the wind, they ſhall make a noiſe like the cedars of Lebanon; nor ſhall the city be leſs fruitful than the country; but become remarkably populous, and ſtored with all good things, as the earth is with graſs or flowers in the ſpring. *Patrick.*

20 *The prayers of David are ended.*] Septuagint, the pſalms of David are ended.

PSALM LXXIII.

1 *The prophet prevailing in a temptation,* 2 *ſheweth the occaſion of it, the proſperity of the wicked,* 13 *the wound given thereby, diffidence;* 15 *the victory over it, knowledge of God's purpoſe, in deſtroying of the wicked, and ſuſtaining the righteous.*

A pſalm of Aſaph.

TRULY God *is* good to Iſrael, *even* to ſuch as are of a clean heart.

2 But as for me, my feet were almoſt gone; my ſteps had well-nigh ſlipped.

3 For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked.

4 For *there are* no bands in their death: but their ſtrength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compaſſeth them about as a chain; violence covereth them *as* a garment.

7 Their eyes ſtand out with fatneſs: they have more than heart could wiſh.

8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily.

9 They ſet their mouth againſt the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them:

11 And they ſay, How doth God know? and is there knowledge in the moſt High?

12 Behold, theſe *are* the ungodly, who proſper in the world, they increaſe *in* riches.

13 Verily, I have cleanſed my heart in vain, and waſhed my hands in innocency.

14 For all the day long have I been plagued, and chaſtened every morning.

15 If I ſay, I will ſpeak thus; behold, I

Notes on the Seventy-third Pſalm.

This is the firſt pſalm of the third book, according to the Hebrew diviſion; which book contains ſeventeen pſalms, moſt of them very diſconſolate, and full of bitter complaints. They were chiefly compoſed by Aſaph, who lived in the days of Hezekiah, and called Aſaph the ſeer, 2 Chron. xxix. 30. He ſeems to be the author of this, and probably compoſed it to comfort himſelf and all good men, when they ſaw the wicked proſper, while the righteous were ſorely afflicted. *Patrick.*

Ver. 7 *Their eyes ſtand out with fatneſs.*] They pamper themſelves to exceſs.

ſhould offend *againſt* the generation of thy children.

16 When I thought to know this, it *was* too painful for me.

17 Until I went into the ſanctuary of God: *then* underſtood I their end.

18 Surely thou didſt ſet them in ſlippery places: thou caſtedſt them down into deſtruction.

19 How are they *brought* into deſolation, as in a moment! they are utterly conſumed with terrors.

20 As a dream when *one* awaketh; *ſo*, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So fooliſh *was* I, and ignorant: I was *as a* beaſt before thee.

23 Nevertheleſs, I *am* continually with thee: thou haſt holden *me* by my right hand.

24 Thou ſhalt guide me with thy counſel, and afterward receive me *to* glory.

25 Whom have I in heaven *but thee?* and *there is* none upon earth *that* I deſire beſides thee.

26 My fleſh and my heart faileth: *but* God *is* the ſtrength of my heart, and my portion for ever.

27 For lo, they that are far from thee ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God; I have put my truſt in the Lord GOD, that I may declare all thy works.

PSALM LXXIV.

1 *The prophet complaineth of the deſolation of the ſanctuary.* 10 *He moveth God to help, in conſideration of his power,* 18 *of his reproachful enemies, of his children, and of his covenant.*

Maſchil of Aſaph.

O God, why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoke againſt the ſheep of thy paſture?

2 Remember thy congregation, *which* thou haſt purchaſed of old; the rod of thine inheritance *which* thou haſt redeemed; this mount Zion, wherein thou haſt dwelt.

3 Lift up thy feet unto the perpetual deſolations; *even* all that the enemy hath done wickedly in the ſanctuary.

4 Thine enemies roar in the midſt of thy congregations; they ſet up their enſigns *for* ſigns.

5 *A man* was famous according as he had lifted up axes upon the thick trees:

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have caſt fire into thy ſanctuary, they have defiled *by caſting down* the dwelling-place of thy name to the ground.

8 They ſaid in their hearts, Let us deſtroy them together: they have burned up all the ſynagogues of God in the land.

9 We ſee not our ſigns: *there is* no more any prophet, neither *is there* among us any that knoweth how long.

10 O God, how long ſhall the adverſary reproach? ſhall the enemy blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? pluck *it* out of thy boſom.

12 For God *is* my king of old, working ſalvation in the midſt of the earth.

19, 20 *How are they brought into deſolation, as in a moment,* &c.] What an aſtoniſhing change is this! when on a ſudden, divine vengeance ſeizes on them; and when they leaſt expected it, a final period is put to all their greatneſs: ſo that their whole life is nothing more than a dream of happineſs, and they pride themſelves in a mere imaginary glory.

21 *I was pricked in my reins.*] In my mind or conſcience.

Notes on the Seventy-fourth Pſalm.

The deſolation of Jeruſalem, the temple, and the reſt of the land of Canaan by the king of Babylon, was the ſad occaſion of this pſalm, which was compoſed during the Babyloniſh captivity, and probably by ſome pious man of the poſterity of Aſaph the ſeer, who was ſuffered to remain in the land of Iſrael with the Chaldeans. *Patrick.*

Ver. 5 *A man was famous,* &c.] They got fame according to the miſchief they did; which they committed with no more remorſe than if they had been lopping off the boughs of a tree. *Patrick.*

7 *They have caſt fire into thy ſanctuary.*] Septuagint reads, They have burnt with fire thy ſanctuary to the ground.

9 *We ſee not our ſigns.*] No tokens of thy Divine preſence.

11 *Why withdraweſt thou thy hand?* &c.] Their upper garments antiently having no ſleeves, the arms were wrapped up and covered under them, and therefore when the right hand was exerted in the action, it muſt be diſengaged from the garment and made bare. *Why withdraweſt thou thy hand?* i. e. why turneſt thou thine hand under thy garment? *Taylor's Heb. Con.*

13 Thou didſt divide the ſea by thy ſtrength: thou breakeſt the heads of the dragons in the waters.

14 Thou breakeſt the heads of leviathan in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs.

15 Thou didſt cleave the fountain and the flood: thou driedſt up mighty rivers.

16 The day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſun.

17 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the fooliſh people have blaſphemed thy name.

19 O deliver not the ſoul of thy turtle-dove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

22 Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee increaſeth continually.

PSAL. LXXV.

1 *The prophet praiſeth God,* 2 *and promiſeth to judge uprightly.* 4 *He rebuketh the proud by conſideration of God's providence.* 9 *He praiſeth God.*

To the chief muſician, Al-taſchith, a pſalm *or* ſong of Aſaph.

UNTO thee, O God, do we give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

2 When I ſhall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

4 I ſaid unto the fools, Deal not fooliſhly: and to the wicked, Lift not up the horn.

5 Lift not up your horn on high: ſpeak *not* with a ſtiff neck.

6 For promotion *cometh* neither from the eaſt, nor from the weſt, nor from the ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

8 For in the hand of the LORD *there is* a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them.*

9 But I will declare for ever; I will ſing praiſes to the God of Jacob.

13, 14 *The heads of the dragons---and leviathan.*] By *leviathan* is meant Pharaoh, and by the *dragons* the Egyptians, who were broken, or drowned in the Red-ſea, and their bodies, being waſhed on ſhore, became food for the wild beaſts and birds of the wilderneſs.

19 *O deliver not the ſoul of thy turtle-dove,* &c.] Deliver, we beſeech thee, thy church, which, like a turtle-dove, can only mourn in ſecret, and make ſilent complaints unto thee, from thoſe violent men who ſeek utterly to deſtroy her. Inſtead of *turtle-dove,* ſeveral verſions read, *one confeſſing thee.*

21 *O let not the oppreſſed return aſhamed, let the poor and needy praiſe thy name.*] O let not thy poor afflicted ſervant, who now implores thy aid againſt thy barbarous oppreſſors, be denied his humble requeſt; but let him, and all the reſt of thy miſerable people, be reſtored to praiſe thy goodneſs in their ancient poſſeſſions, from which they have been ſo long baniſhed. *Patrick.*

Notes on the Seventy-fifth Pſalm.

This pſalm ſeems to have been compoſed by Aſaph the ſeer, after the great deliverance, which, by the ſtrange deſtruction of Senacherib's army, God gave the good king Hezekiah:---The word *Al-taſchith,* thou ſhalt not deſtroy, may very naturally be applied to Senacherib, who, as the prophet told them, ſhould not accompliſh his intentions of deſtroying Jeruſalem, as he had done the capitals of other nations. Symmachus calls this pſalm *a triumphal ſong concerning immortality*; becauſe it contains, as Theodoret explains it, a prediction of the righteous judgment of God in the deſtruction of the wicked, and rewarding the lovers of virtue: which ſhould teach us, not to ſuffer any pious thoughts to periſh, but to preſerve them whole and entire, that we may inherit immortality. If we ſuppoſe this pſalm to have been ſung, as ſeveral of them were, alternately, we ſhall ſee it in a much clearer light---The Iſraelites may be ſuppoſed to ſing the two firſt verſes: the 3d verſe are the words of the Almighty; then the Iſraelites, ver. 4. *Have not we often ſaid?*

Ver. 1 *Thy name is near.*] i. e. Thou art near: *the name* of a perſon is a Hebraiſm, whereby the perſon is frequently expreſſed. *Pilkington.*

4 *Lift up not your horn.*] Be not proud and inſolent.

6 *For promotion cometh,* &c.] Which way ſoever you turn yourſelves, in vain do you think to eſcape the juſt judgments of God. *Patrick.*

8 *In the hand of the Lord there is a cup,* &c.] There is a fine allegory in Homer ſimilar to this paſſage:

> Two urns by Jove's high throne have ever ſtood,
> The ſource of evil one, and one of good;
> From thence the cup of mortal man he fills,
> Bleſſings to theſe, to thoſe diſtributes ills;
> To moſt he mingles both: the wretch decreed
> To taſte the bad, unmix'd, is curſt indeed.
>
> *Pope's Iliad,* b. 24.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the righteous ſhall be exalted.

PSAL. LXXVI.

1 *A declaration of God's majeſty in the church.* 11 *An exhortation to ſerve him reverently.*

To the chief muſician on Neginoth, a pſalm *or* ſong of Aſaph.

IN Judah *is* God known: his name *is* great in Iſrael.

2 In Salem alſo is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight when once thou art angry?

8 Thou didſt cauſe judgement to be heard from heaven; the earth feared, and was ſtill.

9 When God aroſe to judgement to ſave all the meek of the earth. Selah.

10 Surely the wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring preſents unto him that ought to be feared.

12 He ſhall cut off the ſpirit of princes: *he is* terrible to the kings of the earth.

PSAL. LXXVII.

1 *The pſalmiſt ſheweth what fierce combat he had with diffidence.* 10 *The victory which he had by conſideration of God's great and gracious works.*

To the chief muſician, to Jeduthun, a pſalm of Aſaph.

I Cried unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I ſought the LORD: my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.

3 I remembered God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

5 I have conſidered the days of old, the years of ancient times.

6 I call to remembrance my ſong in the night: I commune with my own heart, and my ſpirit made diligent ſearch.

7 Will the Lord caſt off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promiſe fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my infirmity: *but I will remember* the years of the right hand of the moſt High.

11 I will remember the works of the LORD: ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

Notes on the Seventy-ſixth Pſalm.

The pſalmiſt here commemorates ſome ſignal victory over a very powerful enemy, which ſeems to be no other than that over Senacherib's army, which Aſaph, not content with celebrating in the former hymn, added this alſo for his own uſe, and all other pious perſons, who he hoped would join with him in it, eſpecially when it was ſung in the temple, as he directed the chief muſician, after the ſame manner as the fourth pſalm. *Patrick.*

Ver. 2 *In Salem.*] i. e. In Jeruſalem.

4 *Thou art more glorious,* &c.] Thou, O Sion, art more glorious, &c.

5 *They have ſlept their ſleep, and none of the men of might have found their hands.*] They lay down to ſleep, but never awaked; and none of their mighty men have found, or obtained any advantage by their hands.

Notes on the Seventy-ſeventh Pſalm.

This pſalm ſeems to have been compoſed during the Babyloniſh captivity: the poet very pathetically laments the long continuance of their bondage, which ſeemed to indicate that God had utterly forſaken them: but he at laſt comforts himſelf with the remembrance of what God had formerly done for them, when he delivered them out of Egyptian ſlavery. *Patrick.*

Ver. 10 *This is my infirmity.*] Mr. Johnſon on this pſalm ſays, infirmity ſignifies affliction; and that it is to be underſtood thus, 2 Cor. xi. 30, and xii. 5, and probably in the laſt collect of the Litany.

13 *Thy*

13 Thy way, O God, *is* in the ſanctuary: who *is ſo* great a God as *our* God!

14 Thou *art* the God that doeſt wonders: thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.

16 The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 The clouds poured out water; the ſkies ſent out a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world, the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy footſteps are not known.

20 Thou leddeſt thy people like a flock by the hand of Moſes and Aaron.

PSAL. LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The ſtory of God's wrath againſt the incredulous and diſobedient.* 67 *The Iſraelites being rejected, God choſe Judah, Zion, and David.*

Maſchil of Aſaph.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark-ſayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come the praiſes of the LORD, and his ſtrength, and his wonderful works that he hath done.

5 For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them known to their children:

6 That the generation to come might know *them, even* the children *which* ſhould be born; *who* ſhould ariſe and declare *them* to their children.

7 That they might ſet their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a ſtubborn and rebellious generation; a generation *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim, *being* armed *and* carrying bows, turned back in the day of battle.

10 They kept not the covenant of God, and refuſed to walk in his law;

11 And forgat his works, and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their fathers, and in the land of Egypt, *in* the field of Zoan.

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13 *Thy way, O God, is in the ſanctuary*, &c.] The proceedings of thy providence, O God, are not only perfect, holy, and juſt, but far beyond the reach of man to fathom.

15 *Thou haſt with thine arm redeemed thy people.*] Thou, O Lord, haſt claimed thy right to the equity of the redemption of thy people, whom thou hadſt ſold into the hands of their enemies: thou gaveſt Egypt for their ranſom, Ethiopia and Seba for them---The Hebrew word here uſed has a particular reference to the privilege which the neareſt relation among the Jews had to redeem his kinſman, or whatever his kinſman had ſold or pawned to another perſon.

16 *The waters ſaw thee, O God*, &c.] The waters of the Red-Sea felt thy power to the very depths of the ocean, which retreated, as if terrified by thy preſence, and left a dry path in the ſea for thy people to paſs over. *Patrick.*

17 *The clouds poured out water, the ſkies ſent out a ſound*, &c.] But returned again upon the Egyptians, accompanied with a terrible ſtorm of rain, thunder, and hail-ſtones, which brake the very wheels of their chariots, Exod. xiv. 24, 25. *Patrick.*

18 *The voice of thy thunder was in the heaven*, &c.] The tremendous noiſe of this thunder filled the air, the lightning flaſhed in their faces, which, with a dreadful earthquake, made the very inhabitants of Canaan tremble. *Patrick.*

19 *Thy way is in the ſea, and thy paths*, &c.] Thy way cannot be traced by human knowledge, who madeſt a broad path through the boiſterous waves; where none ever trod before, and which the waters have overflown and obliterated. *Patrick.*

Notes on the Seventy-eighth Pſalm.

The pſalmiſt has here given, for the uſe of his countrymen, an epitome of the hiſtory of the Iſraelites from their coming out of Egypt to the time that David aſcended the throne. And hence it is probable, that it was compoſed by that Aſaph ſo often mentioned, as one of the principal ſingers in the tabernacle at that time. The intention of it was to place before the eyes of the people the many benefits their fathers had received, with their ſhameful ingratitude, and the puniſhments inflicted on them for ſo hateful a crime; and from thence to inſpire their ſucceſſors with more gratitude and fidelity to their great benefactor, leſt they ſhould incur his higher diſpleaſure, by taking no warning from ſuch melancholy examples. *Patrick.*

Ver. 9 *Turned back in the day of battle.*] See Deut. ch. i. 26.

12 *The field of Zoan.*] Was probably another appellation for the land of Egypt, by taking (as uſual in poetical compoſitions) a part for the whole. *Shaw.*

13 He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.

14 In the day-time alſo he led them with a cloud, and all the night with a light of fire.

15 He cleave the rocks in the wilderneſs, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

18 And they tempted God in their heart, by aſking meat for their luſt.

19 Yea, they ſpake againſt God; they ſaid, Can God furniſh a table in the wilderneſs?

20 Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

21 Therefore the LORD heard *this*, and was wroth: ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22 Becauſe they believed not in God, and truſted not in his ſalvation.

23 Though he had commanded the clouds from above, and opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels food: he ſent them meat to the full.

26 He cauſed an eaſt-wind to blow in the heaven: and by his power he brought in the ſouth-wind.

27 He rained fleſh alſo upon them as duſt, and feathered fowls like as the ſand of the ſea.

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire;

30 They were not eſtranged from their luſt: but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen *men* of Iſrael.

32 For all this they ſinned ſtill, and believed not for his wondrous works.

33 Therefore their days did he conſume in vanity, and their years in trouble.

34 When he ſlew them, then they ſought him: and they returned and enquired early after God.

35 And they remembered that God *was* their rock, and the high God their redeemer.

36 Nevertheleſs, they did flatter him with their mouth, and they lyed unto him with their tongues.

37 For their heart was not right with him, neither were they ſtedfaſt in his covenant.

38 But he, *being* full of compaſſion, forgave *their* iniquity, and deſtroyed *them* not: yea, many a time turned he his anger away, and did not ſtir up all his wrath.

39 For he remembered that they *were but* fleſh; a wind that paſſeth away, and cometh not again.

40 How oft did they provoke him in the wilderneſs, *and* grieve him in the deſert!

41 Yea, they turned back and tempted God, and limited the Holy One of Iſrael.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He ſent divers ſorts of flies among them, which devoured them, and frogs, which deſtroyed them.

46 He gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.

47 He deſtroyed their vines with hail, and their ſycomore-trees with froſt.

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20 *Behold, he ſmote the rock*, &c.] It is evident from the context, that it ſhould be tranſlated, *Though* he ſmote the rock, &c. *Eſſay for a New Tranſlation.*

25 *Angels food.*] Food prepared by the miniſtry of angels: or it may be an Hebraiſm, and mean only very excellent food. *Edwards.*

27 *He rained fleſh upon them.*] Some commentators have thought that *fleſh* alludes to *locuſts*, and *feathered fowls* to *quails*. See note on Numb. xi. 31.

39 *He remembered that they were but fleſh*, &c.] He conſidered how very frail they were; and that they could continue only a ſhort time here, but would of themſelves moulder into duſt, and vaniſh like a blaſt of wind, which makes a noiſe for a ſhort time, and is then diſperſed and heard no more. *Patrick.*

47 *Sycomore-trees.*] The Liturgy tranſlation reads, mulberry-trees, but ſycomore-trees ſeems more agreeable to the original: it was a wood of great repute in Egypt for making mummy-cheſts, and ſacred boxes. *Shaw.*

48 He gave up their cattle alſo to the hail, and their flocks to hot thunder-bolts.

49 He caſt upon them the fierceneſs of his anger, wrath and indignation and trouble, by ſending evil angels *among them*.

50 He made a way to his anger; he ſpared not their ſoul from death, but gave their life over to the peſtilence.

51 And ſmote all the firſt-born in Egypt; the chief of *their* ſtrength in the tabernacles of Ham:

52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: but the ſea overwhelmed their enemies.

54 And he brought them to the border of his ſanctuary, *even to* this mountain *which* his right hand had purchaſed.

55 He caſt out the heathen alſo before them, and divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aſide like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealouſy with their graven images.

59 When God heard *this* he was wroth, and greatly abhorred Iſrael:

60 So that he forſook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his ſtrength into captivity, and his glory into the enemy's hand.

62 He gave his people over alſo unto the ſword; and was wroth with his inheritance.

63 The fire conſumed their young men; and their maidens were not given to marriage.

64 Their prieſts fell by the ſword; and their widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth by reaſon of wine.

66 And he ſmote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover, he refuſed the tabernacle of Joſeph; and choſe not the tribe of Ephraim:

68 But choſe the tribe of Judah, the mount Zion which he loved.

69 And he built his ſanctuary like high *palaces*, like the earth which he hath eſtabliſhed for ever.

70 He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 From following the ews great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the ſkilfulneſs of his hands.

PSAL. LXXIX.

1 *The pſalmiſt complaineth of the deſolation of Jeruſalem.* 8 *He prayeth for deliverance,* 13 *and promiſeth thankfulneſs.*

A pſalm of Aſaph.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled: they have laid Jeruſalem on heaps.

2 The dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their blood have they ſhed like water round about Jeruſalem: and *there* was none to bury *them*.

4 We are become a reproach to our neighbours, a ſcorn and deriſion to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? ſhall thy jealouſy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

61 *Delivered his ſtrength.*] i. e. The ark of the covenant.
66 *He ſmote his enemies.*] See 1 Sam. v. 6, 9, 12.

Notes on the Seventy-ninth Pſalm.

Probably this pſalm was written on the deſtruction of Jeruſalem by the author of the lxxivth pſalm. *Patrick.*

Ver. 7 *For they have devoured Jacob, and laid waſte his dwelling-place.*] They were indeed the inſtruments of thy vengeance; but executed their commiſſion with ſuch cruelty, that, not content with the conqueſt of Iſrael, they have endeavoured our total extirpation.

8 O remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy name's ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the revenging of the blood of thy ſervants *which is* ſhed.

11 Let the ſighing of the priſoner come before thee: according to the greatneſs of thy power preſerve thou thoſe that are appointed to die.

12 And render unto our neighbours ſevenfold into their boſom, their reproach wherewith they have reproached thee, O LORD.

13 So we thy people and ſheep of thy paſture will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

PSAL. LXXX.

1 *The pſalmiſt in his prayer complaineth of the miſeries of the church.* 8 *God's former favours are turned into judgements.* 14 *He prayeth for deliverance.*

To the chief muſician upon Shoſhannim-eduth, a pſalm of Aſaph.

GIVE ear, O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock; thou that dwelleſt *between* the cherubims, ſhine forth.

2 Before Ephraim and Benjamin and Manaſſeh ſtir up thy ſtrength, and come *and* ſave us.

3 Turn us again, O God, and cauſe thy face to ſhine; and we ſhall be ſaved.

4 O LORD God of hoſts, how long wilt thou be angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears; and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 Turn us again, O God of hoſts, and cauſe thy face to ſhine; and we ſhall be ſaved.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the river;

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſs by the way do pluck her?

13 The boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.

14 Return, we beſeech thee, O God of hoſts: look down from heaven, and behold and viſit this vine:

15 And the vineyard which thy right hand hath planted and the branch *that* thou madeſt ſtrong for thy ſelf.

16 *It is* burned with fire: *it is* cut down: they periſh at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the ſon of man *whom* thou madeſt ſtrong for thy ſelf.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

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10 *Let him be known among the heathen,* &c.] Septuagint, Vulgate, Liturgy, and Hammond read, Let the vengeance of thy ſervant's blood that is ſhed, be openly ſhewed among the heathen in our ſight.

11 *Preſerve thou thoſe that are appointed to die.*] Septuagint and Vulgate, Preſerve the children of thoſe that have been murdered.

Notes on the Eightieth Pſalm.

This pſalm ſeems to have been written by Aſaph the ſeer, when Sennacherib the king of Aſſyria came up with a great hoſt againſt Jeruſalem, in the days of king Hezekiah. It was delivered to the chief muſician in the temple, to be ſung as the ſixtieth pſalm, upon the inſtruments of ſix ſtrings, which were generally uſed in ſolemn thanſgivings. *Patrick.*

Ver. 1 *Thou that leadeſt Joſeph like a flock.*] This alludes to the peculiar art and cuſtom of the Hebrew ſhepherds, who were ſo converſant among their flocks, that they knew every individual ſheep, called them all by their names, and led them whitherſoever they pleaſed.

8 *Thou haſt brought a vine out of Egypt.*] Thou once tranſplanteddſt us, like a choice vine, out of Egypt into this country.

10 *Like the goodly cedars.*] Heb. like the cedars of God.

11 *She ſent out her boughs unto the ſea, and her branches unto the river.*] i. e. From the Mediterranean to the river Euphrates.

13 *The wild boar,* &c.] The king of Aſſyria, like a wild boar, lays thy vineyard waſte.

17 *Upon the man of thy right hand.*] Be thou the helper of our ſovereign, who is beloved by thee, whom thou haſt endued with courage and reſolution to defend us. *Patrick.*

19 Turn us again, O LORD God of hoſts, cauſe thy face to ſhine; and we ſhall be ſaved.

PSAL. LXXXI.

1 *An exhortation to a ſolemn praiſing of God.* 4 *God challengeth that duty by reaſon of his benefits.* 8 *God exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.*

To the chief muſician upon Gittith, *a pſalm* of Aſaph.

SING aloud unto God our ſtrength: make a joyful noiſe unto the God of Jacob.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in Joſeph *for* a teſtimony, when he went out through the land of Egypt: *where* I heard a language *that* I underſtood not.

6 I removed his ſhoulder from the burden: his hands were delivered from the pots.

7 Thou calledſt in trouble, and I delivered thee: I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will teſtify unto thee: O Iſrael, if thou wilt hearken unto me.

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Iſrael would none of me:

12 So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 O that my people had hearkened unto me, *and* Iſrael had walked in my ways!

14 I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.

15 The haters of the LORD ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.

16 He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee.

PSAL. LXXXII.

1 *The pſalmiſt having exhorted the judges,* 5 *and reproved their negligence,* 8 *prayeth God to judge.*

A pſalm of Aſaph.

GOD ſtandeth in the congregation of the mighty; he judgeth among the gods.

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19 *Turn us again, O Lord God of hoſts,* &c.] Hear us, thou omnipotent Ruler of the heavenly hoſts; hear us, we beſeech thee, and reſtore us to our former happineſs: and, as an earneſt of it, reſtore us to thy favour, and let a ſpeedy period be put to theſe calamities. *Patrick.*

Notes on the Eighty-firſt Pſalm.

This pſalm ſeems to have been compoſed for the ſolemn feaſt held on the firſt day of the ſeventh month, which was called *a day of blowing the trumpets.* God ſeems to have intended by their blowing with trumpets longer on this day than on any other, to awaken their conſciences, that they might, by a ſtrict enquiry into their lives, and a ſincere repentance, prepare themſelves for the great day of atonement, which was the tenth of this month. See notes on Lev. xxiii. 24, 25. and Numb. xxix. 1. The author, in all probability, was the Aſaph ſo often mentioned in the reign of David, and who ordered it to be ſung as the eighth pſalm upon *Gittith*, at the feaſt of trumpets, which was inſtituted to commemorate the divine bleſſings then received from above. *Patrick.*

Ver. 3 *Blow up the trumpet in the new moon.*] The feaſt of the new moon was always proclaimed to the people by the ſound of trumpets. *Lamy.*

5 *When he went out---where I heard,* &c.] Septuagint and Vulgate, When he came out of the land of Egypt, he heard a language which he underſtood not.

10 *Open thy mouth wide, and I will fill it.*] If you be faithful and obedient to me, enlarge your deſires as much as you pleaſe, and I will ſatisfy them.

16 *He ſhould have fed them alſo with the fineſt of the wheat,* &c.] He ſhould have made their country exceeding fruitful; I myſelf, ſaith the Lord, would have bleſſed thee with ſuch plenty, that even in the ſolitary waſtes, thou ſhouldeſt have found the ſweeteſt refreſhments; and without any care of thine, the bees ſhould have depoſited honey for thee in rocks of the wilderneſs. *Patrick.*

Notes on the Eighty-ſecond Pſalm.

This pſalm was compoſed by Aſaph the ſeer, in the days of Hezekiah, to admoniſh thoſe who preſided in the courts of juſtice, that, as God ſurveyed all their actions, it was highly incumbent on them to judge righteouſly; for the Lord would ſurely puniſh with the utmoſt ſeverity the crimes they were guilty of in the execution of their office. *Patrick.*

Ver. 1 *God ſtandeth in the congregation of the mighty,* &c.] Conſider, O ye judges, that you are only the miniſters of God, who hath honoured you with his name, but is far more powerful: and as he is preſent in your court to obſerve what you do,

2 How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.

3 Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe.

6 I have ſaid, Ye *are* gods; and all of you *are* children of the moſt High.

7 But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

PSAL. LXXXIII.

1 *A complaint to God of the enemies conſpiracies.* 9 *A prayer againſt them that oppreſs the church.*

A ſong *or* pſalm of Aſaph.

KEEP not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

4 They have ſaid, Come, and let us cut them off from *being* a nation; that the name of Iſrael may be no more in remembrance.

5 For they have conſulted together with one conſent: they are confederate againſt thee:

6 The tabernacles of Edom, and the Iſhmaelites; of Moab and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philiſtines, with the inhabitants of Tyre;

8 Aſſur alſo is joined with them: they have holpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor: they became *as* dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who ſaid, Let us take to our ſelves the houſes of God in poſſeſſion.

13 O my God, make them like a wheel; as the ſtubble before the wind.

14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire;

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame; that they may ſeek thy name, O LORD.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame, and periſh:

18 That *men* may know that thou, whoſe name alone *is* JEHOVAH, *art* the moſt High over all the earth.

PSAL. LXXXIV.

1 *The prophet longing for the communion of the ſanctuary,* 4 *ſheweth how bleſſed they are that dwell therein.* 8 *He prayeth to be reſtored unto it.*

To the chief muſician upon Gittith, a pſalm for the ſons of Korah.

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do, ſo he will call you to a ſtrict account, and ſeverely puniſh you, if you judge unrighteouſly. *Patrick.*

6 *Ye are gods, and all of you are children of the moſt High.*] Homer often uſes to call his kings, *born of the gods, bred by the gods,* &c. by which he points out to themſelves the offices they were ordained for; and to their people, the reverence that ſhould be paid them.

Notes on the Eighty-third Pſalm.

This pſalm ſeems to have been written when there was an univerſal confederacy againſt Iſrael, entered into by all the ſurrounding nations, in the days of David, and not in thoſe of Jehoſhaphat, as ſeveral commentators have imagined: that there was ſuch a league is evident from the 118th pſalm, where David expreſly declares, *that all nations compaſſed him about*; and it appears from the ſame pſalm, that this compaſſing was before he had deſtroyed them; and therefore in the beginning of his reign. *Delany.*

Ver. 1 *Keep not thou ſilence, O God.*] O thou ſupreme Judge of all the earth, whoſe power is ſo great that the united forces of all men on earth, or angels in heaven, are not to be compared with it, who, with the leaſt breath of thy mouth, canſt diſſipate the moſt powerful army; do not refuſe to liſten to our prayers in this ſore diſtreſs: O ſhut not thy merciful ears to our cries, nor quietly ſee us periſh, thou mighty God of Jacob. *Patrick.*

13 *O my God, make them like a wheel,* &c.] Unſtable as a wheel, which is eaſily precipitated from the lofty mountains---Some commentators read, like *thiſtle-down*, which correſponds better with *ſtubble*, in the next ſentence.

Notes on the Eighty-fourth Pſalm.

This pſalm was moſt probably written when David was at reſt from all his enemies round about, and had ſettled the ark in its place; on which the ſacred hiſtorian informs us, David had ſet his heart on building a temple to God, in ſome meaſure

worthy

HOW amiable *are* thy tabernacles, O LORD of hoſts!

2 My ſoul longeth, yea, even fainteth for the courts of the LORD: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for her-ſelf, where ſhe may lay her young, *even* thine altars, O LORD of hoſts, my King, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee; in whoſe heart *are* the ways *of them:*

6 *Who* paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools.

7 They go from ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O LORD God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God, our ſhield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

11 For the LORD God *is* a ſun and ſhield: the LORD will give grace and glory: no good *thing* will he with-hold from them that walk uprightly.

12 O LORD of hoſts, bleſſed *is* the man that truſteth in thee.

PSAL. LXXXV.

1 *The pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof.*

8 *He promiſeth to wait thereon, out of confidence of God's goodneſs.*

To the chief muſician, a pſalm for the ſons of Korah.

LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned *thy ſelf from* the fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy ſalvation.

8 I will hear what God the LORD will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

10 Mercy and truth are met together; righteouſneſs and peace have kiſſed *each other.*

11 Truth ſhall ſpring out of the earth; and righteouſneſs ſhall look down from heaven.

12 Yea the LORD ſhall give *that which is* good; and our land ſhall yield her increaſe.

13 Righteouſneſs ſhall go before him; and ſhall ſet *us* in the way of his ſteps.

PSAL. LXXXVI.

1 *David ſtrengtheneth his prayer by the conſci-*

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worthy of his majeſty. Suppoſe him in this ſituation: with what tranſport of delight, fervent charity, ardent deſire, and earneſt longing for the temple of God, does he cry out? *How amiable,* &c. *Delany.*

Ver. 3 *The ſparrow hath found an houſe, and the ſwallow a neſt,* &c.] Perhaps this paſſage may be thus underſtood; as if David had ſaid, The ſwallow hath an houſe, and the ſparrow a neſt, &c. But my houſe and my neſt are with thee; *even thy altars, O Lord of hoſts, my king and my God.*

6 *Who paſſing through the valley of Baca, make it a well,* &c.] Who, travelling through the thirſty valley of Baca, where there is no water, paſs it as chearfully as if it abounded with pleaſant ſprings; and depending on God, as the fountain of what they want, receive from him the bleſſing of plentiful and ſeaſonable ſhowers to refreſh them in their journey, ſo that the whole company go from ſtage to ſtage with an unwearied vigour, till they all preſent themſelvs before God, to receive his bleſſing in his temple, on the holy hill of Zion. *Patrick.*

10 *A day in thy courts is better than a thouſand,* &c.] Spent in any other place.

Notes on the Eighty-fifth Pſalm.

This pſalm ſeems to have been compoſed immediately after the Iſraelites returned from the Babyloniſh captivity, and delivered to the chief muſician of the temple, to be ſung when the foundation of that ſtructure was laid; but the work was hindered from proceeding by the oppoſition of their enemies. *Patrick.*

Ver. 8 *He will ſpeak peace to his people,* &c.] Septuagint, And to his ſaints, and to thoſe that turn their heart to him. *Wall.*

10 *Mercy and truth have met together: righteouſneſs and peace have kiſſed each other.*] Goodneſs and fidelity, juſtice and concord, ſeem to have met here together, and, like ancient friends, embrace each other with ſincere affection. *Patrick.*

ence of his religion 5 *by the goodneſs and power of God.* 11 *He deſireth the continuance of former grace.* 14 *Complaining of the proud, he craveth ſome token of God's goodneſs.*

A prayer of David.

BOW down thine ear, O LORD, hear me: for I am poor and needy.

2 Preſerve my ſoul; for I *am* holy: O thou my God, ſave thy ſervant that truſteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul.

5 For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou haſt made ſhall come and worſhip before thee, O LORD; and ſhall glorify thy name.

10 For thou *art* great, and doeſt wondrous things: thou *art* God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of violent *men* have ſought after my ſoul; and have not ſet thee before them.

15 But thou, O LORD, *art* a God full of compaſſion, and gracious; long-ſuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and ſave the ſon of thine hand-maid.

17 Shew me a token for good: that they which hate me, may ſee *it*, and be aſhamed; becauſe thou, LORD, haſt holpen me, and comforted me.

PSAL. LXXXVII.

1 *The nature and glory of the church.* 4 *The increaſe, honour, and comfort of the members thereof.*

A pſalm *or* ſong for the ſons of Korah.

HIS foundations *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are ſpoken of thee, O city of God. Selah.

4 I will make mention of Rahab, and Babylon to them that know me: behold Philiſtia, and Tyre, with Ethiopia. This *man* was born there.

5 And of Zion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.

6 The LORD ſhall count when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers as the players on inſtruments *ſhall be there:* all my ſprings *are* in thee.

Notes on the Eighty-ſixth Pſalm.

This pſalm was written by David, when he was obliged to fly into the wilderneſs, either to avoid the fury of Saul, or the rebellion of Abſalom when he was ſtripped of every thing he had, and left in a very forlorn condition. *Patrick.*

Ver. 1 *I am poor and needy.*] Entirely deſtitute of all human help.

2 *For I am holy.*] For thou art gracious. *Mann.*

8 *Among the gods there is none like unto thee,* &c.] Nothing is too hard for thee, O God, neither can any of the works of the pretended gods of the heathen be compared to thine. *Patrick.*

Notes on the Eighty-ſeventh Pſalm.

This pſalm was written in praiſe of Jeruſalem, ſituated on the holy mountains of Zion, where David prepared a tabernacle for the ark, and of mount Moriah, on which the temple of Solomon was built. The beginning of it is very abrupt, and properly expreſſes the rapture of the pſalmiſt's mind when he compoſed it. *Patrick.*

Ver. 5 *This and that man was born in her.*] i. e. A great multitude of men was born in the midſt of her. *Lamy.*

7 *As well the ſingers as the players on inſtruments ſhall be there,* &c.] In thee, O city, favoured by the moſt High, ſhall be found multitudes of excellent perſons eminent in their kind: nor ſhall a continual ſucceſſion of ſuch be ever wanting, but follow each other as water from a perennial ſpring. *Patrick.*

Notes

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

A ſong *or* pſalm for the ſons of Korah, to the chief muſician upon Mahalath Leannoth, Maſchil of Heman the Ezrahite.

O LORD God of my ſalvation, I have cried day *and* night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 Free among the dead, like the ſlain that lie in the grave, whom thou remembereſt no more: and they are cut off from thy hand.

6 Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7 Thy wrath lieth hard upon me, and thou haſt afflicted *me* with all thy waves. Selah.

8 Thou haſt put away mine acquaintance far from me; thou haſt made me an abomination unto them: I *am* ſhut up, and I cannot come forth.

9 Mine eye mourneth by reaſon of affliction: LORD, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou ſhew wonders to the dead? ſhall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy loving-kindneſs be declared in the grave? *or* thy faithfulneſs in deſtruction?

12 Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?

13 But unto thee have I cried, O LORD; and in the morning ſhall my prayer prevent thee.

14 LORD, why caſteſt thou off my ſoul? *why* hideſt thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I ſuffer thy terrors, I am diſtracted.

16 Thy fierce wrath goeth over me: thy terrors have cut me off.

17 They came round about me daily like water; they compaſſed me about together.

18 Lover and friend haſt thou put far from me, *and* mine acquaintance into darkneſs.

PSAL. LXXXIX.

1 *The pſalmiſt praiſeth God for his covenant,* 5 *for his wonderful power,* 15 *for his care of his church,* 19 *and for his favour to the kingdom of David.* 38 *Then complaining of contrary events,* 46 *he expoſtulateth, prayeth and bleſſeth God.*

Maſchil of Ethan the Ezrahite

I WILL ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſs to all generations.

2 For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.

3 I have made a covenant with my choſen, I have ſworn unto David my ſervant,

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

5 And the heavens ſhall praiſe thy wonders,

Notes on the Eighty-eighth Pſalm.

This pſalm is ſaid in the title to have been compoſed by Heman the Ezrahite; but who that Heman was, is uncertain. It was delivered to the ſons of Korah, to be ſung alternately, (which is the meaning of the word *Leannoth*) upon the *Mahalath*, or the flute, to the known tune of *Maſchil*. Some paſſages of it may naturally be applied to our Saviour's death and burial in the grave, which the prophet Iſaiah compares to a priſon; and for this reaſon, it is uſed on Good-Friday. *Patrick.*

Ver. 5 *Free among the dead, like the ſlain that lie in the grave,* &c.] I am no longer one of this world, being ſecluded from the ſociety of men; and hardly different from thoſe, who being ſlain in battle, and caſt together into one common grave, where all are forgotten; or thoſe, whoſe families are ſo entirely extirpated, that there are none left to preſerve their memory. *Patrick.*

12 *Shall thy wonders be known in the dark?* &c.] Shall thy power be conſpicuous, when the veil of darkneſs excludes every object from the ſight? wilt thou convince mankind of thy goodneſs and care for thy ſervants, in the place where their memory is forgotten? *Patrick.*

Notes on the Eighty-ninth Pſalm.

Who Ethan was is uncertain, probably of the ſame family with Heman. This and the foregoing pſalm ſeem to have been written on the ſame occaſion; but Heman bewailed his private affliction, whereas Ethan, after thankfully acknowledging the many benefits God had beſtowed on the Iſraelites, laments, in the moſt pathetic manner, the calamities of his people, the royal family and government being ſubverted by the captivity of Jehoiachim or Zedekiah, whoſe miſerable fate he ſeems to bewail with great earneſtneſs in the concluſion of the pſalm; the Babylonians boaſting, that, notwithſtanding the promiſes they pretended to have received from heaven, there was now a final period put to both the family and kingdom of David. And in truth, the ſceptre was never reſtored to that family, till Chriſt, the ſon of David came; and to him ſeveral paſſages in this pſalm are applied even by the Jews themſelves.

Ver. 4 *Thy ſeed will I eſtabliſh for ever.*] Theſe words are too

great

O LORD; thy faithfulneſs alſo in the congregation of the ſaints.

6 For who in the heaven can be compared unto the LORD! *who* among the ſons of the mighty can be likened unto the LORD!

7 God is greatly to be feared in the aſſembly of the ſaints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hoſts, who *is* a ſtrong LORD like unto thee! or to thy faithfulneſs round about thee!

9 Thou ruleſt raging of the ſea, when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.

11 The heavens *are* thine, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

13 Thou haſt a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 Juſtice and judgement *are* the habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that know the joyful ſound: they ſhall walk, O LORD, in the light of thy countenance.

16 In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.

17 For thou *art* the glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the LORD *is* our defence; and the holy One of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to thy Holy One, and ſaidſt, I have laid help upon *one that is* mighty; I have exalted *one* choſen out of the people.

20 I have found David my ſervant: with my holy oil have I anointed him:

21 With whom my hand ſhal be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him; nor the ſon of wickedneſs afflict him.

23 And I will beat down his foes before his face, and plague them that hate him;

24 But my faithfulneſs and my mercy *ſhall be* with him: and in my name ſhall his horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the rivers.

26 He ſhall cry unto me, Thou *art* my father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* for ever, and his throne as the days of heaven.

30 If his children forſake my law, and walk not in my judgements;

31 If they break my ſtatutes, and keep not my commandments;

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes,

33 Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

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great to have their completion in Solomon, and therefore muſt relate to the Meſſiah. The pſalmiſt diſtinguiſhes between David's *ſeed* and his *ſons*; by the former he means the *Meſſiah*, by the latter his *deſcendants*; to his *ſons* the promiſe is conditional, to his *ſeed* abſolute---Of the Meſſiah he ſays, ver. 29, *His ſeed will I make to endure for ever*, &c. Of his ſons he ſays, ver. 30, 31, *If his children forſake*, &c. *If they break*, &c. Of his ſeed it follows, ver. 33, 34, 35, 36, 37, *Nevertheleſs, my loving-kindneſs*, &c. to which the reader is referred.

10 *Thou haſt broken Rahab in pieces*, &c.] Mr. Kennicott has nobly corrected this paſſage; ſee his Diſſert. p. 108, which ſeems juſtified from the context, and the parallel words in Exod. xv. 3, 6.---the tranſlation of which will be, *Thou, like a warrior, haſt broken Egypt in pieces; with the arm of thy ſtrength haſt thou ſcattered abroad thine enemies:* for it alludes to the deſtruction of the Egyptians in the Red-ſea; and the image is taken from the ſublime ode in Exodus.

14 *Juſtice and judgment are the habitation of thy throne.*] The original ſignifies *preparation*, and is ſo rendered both by the Septuagint and Vulgate. *Heylyn.*

15 *That know the joyful ſound.*] That hear the trumpet which calls them to worſhip.

19 *Thou ſpakeſt in viſion to the holy one.*] To the holy prophet Samuel. 1 Sam. xvi. 1.

25 *I will ſet his hand alſo in the ſea, and his right hand in the rivers.*] On one ſide he ſhall conquer the Philiſtines, and thoſe that inhabit the coaſt of the ſea, and on the other the Syrians, as far as the Tigris and Euphrates. *Patrick.*

27 *I will make him my firſt-born, higher than the kings of the earth.*] I will ſet him ſo high above all other kings in the world, that he ſhall be the moſt eminent type of the great King of Kings, and Lord of Lords. *Patrick.*

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once have I ſworn by my holineſs, that I will not lye unto David.

36 His ſeed ſhall endure for ever, and his throne as the ſun before me.

37 It ſhall be eſtabliſhed for ever as the moon, and *as* a faithful witneſs in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt made void the covenant of thy ſervant: thou haſt profaned his crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges; thou haſt brought his ſtrong holds to ruin.

41 All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries; thou haſt made all his enemies to rejoice.

43 Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battle.

44 Thou haſt made his glory to ceaſe, and caſt his throne down to the ground.

45 The days of his youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 How long, LORD, wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?

47 Remember how ſhort my time is: wherefore haſt thou made all men in vain?

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 LORD, where *are* thy former lovingkindneſſes *which* thou ſwareſt unto David in thy truth?

50 Remember, LORD, the reproach of thy ſervants; *how* I do bear in my boſom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD: wherewith they have reproached the footſteps of thine anointed.

52 Bleſſed *be* the LORD for evermore. Amen, and Amen.

PSALM XC.

1 *Moſes ſetteth forth God's providence, 3 complaineth of human fragility, 7 divine chaſtiſements, 10 and brevity of life. 12 He prayeth for the knowledge and ſenſible experience of God's good providence.*

A prayer of Moſes the man of God.

LORD, thou haſt been our dwelling-place in all generations.

2 Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou *art* God.

3 Thou turneſt man to deſtruction; and ſayeſt, Return, ye children of men.

4 For a thouſand years in thy ſight *are but* as yeſterday when it is paſt, and *as* a watch in the night.

5 Thou carrieſt them away as with a flood; they are *as* a ſleep: in the morning *they are* like graſs *which* groweth up.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are conſumed by thine anger, and by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, our ſecret *ſins* in the light of thy countenance.

9 For all our days are paſſed away in thy wrath: we ſpend our years as a tale *that is told.*

10 The days of our years *are* threeſcore years and ten: and if by reaſon of ſtrength

40 *Thou haſt broken down all his hedges.*] All the walls of Jeruſalem.

45 *The days of his youth haſt thou ſhortened; thou haſt covered him with ſhame.*] Thou haſt made a ſpeedy end of the reign of Jehoiakim, who in his youth was made a ſlave; and ſuffered Zedekiah to be moſt diſgracefully condemned to loſe his eyes, and remain a priſoner all the days of his life, 2 Kings, chap. xxiv. and xxv.

47 *Remember how ſhort my time is.*] Septuagint, Remember what my expectation is.

48 *From the hand of the grave.*] i. e. From the grave.

Notes on the Ninetieth Pſalm.

Here the fourth book of Pſalms, according to the Hebrew diviſion, begins. This pſalm was compoſed by Moſes, when the people had ſo highly offended God in the wilderneſs, that he ſhortened their lives to ſeventy or eighty years, and ſuffered them not to arrive at the age of their anceſtors, except Moſes, Caleb, and Joſhua, whoſe lives he prolonged to an hundred and twenty years. *Patrick.*

Ver. 1 *Lord, thou haſt been our dwelling-place*] Many verſions read, *our refuge*, or *helper.*

3 *Return, ye children of men.*] i. e. To the duſt, of which ye were made.

they be fourſcore years, yet *is* their ſtrength labour and ſorrow; for it is ſoon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, *ſo is* thy wrath.

12 So teach *us* to number our days that we may apply *our* hearts unto wiſdom.

13 Return, O LORD, how long? and let it repent thee concerning thy ſervants.

14 O ſatisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil.

16 Let thy work appear unto thy ſervants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us; and eſtabliſh thou the work of our hands upon us: yea, the work of our hands eſtabliſh thou it.

PSAL. XCI.

1 *The ſtate of the godly.* 3 *Their ſafety.* 9 *Their habitation.* 11 *Their ſervants.* 14 *Their friend; with the effects of them all.*

HE that dwelleth in the ſecret place of the moſt High ſhall abide under the ſhadow of the Almighty.

2 I will ſay of the LORD, *He is* my refuge and my fortreſs: my God; in him will I truſt.

3 Surely he ſhall deliver thee from the ſnare of the fowler, *and* from the noiſome peſtilence.

4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *ſhall be thy* ſhield and buckler.

5 Thou ſhalt be not afraid for the terror by night, *nor* for the arrow *that* flieth by day;

6 *Nor* for the peſtilence *that* walketh in darkneſs; *nor* for the deſtruction *that* waſteth at noon-day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand; *but* it ſhall not come nigh thee.

8 Only with thine eyes ſhalt thou behold, and ſee the reward of the wicked.

9 Becauſe thou haſt made the LORD *which is* my refuge, *even* the moſt High, thy habitation;

10 There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee up in *their* hands, leſt thou daſh thy foot againſt a ſtone.

13 Thou ſhalt tread upon the lion and adder: the young lion and the dragon ſhalt thou trample under feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble; I will deliver him, and honour him.

16 With long life will I ſatisfy him, and ſhew him my ſalvation.

PSAL. XCII.

1 *The prophet exhorteth to praiſe God,* 4 *for his*

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11 *Who knoweth the power of thine anger?* &c.] Who, alas! notwithſtanding all thy judgments, ſeriouſly lays to heart the dreadful effects of thy diſpleaſures?

According to thy fear, ſo is thy wrath.] In proportion to the fear and reverence which is due to thee as the great Lord and Sovereign of the world, ſo may the tranſgreſſors of thy law expect their puniſhments: i. e. in a *future* ſtate. *Peters.*

12 *So teach us to number our days, that we may apply our hearts unto wiſdom.*] Do thou, O Lord, touch us with a ſenſe of thy judgments, that we forming a juſt computation of the ſhortneſs of our days, may wiſely apply ourſelves to making the beſt uſe of our time, in repenting of thoſe ſins which have ſo highly offended thy Divine Majeſty. *Patrick.*

Notes on the Ninety-firſt Pſalm.

Moſes was probably the author of this pſalm as well as the laſt: the laſt was calculated for the uſe of thoſe who were to die in the wilderneſs, whereas this is evidently deſigned for thoſe who were to ſurvive this threatened devaſtation. Both pſalms ſeem to have been compoſed ſoon after the irrevocable decree was paſt, (Numb. xiv.) which condemned one part of them, all that were numbered from twenty years old and upwards, to a lingering death in the wilderneſs; and their little ones to a forty years wandering for their fathers ſins, but with a gracious promiſe, however, that they ſhould at length obtain an entrance into the land of Canaan. The occaſion of this pſalm is ſtill pointed out more plainly at the 13th verſe, *Thou ſhalt tread upon the lion and adder*, &c. There is ſomething ſo particular in this, that it will ſuit no other part of their hiſtory. *Peters.*

Ver. 1 *He that dwelleth in the ſecret place*, &c.] The four firſt verſes are an inſtruction and encouragement to the younger ſort.

4 *His truth.*] i. e. His gracious promiſe, (Numb. xiv. 31.) *But your little ones will I bring in*, &c.

5, 6, 7, and 8] They were encouraged to reſt ſecure in the Divine promiſe for protection, amidſt the daily ſpectacles of mortality, to which they were ſoon to be accuſtomed. *Peters.*

13 *The lion.*] The term here uſed for *lion* means wild beaſts of different ſpecies; as likewiſe *dragons* may ſignify ſerpents of various kinds.

Notes

great works, 6 *for his judgements on the wicked,* 10 *and for his goodneſs to the godly.*

A pſalm *or* ſong for the ſabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to ſing *praiſes* unto thy name, O moſt High:

2 To ſhew forth thy loving-kindneſs in the morning, and thy faithfulneſs every night;

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

4 For thou, LORD, haſt made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A brutiſh man knoweth not; neither doth a fool underſtand this.

7 When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh; *it is* that they ſhall be deſtroyed for ever:

8 But thou, LORD, *art moſt* high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh; all the workers of iniquity ſhall be ſcattered:

10 But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oil.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies, *and* mine ears ſhall hear *my deſire* of the wicked that riſe up againſt me.

12 The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in old age; they ſhall be fat and flouriſhing:

15 To ſhew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteouſneſs in him.

PSAL. XCIII.

The majeſty, power, and holineſs of Chriſt's kingdom.

THE LORD reigneth, he is clothed with majeſty; the LORD is clothed with ſtrength, *wherewith* he hath girded himſelf: the world alſo is ſtabliſhed that it cannot be moved.

2 Thy throne *is* eſtabliſhed of old: thou *art* from everlaſting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mighter than the noiſe of many waters, *yea, than* the mighty waves of the ſea.

5 Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, for ever.

PSAL. XCIV.

1 *The prophet calling for juſtice, complaineth of tyranny and impiety.* 8 *He teacheth God's providence.* 12 *He ſheweth the bleſſedneſs of affliction:* 16 *God is the defender of the afflicted.*

Notes on the Ninety-ſecond Pſalm.

This pſalm was probably compoſed by Moſes, to raiſe the hearts of the Iſraelites to the proper buſineſs of the ſabbath-day, which was to praiſe God, when they meditated on his wonderful works both of creation and providence; as they themſelves had ſeen ſeveral inſtances of rewarding the good, and puniſhing the wicked, ſince they came out of Egypt, and were to ſee more when they entered the promiſed land, where they were to keep their ſabbath, or reſt after their long travels in the deſert. *Patrick.*

Ver. 2 *To ſhew forth thy loving-kindneſs in the morning,* &c.] The moſt raviſhing employment in the morning, and pleaſanteſt employment at night, is to commemorate and declare to all the goodneſs of the Lord, and his kindneſs to the children of men. *Patrick.*

10 *My horn ſhall be exalted.*] My power and authority ſhall be raiſed to a great height.

12 *The righteous ſhall flouriſh like the palm-tree,* &c.] The righteous ſhall never be forſaken by his God; but ſhall flouriſh in eternal beauty and proſperity like a fruitful palm-tree, and ſpread abroad his branches like a cedar of Lebanon.

Notes on the Ninety-third Pſalm.

This pſalm was, in all probability, compoſed by David, when ſome of his powerful enemies began to gather ſtrength, and threatened to diſturb the peace and tranquillity of his reign. But, in a more ſublime ſenſe, it ought to be applied to the ſtability of the Meſſiah's kingdom, as ſeveral of the Jews themſelves acknowledge. *Patrick.*

Ver. 1 *The Lord reigneth, he is cloathed with majeſty,* &c.] Let the nations boaſt of the ſplendor and power of their kings, and put their truſt in chariots and in horſemen; we glory and put our confidence in the Lord who reigneth over us: whoſe royal ornaments are not gold and precious ſtones, but majeſty itſelf; who is armed with omnipotence, and ready to aſſiſt us. *Patrick.*

5 *Thy teſtimonies are very ſure.*] Thy fidelity in performing thy promiſes is unqueſtionable.

Notes on the Ninety-fourth Pſalm.

Dr. Delany ſuppoſes that David wrote this pſalm on occaſion of a battle that was fought between the Iſraelites under the command

O LORD God, to whom vengeance belongeth, O God, to whom vengeance belongeth, ſhew thy ſelf.

2 Lift up thy ſelf, thou Judge of the earth: render a reward to the proud.

3 LORD, how long ſhall the wicked, how long ſhall the wicked triumph?

4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquity boaſt themſelves?

5 They break in pieces thy people, O LORD, and afflict thine heritage.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs.

7 Yet they ſay, The LORD ſhall not ſee, neither ſhall the God of Jacob regard *it*.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 He that planted the ear, ſhall he not hear? he that formed the eye, ſhall he not ſee?

10 He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou chaſteneſt, O LORD, and teacheſt him out of thy law;

13 That thou mayeſt give him reſt from the days of adverſity, until the pit be digged for the wicked.

14 For the LORD will not caſt off his people, neither will he forſake his inheritance.

15 But judgement ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.

16 Who will riſe up for me againſt the evildoers? *or* who will ſtand up for me againſt the workers of iniquity?

17 Unleſs the LORD *had been* my help, my ſoul had almoſt dwelt in ſilence.

18 When I ſaid, My foot ſlippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquity have fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs; *yea*, the LORD our God ſhall cut them off.

PSAL. XCV.

1 *An exhortation to praiſe God,* 3 *for his greatneſs,* 6 *and for his goodneſs;* 8 *and not to tempt him.*

O Come, let us ſing unto the LORD: let us make a joyful noiſe to the rock of our ſalvation.

2 Let us come before his preſence with thankſgiving, and make a joyful noiſe unto him with pſalms.

3 Declare his glory among the heathen, his wonders among all people.

4 In his hand *are* the deep places of the earth: the ſtrength of the hills *is* his alſo.

command of Joab, and the Ammonites and Syrians before Medeba, in conſequence of the great indignities ſhewn to the meſſengers David ſent to Hanun, king of the children of Ammon. This battle is recorded 2 Sam. x. and 1 Chron. xix.

Ver. 1 *O Lord God, to whom vengeance belongeth,* &c.] i. e. Let thy interpoſition in this cauſe be made evident to the world, by the righteouſneſs of the deciſion.

5 *They break in pieces thy people, O Lord, and afflict thine heritage.*] i. e. The Ammonites and Syrians waſte his country and murder his ſubjects.

17 *Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence.*] Septuagint and Vulgate, in Hades, or the grave. Dr. Delany imagines that David, reflecting upon the danger his army had eſcaped, added theſe ſeven more verſes after the battle; which begins with acknowledging the danger, and aſcribing the deliverance to God.

Notes on the Ninety-fifth Pſalm.

This pſalm is generally ſuppoſed to be David's, and ſo the Septuagint ſtiles it, and intended as a ſolemn invitation to the people, when aſſembled on the ſabbath, or ſome ſolemn occaſion, to praiſe the Lord their God, and attentively liſten to the inſtructions given them out of his law. For the ſame purpoſe, our church ſtill uſes it in the beginning of the morning ſervice: for it plainly relates to the days of the Meſſiah, as the Jews themſelves confeſs, and the apoſtle to the Hebrews proves, chap. iii. 7, and iv. 3, where he demonſtrates to the Iſraelites, that the reſt here ſpoken of, could not be merely that of the land of Canaan, which their forefathers were not ſuffered to enjoy, becauſe of their diſobedience to God in the wilderneſs; but another far exceeding it, and into which a Meſſiah, a far greater captain than Joſhua, was to carry them. And therefore it was abſolutely

5 The ſea *is* his, and he made it: and his hands formed the dry-land.

6 O come, let us worſhip and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his paſture, and the ſheep of his hand. To-day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderneſs:

9 When your fathers tempted me, proved me, and ſaw my work.

10 Forty years long was I grieved with *this* generation, and ſaid, *It is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSAL. XCVI.

1 *An exhortation to praiſe God,* 4 *for his greatneſs,* 8 *for his kingdom,* 11 *and for his general judgement.*

O Sing unto the LORD, a new ſong; ſing unto the LORD, all the earth.

2 Sing unto the LORD, bleſs his name; ſhew forth his ſalvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour and majeſty *are* before him; ſtrength and beauty *are* in his ſanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and ſtrength.

8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

9 O worſhip the LORD in the beauty of holineſs: fear before him, all the earth.

10 Say among the heathen *that* the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved: he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad, let the ſea roar, and the fulneſs thereof.

12 Let the field be joyful and all that *is* therein: then ſhall all the trees of the wood rejoice,

13 Before the LORD: for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.

PSAL. XCVII.

1 *The majeſty of God's kingdom.* 7 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godlineſs and gladneſs.*

abſolutely neceſſary for them to take care that they did not harden their hearts againſt him, when he came to invite them to a participation of the higheſt felicity: but entertain, with a chearful and joyful obedience, his moſt holy goſpel. *Patrick.*

Ver. 7 *The people of his paſture,* &c.] Some critics tranſpoſe the words, and read, *we are the ſheep of his paſture, and the people of his hand.*

9 *Your fathers tempted me.*] i. e. *Provoked me to anger.*

Notes on the Ninety-ſixth Pſalm.

This pſalm has no title in the Hebrew; but it is plain, from 1 Chron. xvi. that it was wrote by David, and delivered, together with the cvth, to Aſaph, when he brought up the ark from the houſe of Obed-Edom, to the place he had prepared for it on mount Sion. There are indeed ſome ſmall variations from that given in the place referred to; but that only proves that it was altered by ſome pious perſon, when the Iſraelites returned from their captivity in Babylon. But the prophecy itſelf was never fulfilled, till the *deſire of all nations,* the great Meſſiah himſelf, came to dwell among men, and offered eternal ſalvation to the human race. *Patrick.*

Ver. 9 O *worſhip the Lord, in the beauty of holineſs,* &c.] Septuagint and Vulgate, In his holy court, i. e. in his ſanctuary, where he has fixed his glorious reſidence among us.

10 *Say among the heathen, that the Lord reigneth,* &c.] Publiſh in every corner of the earth, that the great Meſſiah is the ſovereign of the world, who alone can make you happy. For he ſhall ſettle thoſe in peace who ſubmit to his government, and they ſhall not be diſturbed as formerly with wars and tumults: he ſhall adminiſter equal juſtice unto all; nor ſuffer the good to be unrewarded, nor the evil to eſcape unpuniſhed. *Patrick.*

11 *Let the heavens rejoice, and let the earth be glad,* &c.] Let the whole univerſe be filled with gladneſs at this joyful news, which even the angels themſelves will gladly receive, and therefore mankind, diſperſed on every part of the earth, the ſea, and the iſlands thereof, ſhould exceedingly rejoice, and make every part echo with the ſound of their joyful praiſes. *Patrick.*

12 *Let the field be joyful,* &c.] Let the huſbandmen, the ſhepherds, and all that dwell in the fields leap for joy: and let the inhabitants of the foreſts rejoice, for the happy day is approaching, when all the idols that are worſhipped ſhall be thrown down, together with their groves.

Notes on the Ninety-ſeventh Pſalm.

This pſalm was probably compoſed by David, after he had brought up the ark to Sion, to inſpire the Iſraelites with confidence, and terrify their enemies, with the expectations of thoſe great things that would certainly enſue, upon the ſpecial preſence of God among them. However it belongs, in its ſublimer meaning, to Chriſt's triumph over the grave, and all the powers

THE LORD reigneth; let the earth rejoice: let the multitude of iſles be glad *thereof*.

2 Clouds and darkneſs *are* round about him: righteouſneſs and judgement *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth ſaw, and trembled.

5 The hills melted like wax at the preſence of the LORD, at the preſence of the LORD of the whole earth.

6 The heavens declare his righteouſneſs, and all the people ſee his glory.

7 Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him, all *ye* gods.

8 Zion heard, and was glad, and the daughters of Judah rejoiced, becauſe of thy judgements, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that love the LORD, hate evil: he preſerveth the ſouls of his ſaints: he delivereth them out of the hand of the wicked.

11 Light *is* ſown for the righteous, and gladneſs for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holineſs.

PSAL. XCVIII.

1 *The pſalmiſt exhorteth the Jews, 4 the Gentiles, 7 and all creatures to praiſe God.*

A pſalm.

O Sing unto the LORD a new ſong: for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.

2 The LORD hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

3 He hath remembered his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.

4 Make a joyful noiſe unto the LORD, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

5 Sing unto the LORD with the harp; with the harp, and the voice of a pſalm.

6 With trumpets and ſound of cornet make a joyful noiſe before the LORD, the King.

7 Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together,

9 Before the LORD: for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

The prophet ſetting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worſhip God at his holy hill.

THE LORD reigneth; let the people tremble: he ſitteth *between* the cherubims; let the earth be moved.

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of darkneſs, at his reſurrection and aſcenſion to his throne in heaven. *Patrick.*

Ver. 1 *Let the multitude of iſles be glad.*] The moſt diſtant countries, and the iſlands that are in the midſt of the ocean, ſhould particularly be glad thereof.

2 *Clouds and darkneſs are round about him,* &c.] Though clouds and darkneſs, impenetrable to any human ſight, ſometimes encompaſs the ſupreme conductor of things; yet righteouſneſs and judgment are the habitations of his ſeat, the invariable ſtandard of all his adminiſtrations. *Hervey.*

5 *The hills melted like wax.*] Some commentators here by *hills*, underſtand *kings*; as Micah, ch. vi. 1. Then the ſenſe will be, the hearts of the ſtouteſt kings and captains failed them, &c.

7 *Worſhip him, all ye gods.*] Septuagint and Vulgate, Worſhip him, all ye angels.

11 *Light is ſown for the righteous,* &c.] Be not diſcouraged, though the world ſhould frown upon you, but reſt aſſured, that God deſigns you, in due time, more happy days; which, if you continue faithful, and ſerve him with upright hearts, ſhall as certainly come, as the corn at laſt ſprings up, after it hath lain all winter in the earth. Septuagint, Vulgate, and Liturgy read, There is ſprung up a light, &c. i. e. the light of the goſpel.

Notes on the Ninety-eighth Pſalm.

This pſalm is generally ſuppoſed to have been written by David, on occaſion of ſome remarkable deliverance which God had newly granted to Iſrael, as an earneſt of future bleſſings; eſpecially of the coming of that great bleſſing, the Prince of peace, to give complete ſalvation to his people. *Patrick.*

Ver. 7 *Let the ſea roar, and the fulneſs thereof.*] Let his praiſes be heard like thunder through all the habitable world.

9 *The people with equity.*] The people, i. e. all nations.

Notes on the Ninety-ninth Pſalm.

This pſalm ſeems alſo to have been compoſed by David, and perhaps upon the ſame occaſion as the laſt, exciting the people to have a becoming dread and awe of the power of the Almighty, when they enter his ſanctuary. *Patrick.*

Ver.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them praiſe thy great and terrible name: *for* it *is* holy.

4 The king's ſtrength alſo loveth judgement: thou doſt eſtabliſh equity, thou executeſt judgement and righteouſneſs in Jacob.

5 Exalt ye the LORD our God, and worſhip at his footſtool: *for* he *is* holy.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the LORD, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O LORD our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.

9 Exalt the LORD our God, and worſhip at his holy hill: for the LORD our God *is* holy.

PSAL. C.

1 *An exhortation to praiſe God cheerfully,* 3 *for his greatneſs,* 4 *and for his power.*

A pſalm of praiſe.

MAKE a joyful noiſe unto the LORD, all ye lands.

2 Serve the LORD with gladneſs: come before his preſence with ſinging.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we our ſelves; *we are* his people, and the ſheep of his paſture.

4 Enter into his gates with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

5 For the LORD *is* good: his mercy *is* everlaſting; and his truth *endureth* to all generations.

PSAL. CI.

David's vow and profeſſion of godlineſs.

A pſalm of David.

I Will ſing of mercy and judgement: unto thee, O LORD, will I ſing.

2 I will behave myſelf wiſely in a perfect way. O when wilt thou come unto me! I will walk within my houſe with a perfect heart.

3 I will ſet no wicked thing before mine eyes: I hate the work of them that turn aſide; *it* ſhall not cleave to me.

4 A froward heart ſhall depart from me: I will not know a wicked *perſon*.

5 Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I ſuffer.

6 Mine eyes *ſhall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.

7 He that worketh deceit ſhall not dwell within my houſe: he that telleth lies ſhall not tarry in my ſight.

8 I will early deſtroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

Ver. 2 *The Lord is great in Zion, and he is high above all people,* &c.] The Lord, whoſe palace is in Zion, is tranſcendantly great: no power on earth is able to oppoſe him, his ſtrength infinitely ſurpaſſing that of all people. *Patrick.*

4 *The King's ſtrength loveth judgment.*] Septuagint and Vulgate, The King's honour.

5 *Worſhip at his footſtool.*] The ark that was in the temple, was the throne on which God ſat, and therefore David calls it his footſtool. *Lamy.*

8 *Thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.*] What? *forgiveneſs* and *vengeance* upon the ſame perſons? *light* and *darkneſs* in the ſame region at the ſame time? who can unriddle theſe obſcurities, or reconcile the ſeeming contradiction? why, the reſolution is not very difficult, if we conſider that eternal mercy may very well conſiſt with temporal ſeverities, and *the pardon of the ſin* with *the correction of the ſinner.* South's Serm.

Notes on the Hundredth Pſalm.

This is the only pſalm in the whole collection, ſtiled *a pſalm of praiſe,* probably, becauſe it was peculiarly appointed to be ſung, when their ſacrifices of thankſgiving were offered to the moſt High: and is generally thought to have been written by David, who invites all the world to join with the Iſraelites in the ſervice of the Lord, whoſe kindneſs to them was beyond expreſſion. And accordingly, we now uſe it in acknowledgment of God's wonderful love to us in Chriſt; who, by the ſacrifice he made of himſelf, redeemed us from the power of ſin and death, and made us heirs of life eternal. *Patrick.*

Notes on the Hundred and Firſt Pſalm.

When David received Mephiboſheth into favour, he was aware what the partizans of the houſe of Saul would ſay on the occaſion, viz. that all theſe fair pretences and promiſes in favour of Saul's family, were but a ſpecious artifice to get the true heirs of the crown into his hands, and then he would ſoon find means to rid himſelf of them: David therefore writes this pſalm, as a declaration, to vindicate his own integrity, terrify treachery, and diſcountenance calumny. *Delany.*

PSAL. CII.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He ſuſtaineth his weakneſs by the unchangeableneſs of God.*

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, anſwer ſpeedily.

3 For my days are conſumed like ſmoke, and my bones are burned as an hearth.

4 My heart is ſmitten, and withered like graſs; ſo that I forget to eat my bread.

5 By reaſon of the voice of my groaning, my bones cleave to my ſkin.

6 I am like a pelican of the wilderneſs: I am like an owl of the deſert.

7 I watch, and am as a ſparrow alone upon the houſe-top.

8 Mine enemies reproach me all the day; *and* they that are mad againſt me are ſworn againſt me.

9 For I have eaten aſhes like bread, and mingled my drink with weeping.

10 Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 My days *are* like a ſhadow that declineth; and I am withered like graſs.

12 But thou, O LORD, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea, the ſet-time, is come.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the LORD, and all the kings of the earth thy glory.

16 When the LORD ſhall build up Zion, he ſhall appear in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the LORD.

19 For he hath looked down from the height of his ſanctuary; from heaven did the LORD behold the earth.

20 To hear the groaning of the priſoner, to looſe thoſe that are appointed to death;

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem;

22 When the people are gathered together, and the kingdoms to ſerve the LORD.

23 He weakened my ſtrength in the way; he ſhortned my days.

24 I ſaid, O my God, take me not away in

Notes on the Hundred and Second Pſalm.

This prayer was compoſed by ſome pious perſon, about the end of the Babyloniſh captivity, who was overwhelmed with grief, to ſee the temple lie waſte, and the city of Jeruſalem itſelf reduced to a heap of ruins: and is well adapted to the condition of any perſon under grievous calamities, and who implores the Divine favour for help and deliverance. It is the fifth among the ſeven called *Penitential Pſalms*. Patrick.

Ver. 3 *For my days are conſumed like ſmoke*, &c.] For my days are ſpent as diſmally, as if I were wholly immerſed in a cloud of ſmoke; and the anguiſh I ſuffer is ſo ſharp, that it penetrates to my very bones, and renders them as parched and dry as the fire does the hearth. *Patrick.*

4 *My heart is ſmitten, and withered like graſs*, &c.] My vital ſpirits are exhauſted, and flag like the graſs, when it is ſtruck with a peſtilent blaſt; for together with my appetite I have loſt even the thoughts of my neceſſary food. *Patrick.*

6 *Like a pelican of the wilderneſs.*] Dr. Shaw obſerves that the pelican has large webbed feet, and a capacious pouch, which, from the manner of catching its food, which can only be in the water, ſhows it entirely to be a water-fowl, that muſt of neceſſity ſtarve in the wilderneſs: and therefore this cannot be the bird here intended; but Calmet ſays there are two kinds of pelicans, one of which lives in the water and feeds upon fiſh; the other in the wilderneſs and feeds upon ſerpents and other reptiles. See *Johnſon's Dictionary.*

Like an owl of the deſart.] Poole and ſeveral commentators think the bird here intended is not the owl, but the onocratilus, or bittern, ſo called from making a noiſe like an aſs; for he puts his head into the water, and breathing into it, makes a noiſe reſembling the braying of an aſs:

> ——————So that ſcarce
> The bittern knows his time, with bill ingulpht,
> To ſhake the ſounding marſh. *Thomſon.*

7 *I watch, and am as a ſparrow*, &c.] Certainly a ſparrow is not the bird here meant; for he is not a ſolitary but gregarious bird; does not uſe to watch, but ſleep at night. The generality of interpreters ſuppoſe the bird here intended to be ſome ſort of owl.

14 *Favour the duſt thereof.*] View her duſt and rubbiſh with ſenſible grief and commiſeration. Septuagint reads, *They pity her duſt.*

the midſt of my days: thy years *are* throughout all generations.

25 Of old haſt thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed:

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.

PSAL. CIII.

1 *An exhortation to praiſe God for his mercy,* 15 *and for the conſtancy thereof.*

A pſalm of David.

BLESS the LORD, O my ſoul: and all that is within me *bleſs* his holy name.

2 Bleſs the LORD, O my ſoul, and forget not all his benefits.

3 Who forgiveth all thine iniquities; who healeth all thy diſeaſes.

4 Who redeemeth thy life from deſtruction; who crowneth thee with loving-kindneſs and tender mercies:

5 Who ſatisfieth thy mouth with good *things*; *ſo that* thy youth is renewed like the eagle's.

6 The LORD executeth righteouſneſs and judgement for all *that are* oppreſſed.

7 He made known his ways unto Moſes, his acts unto the children of Iſrael.

8 The LORD *is* merciful and gracious, ſlow to anger, and plenteous in mercy.

9 He will not always chide; neither will he keep *his anger* for ever.

10 He hath not dealt with us after our ſins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *ſo* great is his mercy toward them that fear him.

12 As far as the eaſt is from the weſt, *ſo* far hath he removed our tranſgreſſions from us.

13 Like as a father pitieth *his* children, *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembereth that we *are* duſt.

15 *As for* man, his days *are* as graſs: as a flower of the field, ſo he flouriſheth.

16 For the wind paſſeth over it, and it is gone: and the place thereof ſhall know it no more.

17 But the mercy of the LORD *is* from everlaſting to everlaſting upon them that fear him, and his righteouſneſs unto children's children;

18 To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bleſs the LORD, ye his angels, that excel in ſtrength, that do his commandments, hearkening unto the voice of his word.

21 Bleſs ye the LORD, all *ye* his hoſts; *ye* miniſters of his, that do his pleaſure.

22 Bleſs the LORD, all his works in all places of his dominion: bleſs the LORD, O my ſoul.

PSAL. CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth perpetually to praiſe God.*

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26 *They ſhall periſh*, &c.] All other things are changeable and periſhable, even the frame of the heavens above, and the foundations of the earth beneath; but thou art *the ſame*, *the ſame* through all generations, and *beyond* all generations ſtill unchangeably the *ſame*. Clark.

Notes on the Hundred and Third Pſalm.

This pſalm was compoſed by David, on his recovery from a dangerous fit of ſickneſs; and is an excellent example for all who have eſcaped the ſame danger, and are deſirous of returning thanks to God, the reſtorer of their health, and the giver of every good thing they enjoy. *Patrick.*

Ver. 5. *Thy youth is renewed like the eagle's.*] Eagles moult their feathers often, which might give riſe to the vulgar opinion, that they grew young again, after they had been old. It is ſaid their feathers fall by pairs, one in each wing; and that thoſe which fall at once, are the two feathers exactly correſponding to each other, in each wing, and that this pair is renewed by a new growth, before the next pair falls.

Notes on the Hundred and Fourth Pſalm.

Dr. Delany is of opinion that David compoſed this excellent pſalm in the foreſt of Hareth, where he was daily ſurrounded with thoſe paſtoral ſcenes which he ſo finely deſcribes. After ſome general obſervations upon the works and wiſdom of God in the creation, he deſcends to the following particulars; the

BLESS the LORD, O my ſoul. O LORD my God, thou art very great; thou art clothed with honour and majeſty.

2 Who covereſt *thy ſelf* with light as *with* a garment: who ſtretcheſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind:

4 Who maketh his angels ſpirits; his miniſters, a flaming fire:

5 *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

6 Thou covereſt it with the deep as *with* a garment: the waters ſtood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they haſted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou haſt founded for them.

9 Thou haſt ſet a bound that they may not paſs over; that they turn not again to cover the earth.

10 He ſendeth the ſprings into the valleys, *which* run among the hills.

11 They give drink to every beaſt of the field: the wild aſſes quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation, *which* ſing among the branches.

13 He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man; that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to ſhine, and bread *which* ſtrengtheneth man's heart.

16 The trees of the LORD are full *of ſap*; the cedars of Lebanon, which he hath planted;

17 Where the birds make their neſts: *as for* the ſtork, the fir-trees *are* her houſe.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointeth the moon for ſeaſons: the ſun knoweth his going down.

20 Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep *forth*.

21 The young lions roar after their prey, and ſeek their meat from God.

22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour until the evening.

24 O LORD, how manifold are thy works! in wiſdom haſt thou made them all: the earth is full of thy riches.

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riſe of ſprings, the courſe of rivers, the retreats of fowls and wild beaſts of the foreſts and mountains; the viciſſitudes of days and nights, and their various uſes to the animal world; the dependence of the whole creation upon the Almighty for being and ſubſiſtence! he withdraws their breath, and they die; he breathes, and they revive; he opens his hand, and ſatisfies them all at once. Theſe are ideas familiar to him, and his manner of introducing them plainly ſhows them the effect of his moſt retired meditations in his ſolitary wanderings.

Ver. 2 *Who covereſt thyſelf with light as with a garment*, &c.] Thy royal robe is formed of the reſplendent rays of light; and the ſpacious heavens are the grand pavilion which thy ſovereign power hath extended like a canopy for thy majeſty, in this grand palace of the world. *Patrick.*

3 *Who layeth the beams of the chambers in the waters*, &c.] This expreſſion ſignifies no more than that the rain falls down on the earth from heaven. In the expreſſion, *thou walkeſt upon the wings of the wind*, there is an elegance, an emphaſis unequalled in any writer.---Not, he *flieth*, he *runneth*, but he *walketh*; and that on the very *wings of the wind*: on the moſt impetuous of elements, rouſed into its utmoſt rage, and ſweeping along with inconceivable rapidity. A tumult in nature not to be deſcribed is the ſedate work of the Deity. How flat are all the lines of profane authors, when compared with this inimitable ſtroke of divine poetry!---*He walketh upon the wings of the wind.* Hervey.

On this laſt phraſe I ſhall beg leave to obſerve, that the wind being generally uſed to expreſs the velocity of any thing, and here the wings of the wind to carry with them an idea of the utmoſt fierceneſs of that velocity; it is impoſſible to imagine the ſerene and deliberate walking of the Deity upon a creature of the moſt inconceivable ſwiftneſs, without being filled with the deepeſt wonder and aſtoniſhment.

4 *Who maketh his angels ſpirits: his miniſters, a flaming fire.*] Who maketh the winds his meſſengers, and flaming fire his miniſters. *Berkley.*

5 *Who laid the foundations of the earth, that it ſhould not be removed for ever.*] Who haſt rendered the maſſive globe of the earth, though penſile in the fluid æther, ſo firm and conſtant, that neither the ſtorms and tempeſts which beat upon it from without, nor any commotions from within, can ever cauſe it to deviate from the orbit thou haſt preſcribed for it in the regions of univerſal ſpace. *Patrick.*

6, 7 *Thou coveredſt it with the deep, as with a garment*, &c.] The earth at firſt was covered with waters as with a garment; the higheſt mountains did not reach to its ſurface. But at thy command they ſtarted back, at the voice of thy thunder they haſtened away.

24 *O Lord, how manifold are thy works!* &c.] O Lord, how many, and how aſtoniſhing are thy works! and with what inconceivable wiſdom haſt thou performed them all! even this

earth

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips: *there is* that leviathan, *whom* thou haſt made to play therein.

27 Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.

29 Thou hideſt thy face, they are troubled: thou takeſt away their breath, they die, and return to their duſt.

30 Thou ſendeſt forth thy Spirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the LORD ſhall endure for ever: the LORD ſhall rejoice in his works.

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they ſmoke.

33 I will ſing unto the LORD as long as I live: I will ſing praiſe unto my God while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the LORD.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more. Bleſs thou the LORD, O my ſoul. Praiſe ye the LORD.

PSAL. CV.

1 *An exhortation to praiſe God, and to ſeek out his works.* 7 *The ſtory of God's providence over Abraham,* 16 *over Joſeph,* 23 *over Jacob in Egypt,* 26 *over Moſes delivering the Iſraelites,* 37 *over the Iſraelites brought out of Egypt, fed in the wilderneſs, and planted in Canaan.*

O Give thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that ſeek the LORD.

4 Seek the LORD, and his ſtrength: ſeek his face evermore.

5 Remember his marvellous works that he hath done; his wonders, and the judgements of his mouth;

6 O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.

7 He *is* the LORD our God: his judgements *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to a thouſand generations.

9 Which *covenant* he made with Abraham, and his oath unto Iſaac;

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant;

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When they were *but* a few men in number; yea, very few, and ſtrangers in it:

13 When they went from one nation to another, from *one* kingdom to another people.

14 He ſuffered no man to do them wrong: yea, he reproved kings for their ſakes;

15 *Saying,* Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.

17 He ſent a man before them, *even* Joſeph, *who* was ſold for a ſervant:

18 Whoſe feet they hurt with fetters: he was laid in iron.

19 Until the time that his word came: the word of the LORD tried him.

20 The king ſent and looſed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his houſe, and ruler of all his ſubſtance:

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earth we inhabit, with what aſtoniſhing variety of objects does it abound, and with what profuſion of good things hath thy bounty enriched it? *Patrick.*

26 *Leviathan.*] It is hard to ſay what creature is here intended: the moſt probable opinion is, that it is the crocodile. *Pilkington.*

Notes on the Hundred and Fifth Pſalm.

Though this pſalm hath no title, yet it is evident from 1 Chron. xvi. 8, &c. that David was the author of the firſt part of it at leaſt; and that he delivered it to Aſaph and his brethren, to be conſtantly uſed in the ſervice of God in the tabernacle, when, after obtaining ſeveral memorable victories over the Philiſtines, he had ſettled the ark in mount Sion. And very probably he afterwards enlarged this pſalm that it might be a more complete commemoration of all the mercies of God towards the Hebrews, from the days of Abraham to the time of their taking poſſeſſion of the promiſed land.

Ver. 16 *The ſtaff of bread.*] The ſupport of human life.

22 *To bind his princes.*] Septuagint, Vulgate, and Liturgy read, That he might inform his princes, &c.

22 To bind his princes at his pleaſure; and teach his ſenators wiſdom.

23 Iſrael alſo came into Egypt; and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly; and made them ſtronger than their enemies.

25 He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 He ſent Moſes his ſervant; *and* Aaron, whom he had choſen.

27 They ſhewed his ſigns among them, and wonders in the land of Ham.

28 He ſent darkneſs, and made it dark; and they rebelled not againſt his word.

29 He turned their waters into blood, and ſlew their fiſh.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He ſpake, and there came divers ſorts of flies: *and* lice in all their coaſts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He ſmote their vines alſo, and their fig-trees; and brake the trees of their coaſts.

34 He ſpake, and the locuſts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He ſmote alſo all the firſt-born in their land, the chief of all their ſtrength.

37 He brought them forth alſo with ſilver and gold: *there was* not one feeble *perſon* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He ſpread a cloud for a covering; and fire, to give light in the night.

40 *The people* aſked, and he brought quails; and ſatisfied them with the bread of heaven.

41 He opened the rock, and the waters guſhed out; they ran in the dry places *like* a river.

42 For he remembered his holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with joy, *and* his choſen with gladneſs:

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the LORD.

PSALM CVI.

1 *The pſalmiſt exhorteth to praiſe God.* 4 *He prayeth for pardon of ſin.* 7 *The ſtory of the people's rebellion, and God's mercy.* 47 *He concludeth with prayer and praiſe.*

PRAISE ye the LORD. O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that keep judgement, *and* he that doeth righteouſneſs at all times.

4 Remember me, O LORD, with the favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation, that I may glory with thine inheritance.

6 We have ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembered not the multitude

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28 *They rebelled not againſt his word,*] The Liturgy tranſlation is directly contradictory; *they were not obedient unto his word*: to reconcile this difference many learned men have ſuppoſed that a ſlight, but very antient corruption, has crept into the Septuagint, by the careleſſneſs of a tranſcriber, who, inſtead of ΑΝΗΘΗΣΑΝ wrote, ΑΝΗΘΗΣΑΝ, which error has been copied by thoſe verſions which have followed it: according to the original text, the Liturgy ſhould have been tranſlated thus, *Neither were they diſobedient unto his word.*

39 *He ſpread a cloud for a covering, and fire to give light in the night,*] Jehovah did not forſake our fathers, when he had brought them out of Egypt; but, leſt they ſhould loſe their way in the barren waſtes, or be ſcorched with exceſſive heats, he defended them from the ſcorching beams of the ſun in the day by a cloud, and led them, during the night, by a pillar of fire. The intenſeneſs of the cold and heat in theſe countries, by night or by day, very emphatically accounts for the proviſion of Providence in ſpreading out for the Iſraelites a cloud for a covering from the daily heat, and a fire to diſpel the nightly cold. *Shaw.*

Notes on the Hundred and Sixth Pſalm.

This pſalm is intitled *Hallelujah*, praiſe the Lord; but neither the author nor the occaſion of it are mentioned. It ſeems, however, to have been written by David, and to be one of the pſalms he delivered to Aſaph when he had prepared a tabernacle for the ark. *Patrick.*

Ver. 7 *Our fathers underſtood not.*] Septuagint reads, Our fathers regarded not.

of thy mercies; but provoked *him* at the ſea, *even* at the Red ſea.

8 Nevertheleſs, he ſaved them for his name's ſake, that he might make his mighty power to be known.

9 He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths, as through the wilderneſs.

10 And he ſaved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they ſang his praiſe.

13 They ſoon forgat his works; they waited not for his counſel.

14 But luſted exceedingly in the wilderneſs, and tempted God in the deſert.

15 And he gave them their requeſt; but ſent leanneſs into their ſoul.

16 They envied Moſes alſo in the camp, *and* Aaron the ſaint of the LORD.

17 The earth opened and ſwallowed up Dathan, and covered the company of Abiram,

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

21 They forgat God their ſaviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

23 Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Yea, they deſpiſed the pleaſant land, they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he liſted up his hand againſt them, to overthrow them in the wilderneſs:

27 To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 Then ſtood up Phinehas, and executed judgement: and *ſo* the plague was ſtayed.

31 And that was counted unto him for righteouſneſs unto all generations for evermore.

32 They angered *him* alſo at the waters of ſtriſe, ſo that it went ill with Moſes for their ſakes:

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their ſons and their daughters unto devils,

38 And ſhed innocent blood, *even* the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with blood.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the

13 *They waited not for his counſel.*] They were impatient and murmured, and would not wait till he ſhewed what way he intended to relieve them.

15 *Sent leanneſs into their ſoul.*] Septuagint and Vulgate, Sent a loathing or ſurfeit.

26 *He lifted up his hand againſt them.*] It ſhould have been rendered, *He ſware unto them*, as the ſame phraſe is tranſlated, pſalm xcv. 11. *Unto whom I ſware in my wrath*, &c. *Clark.*

28 *Ate the ſacrifices of the dead.*] They committed whoredom with the daughters of Moab, and devoted themſelves to the ſervice of Baal, whoſe temple ſtood on mount Peor; and partook with them in ſacrifices which they offered to dead men, Numb. xxv. 1, 2, 3.

30 *Phinehas executed judgment.*] Septuagint and Vulgate render this by a word that ſignifies *propitiated*; Liturgy, *Phinehas ſtood up, and prayed.*

33 *He ſpake unadviſedly.*] Septuagint, He ſpoke doubtfully or diſtruſtfully.

37, 38 *They ſacrificed*, &c.] David expreſſes himſelf here in ſuch a manner, as implies that the children muſt have been burnt. *Lamy.*

heathen; and they that hated them ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counſel; and were brought low for their iniquity.

44 Nevertheleſs, he regarded their affliction when he heard their cry.

45 And he remembered for them his covenant, and repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

PSALM CVII.

1 *The pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over ſick men,* 23 *over ſea-men,* 33 *and in divers varieties of life.*

O Give thanks unto the LORD; for *he* is good: for his mercy *endureth* for ever.

2 Let the redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.

4 They wandered in the wilderneſs in a ſolitary way, they found no city to dwell in.

5 Hungry and thirſty, their ſoul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

9 For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.

10 Such as ſit in darkneſs, and in the ſhadow of death, *being* bound in affliction and iron;

11 Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

47 *Save us, O Lord our God, and gather us from among the heathen,* &c.] We ſtill, O Lord, humbly hope, that thou wilt continue the ſame mercies thou ſhewedſt to our forefathers; and beſeech thee, moſt mighty Lord, who haſt ſo often done wonderful things for this nation, to deliver us, how unworthy ſoever we may be, from our preſent enemies; and to reſtore ſuch of us as are fallen into their hand unto their own country, that they may join with us in giving thanks to thy incomparable goodneſs, and praiſing thy aſtoniſhing works with the greateſt joy, and in the moſt triumphant manner. *Patrick.*

Notes on the Hundred and Seventh Pſalm.

The fifth and laſt book of pſalms, according to the Hebrew diviſion, begins here, with an exhortation to thoſe whom God had delivered from the ſervitude of the heathen, to acknowledge his ſingular benefits, and praiſe him with the voice of thankſgiving; and from thence to take occaſion to magnify his merciful providence over all the ſons of men, and the aſſiſtance he vouchſafeth to ſend them, when they call upon him in diſtreſs. The author of this pſalm is unknown; but from the connection of it with the two foregoing, it ſeems to have been David: who having, in pſalm cv. remembered them of the promiſes made to the patriarchs, and of the bleſſings beſtowed on their poſterity; and in the cvi. of their horrid ingratitude for ſuch remarkable benefits, and the puniſhments he had inflicted upon them for their enormous crimes; declares in this pſalm, the inexpreſſible kindneſs of the Lord, in freeing them from ſlavery, and his watchful providence over all mankind. *Patrick.*

Ver. 2, 3 *Let the redeemed of the Lord ſay ſo,* &c.] Let them eſpecially animate one another to give thanks unto the God of Jacob, whom he hath graciouſly redeemed from a deplorable captivity, whither they were carried by their conquering enemies; and who, by his Almighty power, have been re-eſtabliſhed in their own land, though diſperſed in places under the different quarters of heaven.

4, 5, 6, 7 *They wandered in the wilderneſs in a ſolitary way,* &c.] Nor have they leſs reaſon to magnify and adore God, who travelling through wilderneſſes and waſtes, miſſed their way, and could find no tract to lead them to a city inhabited; but in the moſt anxious perplexity wandered in theſe ſolitary deſarts till their proviſions were ſpent, and they ready to periſh with hunger and thirſt; yet even then, recommending themſelves to the Lord for his protection, and earneſtly imploring his help, he mercifully delivered them out of all their troubles. *Patrick.*

8 *Oh, that men would praiſe the Lord for his goodneſs,* &c.] Oh that ſuch men would never forget to make their thankful acknowledgments to the Lord for his ſingular kindneſs, but proclaim his wonderful works in every corner of the earth. *Patrick.*

10, 11, 12 *Such as ſit in darkneſs, and in the ſhadow of death,* &c.] His providence provides for thoſe who are confined in dungeons, and loaded with fetters, as a juſt puniſhment for the crimes they had committed againſt the expreſs commands of the moſt

13 Then they cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.

14 He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.

15 Oh, that *men* would praiſe the LORD *for* goodneſs, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of braſs, and cut the bars of iron in ſunder.

17 Fools, becauſe of their tranſgreſſion and becauſe of their iniquities, are afflicted.

18 Their ſoul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he ſaveth them out of their diſtreſſes.

20 He ſent his word, and healed them, and delivered *them* from their deſtructions.

21 Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

22 And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoicing.

23 They that go down to the ſea in ſhips, that do buſineſs in great waters;

24 Theſe ſee the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their ſoul is melted becauſe of trouble.

27 They reel to and fro, and ſtagger like a drunken man, and are at their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be quiet; ſo he bringeth them unto their deſired haven.

31 Oh, that *men* would praiſe the LORD *for* his goodneſs, and *for* his wonderful works to the children of men!

32 Let them exalt him alſo in the congregation of the people, and praiſe him in the aſſembly of the elders.

33 He turneth rivers into a wilderneſs, and the water-ſprings into dry ground,

34 A fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.

35 He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And ſow the fields, and plant vine-yards, which may yield fruits of increaſe.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattle to decreaſe.

39 Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

40 He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs, *where there is* no way.

41 Yet ſetteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous ſhall ſee *it*, and rejoice: and all iniquity ſhall ſtop her mouth.

43 Whoſo *is* wiſe, and will obſerve theſe *things*, even they ſhall underſtand the loving-kindneſs of the LORD.

PSAL. CVIII.

1 *David encourageth himſelf to praiſe God.* 5 *He prayeth for God's aſſiſtance according to his promiſe.* 11 *His confidence in God's help.*

A ſong or pſalm of David.

moſt High, and the plain dictates of their own conſciences; the voice of heaven giving them the moſt wholeſome counſel, though they contemned and deſpiſed it; and thereby provoked him to render their condition truly miſerable, to humble their pride by a tedious and painful impriſonment, where they had no viſible means of relief. *Patrick.*

14 *He brought them out of darkneſs.*] He releaſed them from their melancholy habitation, freeing them from their confinement, and looſing the chains wherewith they were bound. *Patrick.*

17 *Fools, becauſe of their tranſgreſſion,* &c.] Others likewiſe giving themſelves up to all kinds of debauchery, in an irregular way of living, fall into grievous diſeaſes.

27 *are at their wit's end.*] This moſt noble deſcription of the dangers of a ſea-faring life, is finely ſummed up with this expreſſion, *and are at their wit's end*: the Hebrew is, *all their wiſdom is ſwallowed up.*

Notes on the Hundred and Eighth Pſalm.

The former part of this pſalm is nearly the ſame with the five laſt verſes of the fifty-ſeventh, and the latter part is but very little

O God, my heart is fixed, I wiill ſing and give praiſe, even with my glory.

2 Awake, pſaltery and harp: *I my ſelf* will awake early.

3 I will praiſe thee, O LORD, among the people: and I will ſing praiſes unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: ſave *with* thy right hand and anſwer me.

7 God hath ſpoken in his holineſs; I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine; Ephraim alſo *is* the ſtrength of mine head: Judah *is* my law-giver;

9 Moab *is* my waſh-pot; over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10 Who will bring me into the ſtrong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it* is that ſhall tread down our enemies.

PSAL. CIX.

1 *David complaining of his ſlanderous enemies, under the perſon of Judas, devoteth them.* 16 *He ſheweth their ſin.* 21 *Complaining of his own miſery, he prayeth for help.* 30 *He promiſeth thankfulneſs.*

To the chief muſician, a pſalm of David.

HOLD not thy peace, O God of my praiſe;

2 For the mouth of the wicked, and the mouth of the deceitful are opened againſt me: they have ſpoken againſt me with a lying tongue.

3 They compaſſed me about alſo with words of hatred; and fought againſt me without a cauſe.

4 For my love, they are my adverſaries: but I *give my ſelf unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let Satan ſtand at his right hand.

7 When he ſhall be judged, let him be condemned: and let his prayer become ſin.

8 Let his days be few; *and* let another take his office.

9 Let his children be fatherleſs, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.

11 Let the extortioner catch all that he hath; and let the ſtranger ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſs children.

13 Let his poſterity be cut off; *and* in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD, and let not the ſin of his mother be blotted out.

15 Let them be before the LORD continually,

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little different from the eight laſt verſes of the ſixtieth pſalm: written by David when he had made ſome progreſs in the wars mentioned in the ſixtieth pſalm; and therefore he begins this with giving thanks to God for his mercy, as there he laments the diſorder in which he found the affairs of the kingdom, when he firſt aſcended the throne. *Patrick.*

Ver. 4 *For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.*] For my thankfulneſs ſhould ſurely be as boundleſs as thy mercy, which is *greater than the heavens*; is more extenſive and unbounded in its gracious exerciſe, than theſe illimitable tracts of air, the ſea and firmament; pardoning crimes of the moſt enormous ſize, and moſt horrid aggravations: and is only equalled by thy faithfulneſs and truth. *Hervey.*

9 *Moab is my waſh-pot.*] See note on pſalm lx. ver. 8.

Over Edom will I caſt out my ſhoe.] Caſting the ſhoe upon a piece of ground, I apprehend to be the antient form of taking poſſeſſion among the Jews, alluding perhaps to that promiſe of God to Iſrael, Deut. xi. 24. *Every place whereon the ſoles of your feet ſhall tread, ſhall be yours.*

Notes on the Hundred and Ninth Pſalm.

What diſtreſs have thouſands of ſerious and thinking men felt, in reading this pſalm; in which it is generally ſuppoſed that *David uttered ſuch curſes upon his enemies*; and yet when the pſalm is conſidered, it clearly contains the curſes of David's enemies upon David. For the curſes are not againſt many, but one perſon only: and beſides, both in the beginning and end of the pſalm, David complains of the dreadful things ſpoken againſt him by others, ver. 2, 3, and 28. *Sykes.*

Ver. 1 *Hold not thy peace, O God of my praiſe.*] Be not ſilent, O thou mighty God of Jacob, but vindicate my honour; I appeal to thy majeſty, beſeeching thee to declare my innocence.

that he may cut off the memory of them from the earth.

16 Becauſe that he remembered not to ſhew mercy, but perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.

18 As he clothed himſelf with curſing like as with his garment, ſo let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries from the LORD, and of them that ſpeak evil againſt my ſoul.

21 But do thou for me, O God the Lord, for thy name's ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the ſhadow when it declineth: I am toſſed up and down as the locuſt.

24 My knees are weak through faſting; and my fleſh faileth of fatneſs.

25 I became alſo a reproach unto them: *when* they looked upon me they ſhaked their heads.

26 Help me, O LORD my God: O ſave me according to thy mercy:

27 That they may know that this *is* thy hand, *that* thou LORD, haſt done it.

28 Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed; but let thy ſervant rejoice.

29 Let mine adverſaries be clothed with ſhame, and let them cover themſelves with their own confuſion as with a mantle.

30 I will greatly praiſe the LORD with my mouth; yea, I will praiſe him among the multitude.

31 For he ſhall ſtand at the right hand of the poor, to ſave *him* from thoſe that condemn his ſoul.

PSALM CX.

1 *The kingdom,* 4 *the prieſthood,* 5 *the conqueſt,* 7 *and the paſſion of Chriſt.*

A pſalm of David.

THE LORD ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool.

2 The LORD ſhall ſend the rod of thy ſtrength out of Zion: rule thou in the midſt of thine enemies.

3 Thy people *ſhall be* willing in the day of thy power, in the beauties of holineſs from the

18 *Like oil into his bones.*] There is nothing more pernicious to a naked bone, than to put oil, or any other moiſture upon it, which will cauſe a miſerable corruption therein: on which account it is, that the moſt ſkilful ſurgeons, in treating about the diſeaſes of the bones, do moſt carefully warn their readers againſt the ſame. *Nieuwentyt.*

20 *Let this be the reward of mine adverſaries.*] Perhaps it may be objected, that in this verſe David ſeems to make theſe curſes his own: but as there is no word here expreſſive of a wiſh in the Hebrew, perhaps the words ſhould be rendered, *This is the behaviour of mine adverſaries, with reſpect to Jehovah*; or, *before Jehovah.* Kennicott.

23 *Toſſed up and down as the locuſt.*] The ſwarms of locuſts are ſo numerous in Barbary, that they fly in the air like a ſucceſſion of clouds. When the wind blows briſkly, ſo that the ſwarms are croſſed by others, and thrown one upon another, we have a lively idea of that compariſon in the pſalmiſt of being *toſſed up and down,* &c. *Shaw.*

Notes on the Hundred and Tenth Pſalm.

It is abundantly evident, that the royal prophet here ſpeaks of ſome perſon much greater than himſelf, whom he calls his Lord, and this can be no other than the great Meſſiah, the Redeemer of the human race; for no other king can, in any ſenſe, be ſaid to ſit at God's right hand: nor was there any prieſt of the order of Melchizedek that could be a type of him. *Patrick.*

Ver. 1 *The Lord ſaid unto my Lord, ſit thou at my right hand,* &c.] This is the decree of God himſelf, that the Meſſiah whom we expect, and whom I honour as my Lord and maſter, ſhall, after his ſufferings, be advanced to the higheſt dignity in the heavens; and reign with him as the ſovereign of all the earth, till he hath perfectly ſubdued the moſt powerful oppoſers of his kingdom, and overcome even death itſelf, by whom all mankind are conquered. *Patrick.*

2 *The Lord ſhall ſend the rod of thy ſtrength out of Zion,* &c.] The eternal God, who hath thus decreed to honour thee, O moſt mighty Prince, will firſt make Sion feel the power of thy ſceptre, and thence extend thy empire over all the earth; where thou ſhalt prevail over infidelity, idolatry, ſuperſtition, and impiety, which will all oppoſe thy authority. *Patrick.*

3 *Thy people ſhall be willing in the day of thy power,* &c.] This verſe is extremely difficult, and has produced explanations ſtill more difficult than the text itſelf.—I ſhall here give the natural and plain tranſlation of them which we owe to Bochius; *Thy troops ſhall be willing, when thou raiſeſt thy army in thy glorious ſanctuary; thou haſt ſhone like the morning, from thy very birth; thy youth has been covered with dew*; i. e. thoſe that fight under thy banner, being ready armed, ſhall march forth to ſubdue the world unto thy obedience.—The light of thy goſpel has ſhone brighter than the morning, after the dull night of ignorance; innumerable multitudes have come over to thee at thy firſt appearance, innumerable as the pearly drops of morning dew.

womb of the morning: thou haſt the dew of thy youth.

4 The LORD hath ſworn, and will not repent, Thou *art* a prieſt for ever after the order of Melchizedek.

5 The LORD at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill the *places* with the dead bodies: he ſhall wound the heads over many countries.

7 He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSAL. CXI.

1 *The pſalmiſt by his example exciteth others to praiſe God for his glorious,* 5 *and gracious works.*

PRAISE ye the LORD. I will praiſe the LORD with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious, and his righteouſneſs endureth for ever.

4 He hath made his wonderful works to be remembered; the LORD *is* gracious and full of compaſſion.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgement: all his commandments *are* ſure.

8 They ſtand faſt for ever and ever, *and are* done in truth and uprightneſs.

9 He ſent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The fear of the LORD *is* the beginning of wiſdom: a good underſtanding have all they that do *his commandments:* his praiſe endureth for ever.

PSAL. CXII.

1 *Godlineſs hath the promiſes of this life,* 4 *and of the life to come.* 10 *The proſperity of the godly ſhall be an eye-ſore to the wicked.*

PRaiſe ye the LORD. Bleſſed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 Wealth and riches *ſhall be* in his houſe: and his righteouſneſs endureth for ever.

4 Unto the upright there ariſeth light in the

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4 *Thou art a prieſt for ever, after the order of Melchizedek.*] The Lord hath unchangeably reſolved, that thou ſhalt be a prieſt, as well as a king; with full power to bleſs all thy ſubjects, not only in that age, but even to all eternity: for thou ſhalt be a prieſt, not like thoſe deſcended from Aaron, who die, and are ſucceeded by others; but, like that great king and prieſt Melchizedek, ſhalt have neither predeceſſor or ſucceſſor in thine office; but continue a royal prieſt for evermore. *Patrick.*

7 *He ſhall drink of the brook in the way,* &c.] Among the various interpretations that are given of this difficult paſſage, it would be very fortunate to hit upon the only true one; the following ſeems very ingenious and pious, and is tranſcribed from a note in Mr. *Hervey's Meditations.* May not the paſſage allude to the influences of the Holy Ghoſt? which were communicated, in unmeaſurable degrees to our great high-prieſt; and were in fact the cauſe of his ſurmounting all difficulties. Theſe are frequently repreſented by waters: *Whoſo believeth on me, out of his belly ſhall flow rivers of living waters.* The enjoyment of them is deſcribed by drinking: *He that drinketh of the water that I ſhall give him, ſhall never thirſt.* Then the ſenſe may run in this perſpicuous manner: "If it ſhould be aſked, How ſhall the Redeemer be able to execute the various and important offices foretold in the preceding parts of the pſalm? The prophet replies, *He ſhall drink of the brook in the way.*" He ſhall not be left barely to his human nature, which muſt unavoidably ſink under the tremendous work of recovering a loſt world; but, through the whole courſe of his incarnate ſtate, through the whole adminiſtration of his mediatorial kingdom, ſhall be ſupported with omnipotent ſuccours. He ſhall drink at the brook of Almighty power, and travel on in the greatneſs of an uncreated ſtrength; *therefore ſhall he lift up his head.* By this means he ſhall be equal to the prodigious taſk, and ſuperior to all oppoſition. By this means, he ſhall be thoroughly ſucceſsful in whatever he undertakes, and greatly triumphant over all his enemies.

Notes on the Hundred and Eleventh Pſalm.

This pſalm ſeems to have been compoſed as a compendious remembrance of thoſe mercies David had received from the moſt High, which he had before enumerated more at large in the cvth and cvith pſalms. *Patrick.*

Ver. 10 *The fear of the Lord is the beginning of wiſdom,* &c.] The principal point of wiſdom is to fear the Lord, and carefully obſerve his ſtatutes: for by practiſing them, a much better underſtanding is obtained than from all the refined maxims of policy. Let the Lord therefore be for ever praiſed, who hath given us theſe good and wholeſome laws, and thereby ſhewn us the way to eternal honour and praiſe. See note on Job xxviii. 28.

Notes on the Hundred and Twelfth Pſalm.

This pſalm was probably wrote by the ſame author with the foregoing, and ſeems to be a commentary on the laſt verſe of it; ſhewing how wiſely they conſult their own happineſs, who obſerve the commands of the Lord, eſpecially thoſe relating to charity, and the love of our neighbour.

Ver.

darkneſs: *he is* gracious, and full of compaſſion, and righteous.

5 A good man ſheweth favour, and lendeth: he will guide his affairs with diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, until he ſee *his deſire* upon his enemies.

9 He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever, his horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.

PSAL. CXIII.

1 *An exhortation to praiſe God for his excellency,* 6 *and for his mercy.*

PRAISE ye the LORD. Praiſe, O ye ſervants of the LORD, praiſe the name of the LORD.

2 Bleſſed be the name of the LORD from this time forth and for evermore.

3 From the riſing of the ſun unto the going down of the ſame the LORD's name *is* to be praiſed.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high!

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth!

7 He raiſeth up the poor out of the duſt, *and* lifteth the needy out of the dunghill;

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman to keep houſe, *and to be* a joyful mother of children. Praiſe ye the LORD.

PSAL. CXIV.

An exhortation, by the example of the dumb creatures, to fear God in his church.

WHEN Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;

2 Judah was his ſanctuary, *and* Iſrael his dominion.

3 The ſea ſaw *it*, and fled; Jordan was driven back.

4 The mountains ſkipped like rams, *and* the little hills like lambs.

5 What *ailed* thee, O thou ſea, that thou fleddeſt? thou Jordan, *that* thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills, like lambs?

7 Tremble, thou earth, at the preſence of the Lord, at the preſence of the God of Jacob:

8 Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

1 *Becauſe God is truly glorious,* 4 *and idols are vanity,* 9 *the pſalmiſt exhorteth to confidence in God.* 12 *God is to be praiſed for his bleſſings.*

Ver. 9 *His righteouſneſs*, &c.] Righteouſneſs here ſignifies *alms*.

Notes on the Hundred and Thirteenth Pſalm.

This pſalm with the five following, were by the Hebrews, called *Hallel*, or hymns: which they recited at their tables in the new moons and other feaſts, eſpecially in the paſchal night, after they had eaten the lamb; concluding it with Hallelujah, to excite all the people of God, eſpecially thoſe that conſtantly attended in his tabernacle, to praiſe the benevolent providence of the moſt High, which extends to this lower world, and ſupplies the wants of all its inhabitants. *Patrick.*

Ver. 6 *Who humbleth himſelf*, &c.] Who condeſcends to extend his kind providence not only to the innumerable worlds which he has eſtabliſhed in the heavens, but alſo to regard this earth with his tutelary care.

Notes on the Hundred and Fourteenth Pſalm.

This pſalm contains a brief narration of ſome miraculous works, whereby the Lord declared his power when he brought the poſterity of Jacob out of Egyptian bondage. There is great beauty in concealing the preſence of God in the beginning of this pſalm, and afterwards by introducing the Deity, diſcovering the reaſon why the mountains leaped, &c.

Ver. 2 *Judah was his ſanctuary*, &c.] God appeared among them, by a luminous cloud, the token of his preſence; which having then no peculiar place for its ſanctuary, ſtood over the whole camp of Iſrael, whom he conſidered as his peculiar kingdom. *Patrick.*

4 *The mountains ſkipped like rams.*] They trembled greatly. See pſalm xxix. 6, and lxviii. 9.

Notes on the Hundred and Fifteenth Pſalm.

Dr. Delany, upon a ſuppoſition that by the *blind and the lame*, 2 Sam. v. 6, are meant the idols which the Jebuſites worſhipped, ſuppoſes this pſalm to be a triumphal ſong for David's victory over the Jebuſites: it being plainly a hymn of humiliation and thankſgiving to God, for a victory gained over a heathen people, who put their confidence in idols, and deſpiſed the God of David.

Ver.

NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's ſake.

2 Wherefore ſhould the heathen ſay, Where *is* now their God?

3 But our God *is* in the heavens: he hath done whatſoever he pleaſed.

4 Their idols *are* ſilver and gold, the work of men's hands.

5 They have mouths, but they ſpeak not; eyes have they, but they ſee not:

6 They have ears, but they hear not; noſes have they, but they ſmell not:

7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them are like unto them; *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindful of us: he will bleſs *us*: he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

13 He will bleſs them that fear the LORD, *both* ſmall and great.

14 The LORD ſhall increaſe you more and more, your and your children.

15 Ye *are* bleſſed of the LORD, which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that go down into ſilence.

18 But we will bleſs the LORD from this time forth, and for evermore. Praiſe the LORD.

PSAL. CXVI.

1 *The pſalmiſt profeſſes his love and duty to God for his deliverance.* 12 *He ſtudieth to be thankful.*

I Love the LORD, becauſe he hath heard my voice *and* my ſupplications.

2 Becauſe he hath inclined his ear to me, therefore will I call upon *him* as long as I live.

3 The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD, I beſeech thee, deliver my ſoul.

5 Gracious *is* the LORD and righteous; yea, our God *is* merciful.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O my ſoul; for the LORD hath dealt bountifully with thee.

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my haſte, All men are lyars.

12 What ſhall I render unto the LORD *for* all his benefits towards me?

13 I will take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the preſence of all his people.

15 Precious in the ſight of the LORD *is* the death of his ſaints.

16 O LORD, truly I *am* thy ſervant; *and* the ſon of thy handmaid: thou haſt looſed my bonds.

Ver. 17 *The dead praiſe not thee*, &c.] By the dead are moſt properly characteriſed the Gentile nations; who having no part in God's covenant of redemption, but being eſtranged from him by their idolatries and wickedneſſes, were to be left for ever in the ſtate of death, ſo as never more to riſe to happineſs at leaſt; while God's people hoped for a joyful reſurrection, and a future ſtate of bleſſedneſs. *Peters.*

Notes on the Hundred and Sixteenth Pſalm.

This pſalm was certainly wrote by David when he fled from his rebellious ſon, and when Ahithophel and others of his friends joined the rebels, and he had nothing to depend upon but the goodneſs of the Almighty, who was pleaſed to plead his cauſe, and deliver him; for which reaſon he reſolved to be truly thankful, and to call upon all his friends to rejoice with him. *Patrick.*

Ver. 3 *The ſorrows of death.*] In the Old Tranſlation it is *ſnares*; the pſalmiſt alludes here to the antient manner of hunting: they uſed to ſurround a conſiderable tract of ground with a circle of nets, and afterwards contracted the circle by degrees, till they had forced all the beaſts of that quarter into a narrow compaſs; and then the ſlaughter began: the ſame cuſtom obtained in Italy.

11 *I ſaid in my haſte, all men are liars.*] In my flight from Abſalom I ſaid, the arm of fleſh can afford me no relief; men are either deceitful and *will not*, or impotent, and therefore *cannot* deliver me from this diſtreſs.

Notes

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.
18 I will pay my vows unto the LORD now in the preſence of all his people,
19 In the courts of the LORD's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O Praiſe the LORD, all ye nations: praiſe him, all ye people.
2 For his merciful kindneſs is great toward us: and the truth of the LORD *endureth* for ever. Praiſe ye the LORD.

PSAL. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5 *The pſalmiſt ſheweth how good it is to truſt in God.* 19 *The coming of Chriſt's kingdom typified.*

O Give thanks unto the LORD; for *he is* good: becauſe his mercy *endureth* for ever.
2 Let Iſrael now ſay, that his mercy *endureth* for ever.
3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.
4 Let them now that fear the LORD ſay, that his mercy *endureth* for ever.
5 I called upon the LORD in diſtreſs: the LORD anſwered me, *and ſet me* in a large place.
6 The LORD *is* on my ſide: I will not fear. What can man do unto me.
7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.
8 *It is* better to truſt in the LORD than to put confidence in man.
9 *It is* better to truſt in the LORD than to put confidence in princes.
10 All nations compaſſed me about: but in the name of the LORD will I deſtroy them.
11 They compaſſed me about; yea, they compaſſed me about: but in the name of the LORD I will deſtroy them.
12 They compaſſed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will deſtroy them.
13 Thou haſt thruſt ſore at me that I might fall: but the LORD helped me.
14 The LORD *is* my ſtrength and ſong, and is become my ſalvation.
15 The voice of rejoicing and ſalvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.
16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.
17 I ſhall not die, but live, and declare the works of the LORD.
18 The LORD hath chaſtened me ſore: but he hath not given me over unto death.
19 Open to me the gates of righteouſneſs: I will go into them, *and* I will praiſe the LORD:
20 This *is* the gate of the LORD, into which the righteous ſhall enter.

Notes on the Hundred and Seventeenth Pſalm.

This pſalm, like the cxth, ſeems to be altogether prophetical of the joy that all the world ſhould conceive at the coming of the Meſſiah, to give ſalvation to the Jews firſt, and afterwards to all the nations of the earth, according to his faithful promiſe. *Patrick.*

Notes on the Hundred and Eighteenth Pſalm.

This pſalm was compoſed by David after God had ſettled him on the throne of Iſrael as well as Judah, and ſubdued all his enemies round about him. Several paſſages of it relate to the Meſſiah, and were never fulfilled till our great Redeemer was made king of the world. It ſeems to have been pronounced or ſung alternately by the king and the people; all the firſt part by David; at the 19th ver. he calls upon the porters to open the gates, that he might praiſe God in his ſanctuary, which he does at the 20th and 21ſt verſes---the 22d, 23d, and 24th are ſung by the people, who magnify the Divine goodneſs in making him who was baniſhed from his country, their king: the 25th ſeems to be ſung by David. At the 26th and 27th, the prieſts come forth, and bleſs both the king and the people in the name of the Lord, and exhort them to be thankful---Then David, at the 28th and 29th declares that he will never be unmindful of God's benefits, deſiring the people alſo to remember them. *Patrick.*

Ver. 12 *They compaſſed me about like bees.*] Homer has the ſame image:

———The following hoſt,
Pour'd forth in millions, darken all the coaſt:
As from ſome rocky cleft the ſhepherd ſees,
Cluſtering in heaps on heaps, the driving bees;
Rolling and black'ning, ſwarms ſucceeding ſwarms,
With deeper murmurs, and more hoarſe alarms:
Duſky they ſpread, a cloſe embody'd croud;
And o'er the vale deſcends the living cloud:
So from the tents, &c. *Pope*, Iliad II.

They are quenched as the fire of thorns.] This and the foregoing ſentence are by a notorious blunder connected in the Liturgy tranſlation, as if they were one, whereas they are two very diſtinct and beautiful images.

21 I will praiſe thee: for thou haſt heard me, and art become my ſalvation.

22 The ſtone *which* the builders refuſed is become the head-*ſtone* of the corner.

23 This is the LORD's doing; it *is* marvellous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beſeech thee, O LORD: O LORD I beſeech thee, ſend now proſperity.

26 Bleſſed *be* he that cometh in the name of the LORD: we have bleſſed you out of the houſe of the LORD.

27 God *is* the LORD, which hath ſhewed us light: bind the ſacrifices with cords *even* unto the horns of the altar.

28 Thou *art* my God, and I will praiſe thee: *thou art* my God, I will exalt thee.

29 O Give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSAL. CXIX.

This pſalm containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH.

BLeſſed *are* the undefiled in the way, who walk in the law of the LORD.

2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.

3 They alſo do no iniquity: they walk in his ways.

4 Thou haſt commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy ſtatutes!

6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

7 I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgements.

8 I will keep thy ſtatutes: O forſake me not utterly.

BETH.

9 Wherewith ſhall a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not ſin againſt thee.

12 Bleſſed *art* thou, O LORD: teach me thy ſtatutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have rejoiced in the way of thy teſtimonies as *much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy ways.

16 I will delight my ſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I *am* a ſtranger in the earth: hide not thy commandments from me.

20 My ſoul breaketh for the longing *that it hath* unto thy judgements at all times.

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22 *The ſtone which the builders refuſed, is become the head ſtone of the corner.*] He whom the great men and rulers of the people rejected, is now become our king and our ſaviour, and in him alone we muſt hope for ſafety. *Patrick.*

27 *Bind the ſacrifice with cords, even to the horns of the altar.*] Septuagint and Vulgate, Keep the feaſt with thick boughs (brought as far as) to the horns of the altar. There was no ſuch cuſtom as tying the ſacrifice that was to be killed to the horns of the altar. *Hammond* and *Boſs.*

Notes on the Hundred and Nineteenth Pſalm.

This pſalm, of which David was confeſſedly the author, is written with great art; for it is not only divided into as many parts as there are letters in the Hebrew alphabet, but alſo each of theſe parts into eight verſes; each of which, in the original, begins with the ſame letter that forms the title of the part. For inſtance, all the eight verſes in the firſt part termed Aleph, begin with an Aleph or A; and thoſe in the ſecond with a Beth or B, &c. And hence this pſalm is, in the Maſſora, ſtiled the *great Alphabet.* But notwithſtanding the pains the royal author muſt have taken in the compoſition of this pſalm, it appears, from ſeveral paſſages in it, that it was written during the perſecution of Saul. It muſt, however, be obſerved, that David had many intervals of reſt in that period; and theſe, it is natural to think, he employed in meditating on the goodneſs and mercy of the Almighty, the excellency of his laws, and the happineſs of thoſe who make them the conduct of their lives: and in theſe meditations, the pſalm under conſideration ſeems to have been compoſed. *Patrick.*

Ver. 3 *They alſo do no iniquity,* &c.] Liturgy reads, For they who do no wickedneſs walk in his ways.

18 *Open thou mine eyes, that I may behold wondrous things out of thy law.*] Illuminate mine underſtanding, O thou great preſerver of men, that I may clearly diſcern the admirable wiſdom which appears in thy law. *Patrick.*

21 Thou haſt rebuked the proud *that are* curſed, which do err from thy commandments.

22 Remove from me reproach and contempt: for I have kept thy teſtimonies.

23 Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Thy teſtimonies alſo *are* my delight, *and* my counſellers.

D A L E T H.

25 My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

26 I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

28 My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth: thy judgements have I laid *before me*.

31 I have ſtuck unto thy teſtimonies: O LORD, put me not to ſhame.

32 I will run the way of thy commandments, when thou ſhalt enlarge my heart.

H E.

33 Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with *my* whole heart.

35 Make me to go in the path of thy commandments: for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

37 Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my reproach which I fear: for thy judgements *are* good.

40 Behold, I have longed after thy precepts: quicken me in thy righteouſneſs.

V A U.

41 Let thy mercies come alſo unto me, O LORD, *even* thy ſalvation, according to thy word.

42 So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth: for I have hoped in thy judgements.

44 So ſhall I keep thy law continually, for ever and ever.

45 And I will walk at liberty: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

47 And I will delight my ſelf in thy commandments, which I have loved.

48 My hands alſo will I lift up unto thy commandments, which I have loved; and I will meditate in thy ſtatutes.

Z A I N.

49 Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembered thy judgements of old, O LORD; and have comforted my ſelf.

53 Horror hath taken hold upon me, becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, becauſe I kept thy precepts.

C H E T H.

57 *Thou art* my portion, O LORD: I have ſaid that I would keep thy words.

58 I intreated thy favour with *my* whole heart? be merciful unto me according to thy word.

29 *Remove from me the way of lying.*] Far be all fraud and falſhood from me, whereby mine enemies contrive to undo me.

32 *I will run the way of thy commandments, when thou ſhalt enlarge my heart.*] When thou haſt delivered me from my perſecutors, I will render thee better ſervice; and more chearfully perform all thy commandments. *Patrick.*

52 *I have remembered thy judgements of old.*] I have called to mind in all foregoing ages, that thou haſt ſuffered good men to fall into great calamities, to make them more illuſtrious through ſufferings, and therefore have comforted myſelf.

55 *I have remembered thy name, O Lord, in the night.*] When others were buried in ſleep and ſilence, I have been meditating on thy goodneſs, thy power, and thy truth, reſolving with myſelf ſtill to keep thy laws. *Patrick.*

56 *This I had,* &c.] i. e. This ſweet compoſure of mind and chearfulneſs of ſpirits.

59 I thought on my ways, and turned my feet unto thy teſtimonies.

60 I made haſte and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee, becauſe of thy righteous judgements.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy ſtatutes.

TETH.

65 Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgement and knowledge: for I have believed thy commandments.

67 Before I was afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The proud have forged a lye againſt me: *but* I will keep thy precepts with *my* whole heart.

70 Their heart is as fat as greaſe; *but* I delight in thy law.

71 *It is* good for me that I have been afflicted: that I might learn thy ſtatutes.

72 The law of thy mouth *is* better unto me than thouſands of gold and ſilver.

JOD.

73 Thy hands have made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that fear thee, will be glad when they ſee me; becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgements *are* right, and *that* thou in faithfulneſs haſt afflicted me.

76 Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be aſhamed; for they dealt perverſly with me without a cauſe: *but* I will meditate in thy precepts.

79 Let thoſe that fear thee turn unto me, and thoſe that have known thy teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul fainteth for thy ſalvation; *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me?

83 For I am become like a bottle in the ſmoke; *yet* do I not forget thy ſtatutes.

84 How many *are* the days of thy ſervant? when wilt thou execute judgement on them that perſecute me?

85 The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they perſecute me wrongfully; help thou me.

87 They had almoſt conſumed me upon earth: but I forſook not thy precepts.

88 Quicken me after thy loving-kindneſs; ſo ſhall I keep the teſtimony of thy mouth.

LAMED.

89 For ever, O LORD, thy word is ſettled in heaven.

90 Thy faithfulneſs *is* unto all generations: thou haſt eſtabliſhed the earth, and it abideth.

61 *The bands of the wicked have robbed me.*] Septuagint and Vulgate, The cords of the wicked have entangled me.

67 *Before I was afflicted, I went aſtray: but now have I kept thy word.*] I muſt confeſs, that before I was acquainted with afflictions, I committed many errors; but ſince I have felt thy loving corrections, I have been more obſervant of thy word. *Patrick.*

70 *Their heart is as fat as greaſe.*] This paſſage is rightly tranſlated in the Greek, Latin, and Syriac; *Their heart is curdled like milk*, i. e. grown ſour and diſagreeable: it is very improperly rendered in the Liturgy, *as fat as brawn*; becauſe ſwine's fleſh not being eaten among the Jews, they could have no knowledge of *brawn*. Pilkington.

81 *My ſoul fainteth for thy ſalvation, but I hope in thy word.*] I have waited ſo many years for deliverance from all mine enemies, that I am ſometimes ready to faint away with vehement deſire, to ſee thy long expected promiſes fulfilled. *Patrick.*

83 *I am become like a bottle in the ſmoke.*] My ſkin is ſhrivelled up like a bottle that has long hung in the ſmoke: their bottles were made of leather.

84 *How many are the days of thy ſervant,* &c.] How long time is appointed for theſe preſſures to lie upon me? *Hammond.*

88 *Quicken me after thy loving-kindneſs,* &c.] Deal kindly with me, O Lord, and raiſe me from this forlorn ſtate, wherein I lie like a man that is dead, and I will endeavour the more carefully to obſerve thy teſtimonies. *Patrick.*

91 They continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſs thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I have ſeen an end of all perfection: *but* thy commandment *is* exceeding broad.

M E M.

97 O how love I thy law! it *is* my meditation all the day.

98 Thou through thy commandments haſt made me wiſer than mine enemies: for they *are* ever with me.

99 I have more underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients, becauſe I keep thy precepts.

101 I have reſtrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgements: for thou haſt taught me.

103 How ſweet are thy words unto my taſte! *yea ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

N U N.

105 Thy word *is* a lamp unto my feet, and a light unto my path.

106 I have ſworn, and I will perform *it*, that I will keep thy righteous judgements.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the free-will-offerings of my mouth, O LORD, and teach me thy judgments.

109 My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform thy ſtatutes alway, *even unto* the end.

S A M E C H.

113 I hate *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place and my ſhield: I hope in thy word.

115 Depart from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt trodden down all them that err from thy ſtatutes: for their deceit *is* falſhood.

119 Thou putteſt away all the wicked of the earth *like* droſs: therefore I love thy teſtimonies.

120 My fleſh trembleth for fear of thee, and I am afraid of thy judgements.

A I N.

121 I have done judgement and juſtice: leave me not to mine oppreſſors.

122 Be ſurety for thy ſervant for good: let not the proud oppreſs me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.

124 Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.

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91. *They continue.*] i. e. Heaven and earth, ver. 89 and 90.

96 *I have ſeen an end of all perfection; but thy commandment is exceeding broad.*] I never yet ſaw any thing ſo compleat, but as it had its bounds, ſo it was exceeding frail; but thy commandment, or the wiſdom which thou haſt revealed, is eternal and endureth for ever.

97 *O how love I thy law! it is my meditation all the day.*] It is impoſſible to expreſs the love I have for thy law, which entertains my meditation, or enables me to entertain others with admirable variety all the day long. *Patrick.*

108 *Accept, I beſeech thee, the free-will-offering of my mouth,* &c.] I can offer thee no other ſacrifice in this exile than my prayers, thankful acknowledgments, and vows of ſincere and chearful obedience; and theſe I preſent to thee, O Lord, in the moſt free and hearty manner. *Patrick.*

109 *My ſoul is continually in my hand.*] i. e. I am expoſed to great danger.

120 *My fleſh trembleth for fear of thee, and I am afraid of thy judgments.*] I tremble in every part, leſt I ſhould, by any diſobedience, incur thy ſevere diſpleaſure; and dread above all things thy judgments, which are threatened in the law, and which I have often ſeen executed upon thoſe who kept not thy commandments. *Patrick.*

125 I *am* thy ſervant; give me underſtanding, that I may know thy teſtimonies.
126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.
127 Therefore I love thy commandments above gold; yea, above fine gold.
128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every falſe way.

PE.

129 Thy teſtimonies *are* wonderful: therefore doth my ſoul keep them.
130 The entrance of thy words giveth light; it giveth underſtanding unto the ſimple.
131 I opened my mouth, and panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy name.
133 Order my ſteps in thy word: and let not any iniquity have dominion over me.
134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.
135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.
136 Rivers of waters run down mine eyes: becauſe they keep not thy law.

TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgements.
138 Thy teſtimonies *that* thou haſt commanded *are* righteous and very faithful.
139 My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.
140 Thy word *is* very pure: therefore thy ſervant loveth it.
141 I *am* ſmall and deſpiſed; *yet* do not I forget thy precepts.
142 Thy righteouſneſs *is* an everlaſting righteouſneſs, and thy law *is* the truth.
143 Trouble and anguiſh have taken hold on me: *yet* thy commandments *are* my delights.
144 The righteouſneſs of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall live.

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy ſtatutes.
146 I cried unto thee; ſave me, and I ſhall keep thy teſtimonies.
147 I prevented the dawning of the morning, and cried: I hope in thy word.
148 Mine eyes prevent the *night*-watches, that I might meditate in thy word.
149 Hear my voice according unto thy loving-kindneſs: O LORD quicken me according to thy judgement.
150 They draw nigh that follow after miſchief: they are far from thy law.
151 Thou *art* near, O LORD; and all thy commandments *are* truth.
152 Concerning thy teſtimonies I have known of old, that thou haſt founded them for ever.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.
154 Plead my cauſe, and deliver me: quicken me according to thy word.
155 Salvation *is* far from the wicked: for they ſeek not thy ſtatutes.
156 Great *are* thy tender mercies, O LORD: quicken me according to thy judgements.
157 Many *are* my perſecutors, and mine enemies; *yet* do I not decline from thy teſtimonies.
158 I beheld the tranſgreſſors, and was grieved; becauſe they kept not thy word.
159 Conſider how I love thy precepts: quicken me, O LORD, according to thy loving-kindneſs.
160 Thy word *is* true *from* the beginning: and every one of thy righteous judgements *endureth* for ever.

SCHIN.

161 Princes have perſecuted me without a

130 *The entrance of thy word.*] The opening or declaration of thy word; according to Septuagint and Vulgate.

131 *I opened my mouth, and panted: for I longed for thy commandments.*] I have panted with my eager purſuit of the moſt excellent wiſdom, the knowledge of thy law. *Patrick.*

143 *Trouble and anguiſh have taken hold on me: yet thy commandments are my delights.*] Though I am ſurrounded with troubles and difficulties; yet I am ſo far from forſaking thy commandments, that I derive, from meditating on them, my chiefeſt conſolation. *Patrick.*

148 *Mine eyes prevent the night-watches.*] Septuagint and Vulgate, Prevent the day-break, or morning-watch.

cauſe: but my heart ſtandeth in awe of thy word.

162 I rejoice at thy word as one that findeth great ſpoil.

163 I hate and abhor lying; *but* thy law do I love.

164 Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

165 Great peace have they which love thy law: and nothing ſhall offend them.

166 LORD, I have hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies; and I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me underſtanding according to thy word.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſs.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O LORD; and thy law *is* my delight.

175 Let my ſoul live, and it ſhall praiſe thee; and let thy judgements help me.

176 I have gone aſtray like a loſt ſheep: ſeek thy ſervant: for I do not forget thy commandments.

PSAL. CXX.

1 David prayeth againſt Doeg. 3 reproveth his tongue.

A ſong of degrees.

IN my diſtreſs I cried unto the LORD, and he heard me.

2 Deliver my ſoul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Wo is me, that I ſojourn in Meſech, *that* I dwell in the tents of Kedar!

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am for* peace: but when I ſpeak, they *are* for war.

PSAL. CXXI.

The great ſafety of the godly, who put their truſt in God's protection.

A ſong of degrees.

163 *I hate and abhor lying.*] Septuagint and Vulgate, I hate and abhor iniquity.

164 *Seven times a day do I praiſe thee: becauſe of thy righteous judgments.*] It is the ſubject of my perpetual thanks and praiſe, that I have the happineſs of being acquainted with the juſtice and goodneſs of thoſe laws by which thou governeſt the ſons of Jacob. *Patrick.*

175, 176 *Let my ſoul live, and it ſhall praiſe thee,* &c.] O ſpare my life, and I will devote it to thy praiſe: ſend me relief, by executing the judgments thou haſt decreed againſt mine enemies, who have chaſed me from place to place, during this tedious baniſhment, that, like a wandering ſheep which hath loſt its way, I know not whither to betake myſelf for ſafety: but be thou pleaſed, O thou watchful guardian of Iſrael, like a careful ſhepherd, to protect me, and place me in the right way of eſcaping all the dangers to which I am expoſed, and of once more recovering my liberty, reſt, and peace: for however hard my condition hath been, I have not been careleſs in the obſervance of thy commandments. *Patrick.*

Notes on the Hundred and Twentieth Pſalm.

It is impoſſible to know with any certainty, why this, and the fourteen following pſalms, were called *Songs of degrees*, or ſteps. But the moſt probable conjecture is, that they were ſo denominated from the excellence of the compoſition, or the high eſteem the Hebrews entertained for them on ſome particular occaſion. However that be, this pſalm ſeems to have been written by David, when the calumnies of Doeg, and other wicked perſons, forced him to fly into the deſerts for ſafety, and even to go into the country of the Kedarens, or Arabians, whoſe company was very diſagreeable to him. We do not indeed find any accounts of his being in *the tents of Kedar*, in the hiſtory of this perſecution; but it is very natural to think he ſought for ſafety in more places than are there particularly mentioned; and might have viſited the tents of Kedar, as well as the land of the Moabites, and the wilderneſs of Paran, near which theſe tents were pitched. *Patrick.*

Ver. 3, 4 *Thou falſe tongue? Sharp arrows,* &c.] O thou falſe accuſer, the Lord ſhall take a fierce vengeance upon thee, till he hath utterly conſumed thee.

5 *Wo is me, that I ſojourn in Meſech.*] The word *Meſech* does not imply a place, but a ſpace of time, and ſhould be rendered, Wo is me, that I ſojourn *ſo long* in the tents of Kedar.

Notes on the Hundred and Twenty-firſt Pſalm.

This pſalm ſeems to have been written by David, when he was obliged to fly from Jeruſalem to avoid the army of his rebellious ſon. It will appear much more intelligible, if, like ſeveral others, we ſuppoſe it to have been ſung alternately by the king and prieſts: David takes the firſt part.

Ver.

I Will lift up mine eyes unto the hills from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.

4 Behold, he that keepeth Iſrael will neither ſlumber nor ſleep.

5 The LORD *is* thy keeper; the LORD *is* thy ſhade upon thy right hand.

6 The ſun ſhall not ſmite thee by day, nor the moon by night.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall preſerve thy going-out and thy coming-in from this time forth and even for evermore.

PSAL. CXXII.

1 *David profeſſeth his joy for the church,* 6 *and prayeth for the peace thereof.*

A ſong of degrees.

I Was glad when they ſaid unto me, Let us go into the houſe of the LORD.

2 Our feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the teſtimony of Iſrael, to give thanks unto the name of the LORD.

5 For there are ſet thrones of judgement, the thrones of the houſe of David.

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls, *and* proſperity within thy palaces.

8 For my brethren and companions ſakes I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the LORD our God, I will ſeek thy good.

PSAL. CXXIII.

1 *The godly profeſs their confidence in God,* 3 *and pray to be delivered from contempt.*

A ſong of degrees.

UNTO thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

PSAL. CXXIV.

The church bleſſeth God for a miraculous deliverance.

A ſong of degrees of David.

Ver. 1. *I will lift up mine eyes unto the hills, from whence cometh my help.*] Though I am obliged to fly from mine own palace, and even from the dwelling-place of the moſt High; yet mine eyes ſhall be ever directed towards the hills of Sion, from whence I expect a powerful aſſiſtance againſt thoſe numerous enemies that are combined to deſtroy me. *Patrick.*

5 *The Lord is my keeper: the Lord is thy ſhade upon thy right hand.*] Omnipotence himſelf is thy guardian: the ſame Almighty Being who covered thy forefathers with a glorious cloud, is always preſent with thee to defend and aſſiſt thee againſt all the aſſaults of thine enemies. *Patrick.*

6 *Nor the moon by night.*] The verb in the Liturgy is *burn.*

——— the parching air
Burns frore, and cold performs th' effect of fire.

——*Boreæ penetrabile frigus adurat.* Newton.

Notes on the Hundred and Twenty-ſecond Pſalm.

David having ſettled the ark on mount Sion, and being in the country ſome time before one of their ſolemn feſtivals, heard the people inviting one another to join in their company, to viſit the dwelling-place of the God of Jacob, and pay him the tribute of praiſe and thankſgiving. This pleaſing incident inſpired the royal prophet to compoſe this pſalm for their uſe on theſe ſolemn occaſions. *Patrick.*

Ver. 1 *I was glad when they ſaid unto me, let us,* &c.] I was exceedingly delighted with the chearful devotion of thoſe who came to me before the approaching feaſt, and ſaid, Let us go and pay our thankful acknowledgments to the Lord, in the place where he dwells viſibly among us. *Patrick.*

3 *Jeruſalem is builded as a city that is compact,* &c.] Jeruſalem was the centre of union to all the tribes.

Notes on the Hundred and Twenty-third Pſalm.

This pſalm was doubtleſs written in a time of great diſtreſs, when ſome great and inſolent enemy threatened to levy the walls of Jeruſalem with the duſt; but the particular occaſion is not known. *Patrick.*

Notes on the Hundred and Twenty-fourth Pſalm.

This pſalm was written by David, after ſome remarkable victory over a numerous hoſt of his enemies; perhaps the Philiſtines, when they ſpread themſelves in the valley of Rephaim, 2 Sam. v. 19. or the Ammonites and their aſſociates, 2 Sam. x. 6, 15, 16. *Patrick.*

Notes

IF *it had not been* the LORD who was on our ſide, now may Iſrael ſay;

2 If *it had not been* the LORD who was on our ſide, when men aroſe up againſt us:

3 Then they had ſwallowed us up quick, when their wrath was kindled againſt us:

4 Then the waters had overwhelmed us, the ſtream had gone over our ſoul:

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped.

8 Our help *is* in the name of the LORD, who made heaven and earth.

PSAL. CXXV.

1 *The ſafety of ſuch as truſt in God.* 4 *A prayer for the godly, and againſt the wicked.*

A ſong of degrees.

THEY that truſt in the LORD *ſhall be* as mount Zion, *which* cannot be removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the LORD *is* round about his people from henceforth even for ever.

3 For the rod of the wicked ſhall not reſt upon the lot of the righteous; leſt the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *thoſe that be* good, and to *them that are* upright in their hearts.

5 As for ſuch as turn aſide unto their crooked ways, the LORD ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

PSAL. CXXVI.

1 *The church celebrating her incredible return ou of captivity,* 4 *prayeth for, and propheſieth the good ſucceſs thereof.*

A ſong of degrees.

WHEN the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the ſtreams in the ſouth.

5 They that ſow in tears ſhall reap in joy.

6 He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves *with him.*

PSAL. CXXVII.

1 *The virtue of God's bleſſing.* 3 *Children are his gift.*

A ſong of degrees for Solomon.

Notes on the Hundred and Twenty-fifth Pſalm.

This pſalm probably contains ſome of thoſe comfortable words which were ſpoken to the people by Hezekiah, when Sennacherib's army threatened to deſtroy Jeruſalem, to encourage them under their great affliction; and to aſſure them, that God would not ſuffer Sennacherib, that rod of his anger, to chaſtiſe them long.

Ver. 3 *The rod of the wicked.*] i. e. Sennacherib.

Notes on the Hundred and Twenty-ſixth Pſalm.

This pſalm is allowed to have been written by Ezra on the return of the Jews from the Babyloniſh captivity.

Ver. 1 *When the Lord turned again the captivity of Zion, we were like them that dream.*] When the unexpected proclamation of Cyrus was publiſhed, for giving us liberty to return to our own land, we could hardly believe our ſenſes; the happineſs was ſo great, that we were fearful it was no more than a tranſient dream. *Patrick.*

4 *Turn our captivity,* &c.] The turning our captivity, O Lord, is as grateful to us as ſtreams or pools of water in the South. *Taylor's Heb. Concord.*

5 *They that ſow in tears ſhall reap in joy.*] They that now plant themſelves here again, and lay the foundation of the temple with a mixture of ſadneſs and tears, (Ezra iii. 12.) ſhall ſoon have occaſion to rejoice.

6 *He that goeth forth and weepeth,* &c.] Like the poor huſbandman, who when corn is ſcarce and dear, throws the little ſeed he has with a heavy heart into the ground, but ſoon returns from his field with ſongs of joy.

Notes on the Hundred and Twenty-ſeventh Pſalm.

The Hebrew particle, which, in the title, is tranſlated *for*, is, by moſt interpreters, thought to ſignify *of*, and conſequently, that this pſalm was compoſed by Solomon: and this is the more probable, as it is a commentary on a pious maxim of his, often repeated in the book of Proverbs, namely, that it is in vain to attempt any thing if the Lord doth not proſper the deſign; teaching us in all our ways to acknowledge him, and not preſume that it is in our power to direct the iſſue as we pleaſe: *for though a man's heart deviſeth his way, yet it is the Lord that directeth his ſteps,* Prov. xvi. 9. *Patrick.*

EXCEPT the LORD build the houſe, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows: *for* ſo he giveth his beloved ſleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; ſo *are* children of the youth.

5 Happy *is* the man that hath his quiver full of them: they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the gate.

PSAL. CXXVIII.

The ſundry bleſſings which follow them that fear God.

A ſong of degrees.

BLeſſed *is* every one that feareth the LORD; that walketh in his ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy children like olive-plants round about thy table.

4 Behold, that thus ſhall the man be bleſſed that feareth the LORD.

5 The LORD ſhall bleſs thee out of Zion: and thou ſhalt ſee the good of Jeruſalem all the days of thy life.

6 Yea, thou ſhalt ſee thy children's children, *and* peace upon Iſrael.

PSAL. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the church are curſed.*

A ſong of degrees.

MANY a time have they afflicted me from my youth, may Iſrael now ſay;

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 Let them be as the graſs *upon* the houſe tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand, nor he that bindeth ſheaves, his boſom.

8 Neither do they which go by ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

PSAL. CXXX.

1 *The pſalmiſt profeſſeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Iſrael to hope in God.*

A ſong of degrees.

OUT of the depths have I cried unto thee, O LORD.

2 LORD, hear my voice: let thine ears be attentive to the voice of my ſupplications.

Ver. 1 *Except the Lord build the houſe*, &c.] Homer has ſaid the ſame thing, Iliad XII.

Without the gods, how ſhort a period ſtands
The proudeſt monument of mortal hands! *Pope.*

Notes on the Hundred and Twenty-eighth Pſalm.

This pſalm was written to excite men to be truly religious, as the only way to obtain the bleſſings enumerated in this hymn. For it is the Lord only that can confer theſe gifts on the ſons of men; and conſequently, our own induſtry is not ſufficient without his kind aſſiſtance. *Patrick.*

Ver. 3 *Thy children like olive-plants*, &c.] Thetis in Homer ſays of her ſon Achilles, Iliad XVIII.

Like ſome fair olive, by my careful hand
He grew, he flouriſh'd, and adorn'd the land. *Pope.*

5 *The Lord ſhall bleſs thee out of Zion*, &c.] Addreſs thyſelf unto the God of Jacob in his holy place, and he ſhall beſtow upon thee whatever bleſſings thou requeſtedſt of him; yea, thou ſhalt even ſee Jeruſalem, the ſeat of juſtice and religion, in a flouriſhing condition all the days of thy life.

Notes on the Hundred and Twenty-ninth Pſalm.

This pſalm was compoſed when ſome new calamity threatened them: either by Sennacherib, or, as others think, by thoſe nations who had combined to deſtroy the Jews, as ſoon as they returned from the Babyloniſh captivity; when they were taught by Ezra, or ſome other holy man, to recount what God had done for them ever ſince they were a people, and to denounce the Divine vengeance againſt thoſe who now fought their deſtruction. *Patrick.*

Ver. 3 *The plowers plowed upon my back.*] They frequently ſcourged us very ſeverely.

Notes on the Hundred and Thirtieth Pſalm.

This pſalm was, in all probability, compoſed by David, during the time of his penitence for the atrocious crime committed with Bathſheba: and is the ſixth of the Penitential Pſalms.

Notes

3 If thou, LORD, ſhouldeſt mark iniquities: O LORD, who ſhal ſtand;

4 But *there is* forgiveneſs with thee; that thou mayeſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the LORD more than they that watch for the morning: *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSAL. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

A ſong of degrees of David

LORD, my heart is not haughty, nor mine eyes lofty: neither do I exerciſe my ſelf in great matters, or in things too high for me.

2 Surely I have behaved and quieted my ſelf as a child that is weaned of his mother: my ſoul *is* even as a weaned child.

3 Let Iſrael hope in the LORD from henceforth and for ever.

PSAL. CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of God's promiſes.*

A ſong of degrees.

LORD, remember David, *and* all his afflictions.

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob;

3 Surely, I will not come into the tabernacle of my houſe, nor go up into my bed;

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 Ariſe, O LORD, into thy reſt; thou and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs; and let thy ſaints ſhout for joy.

10 For thy ſervant David's ſake turn not away the face of thine Anointed.

11 The LORD hath ſworn *in* truth unto David: he will not turn from it; Of the fruit of thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony that I ſhall teach them, their children ſhall alſo ſit upon thy throne for evermore.

13 For the LORD hath choſen Zion; he hath deſired it for *his* habitation.

14 This *is* my reſt for ever: here will I dwell; for I have deſired it.

15 I will abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine Anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

PSAL. CXXXIII.

The benefit of the communion of ſaints.

A ſong of degrees of David.

Notes on the Hundred and Thirty-firſt Pſalm.

Ver. 1 *Lord, my heart is not haughty, nor mine eyes lofty,* &c.] O Lord, I am accuſed of traitorous deſigns againſt my ſovereign, and of aſpiring to the throne on which thou haſt placed him: but thou who ſeareheſt the hearts, knoweſt that I entertain no ſuch ambitious thoughts: nor hath my behaviour betrayed any ſuch intentions; for I never intermeddled with the affairs of ſtate. *Patrick.*

Notes on the Hundred and Thirty-ſecond Pſalm.

This whole pſalm ſeems to have been made and uſed at the ſolemnity of bringing up the ark, expreſſing the holy joy and triumph of it. *We at Ephrata,* i. e. Bethlehem, and other places about Jeruſalem, *heard of it,* that it was at Jair or Kirjath-jearim; and *we found it* there and fetched it up. The 8th verſe ſeems likewiſe to confirm this conjecture--*Ariſe, O God, into thy reſt: thou, and the ark of thy ſtrength.* Wall.

Ver. 3 *Nor go up into my bed.*] See note on 2 Kings, i. 4.

Notes on the Hundred and Thirty-third Pſalm.

The conteſt between the tribes (after Abſalom's and Sheba's rebellion was ended) being not yet laid, David, I apprehend, wrote

BEhold how good and how pleaſant *it is* for brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the ſkirts of his garments:

3 As the dew of Hermon, *and as the dew* that deſcended upon the mountains of Zion: for there the LORD commanded the bleſſing, *even* life for evermore.

PSAL. CXXXIV.

An exhortation to bleſs God.

A ſong of degrees.

BEhold, bleſs ye the LORD, all *ye* ſervants of the LORD, which by night ſtand in the houſe of the LORD.

2 Lift up your hands *in* the ſanctuary; and bleſs the LORD.

3 The LORD that made heaven and earth bleſs thee out of Zion.

PSAL. CXXXV.

1 *An exhortation to praiſe God for his mercy,* 5 *for his power,* 8 *and for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bleſs God.*

PRaiſe ye the LORD. Praiſe ye the name of the LORD; praiſe *him,* O ye ſervants of the LORD.

2 Ye that ſtand in the houſe of the LORD, in the courts of the houſe of our God,

3 Praiſe ye the LORD; for the LORD *is* good: ſing praiſes unto his name; for *it is* pleaſant.

4 For the LORD hath choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* did he in heaven and in earth, in the ſeas, and all deep places.

7 He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain; he bringeth the wind out of his treaſuries.

8 Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt: upon Pharaoh, and upon all his ſervants.

10 Who ſmote great nations, and ſlew mighty kings;

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will repent himſelf concerning his ſervants.

15 The idols of the heathen *are* ſilver and gold, the work of men's hands.

16 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20 Bleſs the LORD, O houſe of Levi: ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

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wrote this pſalm to compoſe it. It contains an exhortation to unity, beginning in the prince, and diffuſed through the people, illuſtrated by two images, the moſt apt and beautiful that ever were imagined. See *Delany's Life of David.*

Ver. 3 *As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion,* &c.] Unity among brethren, beginning from the king, is like the dew of heaven, which falling firſt upon the higher ſummit of Hermon, (refreſhing and enriching wherever it falls) naturally deſcends to Sion, a little lower; and thence even to the humble valleys. *Delany.*

There the Lord commanded.] It ſhould be tranſlated, There God promiſed the bleſſing. *E. N. T.*

Notes on the Hundred and Thirty-fourth Pſalm.

This pſalm ſeems to have been ſung at the ſhutting of the gates of the temple, as an exhortation to thoſe who were to watch in the night, to be diligent in their office of ſinging pſalms, and making devout prayers for the people. *Patrick.*

Notes on the Hundred and Thirty-fifth Pſalm.

This ſeems to have been the morning hymn, which the præcentor called upon the Levites to ſing at the opening of the gates of the temple, as the foregoing was ſung at the ſhutting them up in the evening. *Patrick.*

Notes

PSAL. CXXXVI.

An exhortation to give thanks to God for particular mercies.

O Give thanks unto the LORD; for he *is* good: for his mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the LORD of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 To him that ſtretcheth out the earth above the waters: for his mercy *endureth* for ever.

7 To him that made great lights: for his mercy *endureth* for ever:

8 The ſun, to rule by day: for his mercy *endureth* for ever:

9 The moon and ſtars, to rule by night: for his mercy *endureth* for ever.

10 To him that ſmote Egypt in their firſtborn: for his mercy *endureth* for ever:

11 And brought out Iſrael from among them: for his mercy *endureth* for ever:

12 With a ſtrong hand and with a ſtretched-out arm: for his mercy *endureth* for ever.

13 To him which divided the Red ſea into parts: for his mercy *endureth* for ever:

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever:

15 But overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever:

18 And ſlew famous kings: for his mercy *endureth* for ever:

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Baſhan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembered us in our low eſtate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who giveth food to all fleſh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSAL. CXXXVII.

1 *The conſtancy of the Jews in captivity.* 7 *The prophet curſeth Edom and Babel.*

BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midſt thereof.

3 For there they that carried us away captive required of us a ſong; and they that waſted us *required of us* mirth, *ſaying*, Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the LORD's ſong in a ſtrange land?

5 If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.

Notes on the Hundred and Thirty-ſixth Pſalm.

This pſalm, like the former, is a commemoration of the goodneſs of the Lord, eſpecially of the wonderful works he had done for Iſrael. The form of acknowledgment, *for his mercy endureth for ever*, ſo often repeated in this pſalm, was preſcribed by David to be uſed continually in the divine ſervice, 1 Chron. xvi. 41, and accordingly followed by Solomon, when he dedicated the temple, 2 Chron. vii. 3, 6, and by Jehoſhaphat, when, by the encouragement of a prophet, he went out againſt a prodigious army, at the head of a ſmall number of forces, 2 Chron. xx. 21. *Patrick.*

Notes on the Hundred and Thirty-ſeventh Pſalm.

This mournful ſong was doubtleſs compoſed by ſome pious Levite in Babylon, when he reflected on their ſorrowful parting with their own beloved country, and the ſcorn wherewith their inſulting enemies treated them in that ſtrange land. *Patrick.*

Ver. 1 *By the rivers of Babylon, there we ſat down*, &c.] When we were carried from the land of promiſe to that of Babylon, and had the banks of the Euphrates aſſigned for our habitation, we there ſat down in a ſorrowful poſture; and when we reflected on the happy days we enjoyed in the holy hill of Sion, our eyes ſtreamed with tears. *Patrick.*

5 *Forget her cunning.*] i. e. Loſe its ſkill of playing upon the harp.

7 Remember, O LORD, the children of Edom in the day of Jeruſalem; who ſaid, Raſe *it*, raſe *it*, *even* to the foundation thereof.

8 O daughter of Babylon, who art to be deſtroyed: happy *ſhall he be* that rewardeth thee as thou haſt ſerved us.

9 Happy *ſhall he be* that taketh and daſheth thy little ones againſt the ſtones.

PSAL. CXXXVIII.

1 *David praiſeth God for the truth of his word.*
4 *He propheſieth that the kings of the earth ſhall praiſe God.*

A pſalm of David.

I Will praiſe thee with my whole heart: before the gods will I ſing praiſe unto thee.

2 I will worſhip towards thy holy temple, and praiſe thy name, for thy loving-kindneſs and for thy truth; for thou haſt magnified thy word above all thy name.

3 In the day when I cried thou anſweredſt me, *and* ſtrengthenedſt me *with* ſtrength in my ſoul.

4 All the kings of the earth ſhall praiſe thee, O LORD, when they hear the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midſt of trouble, thou wilt revive me: thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forſake not the works of thine own hands.

PSAL. CXXXIX.

David praiſeth God for his all-ſeeing providence.

To the chief muſician, a pſalm of David.

O LORD thou haſt ſearched me, and known *me*.

2 Thou knoweſt my down-ſitting and mine up-riſing, thou underſtandeſt my thought afar off.

3 Thou compaſſeſt my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but* lo, O LORD, thou knoweſt it altogether.

5 Thou haſt beſet me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me: it is high, I cannot *attain* unto it.

7 Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence?

8 If I aſcend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*.

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea;

10 Even there ſhall thy hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me.

12 Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light *are* both alike *to thee*.

Notes on the Hundred and Thirty-eighth Pſalm.

In this pſalm, David acknowledges the goodneſs of the Lord to him, in advancing him from a low and afflicted condition to the throne of Iſrael.

Ver. 1 *I will praiſe thee with my whole heart*, &c.] I will pay thee, O Lord, my thankful acknowledgments, with the devouteſt affections of my heart: thy holy angels ſhall be witneſſes of my gratitude, which I will expreſs in pſalms and hymns, in the aſſembly of the judges, that they may remember to whom they owe their power and authority. *Patrick.*

Notes on the Hundred and Thirty-ninth Pſalm.

This pſalm ſeems to have been written by David, when he was accuſed of having evil deſigns againſt Saul; and therefore he preſented his appeal to God himſelf, who well knew the falſity of ſuch calumnies. *Patrick.*

Ver. 2 *Thou knoweſt my down-ſitting, and mine up-riſing*, &c.] Thou knoweſt the ſubjects of all my meditations, nay, my inclinations are ſo perfectly known to thee, that, before I have conceived any deſign, it is viſible to thee. *Patrick.*

3 *Thou compaſſeſt my path, and my lying down*, &c.] Septuagint and Vulgate, Thou ſearcheſt my path.

4 *For there is not a word in my tongue*, &c.] Thou well knoweſt, O Lord, what I am going to ſpeak before my words proceed out of my mouth. *Patrick.*

7, 8, 9, 10 *Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?* &c.] The ſentiment in this noble paſſage is remarkably ſtriking, and the deſcription truly ſublime. To what part of the univerſe ſhall I go to avoid thy ſpirit? or whither ſhall I flee to hide me from thy piercing ſight? If I climb up into the heights of heaven, thou art there enthroned in light. If I go down to the depths of the grave, thou art there in thy pavilion of darkneſs. If I retire to the remoteſt climates of the Eaſt, where the morning firſt takes wing; if ſwifter than the darting ray, I paſs to the oppoſite regions of the Weſt, and remain in the uttermoſt parts of the ſea, ſhall I, in that diſtant ſituation, be beyond thy reach, or, by this ſudden tranſition, eſcape thy notice? So far from it, that, could I with one glance of thought tranſport myſelf beyond the bounds of creation, I ſhould ſtill be incircled with the immenſity of thy eſſence; or, rather ſtill be incloſed in the hollow of thy hand. *Hervey.*

13 For thou haſt poſſeſſed my reins: thou haſt covered me in my mother's womb.

14 I will praiſe thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my ſoul knoweth right well.

15 My ſubſtance was not hid from thee, when I was made in ſecret, *and* curiouſly wrought in the loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance, yet being unperfect; and in thy book all *my members* were written: *which* in continuance were faſhioned, when *as yet there was* none of them.

17 How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18 *If* I ſhould count them, they are more in number than the ſand: when I wake, I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore, ye bloody men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: try me, and know my thoughts:

24 And ſee if *there be any* wicked way in me, and lead me in the way everlaſting.

PSAL. CXL.

David prayeth to be delivered from Saul and Doeg.

To the chief muſician, a pſalm of David.

1 DEliver me, O LORD, from the evil man: preſerve me from the violent man;

2 Which imagine miſchiefs in *their* heart; continually are they gathered together *for* war.

3 They have ſharpened their tongues like a ſerpent: adders poiſon *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the wicked: preſerve me from the violent man; who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords; they have ſpread a net by the way-ſide: they have ſet gins for me. Selah.

6 I ſaid unto the LORD, Thou *art* my God: hear the voice of my ſupplications, O LORD.

7 O GOD the Lord, the ſtrength of my ſalvation, thou haſt covered my head in the day of battle.

8 Grant not, O LORD, the deſires of the wicked: further not his wicked device; *leſt* they exalt themſelves. Selah.

9 *As for* the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them: let them be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow *him*.

12 I know that the LORD will maintain the cauſe of the afflicted, *and* the right of the poor.

13 Surely the righteous ſhall give thanks unto thy name: the upright ſhall dwell in thy preſence.

PSAL. CXLI.

1 *David prayeth that his ſuit may be acceptable,*
3 *his conſcience ſincere,* 7 *and his life ſafe from ſnares.*

A pſalm of David.

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14 *I am fearfully and wonderfully made.*] The thoughts of my formation ſtrike me with an aſtoniſhment like that which ariſeth from fear.

Notes on the Hundred and Fortieth Pſalm.

This pſalm was doubtleſs written by David during the perſecution of Saul, who was inſtigated to purſue him by the calumnies of the wicked Doeg, and the information of the Ziphites, whoſe baſe deſigns and peſtilent malice he here deſcribes; beſeeching the Almighty to protect him from the miſchief they intended him, and pour it upon their own heads. As a monument of his gratitude to that omnipotent Being who kindly liſtened to his requeſt, and ſheltered him from every danger, he delivered this pſalm, after he was ſettled on the throne of Iſrael, to the chief muſician, to be publicly ſung in the tabernacle at certain times. *Patrick.*

Ver. 3 *Adders poiſon is under their lips.*] The creature here intended is the aſp: the poiſon of this ſerpent is incurable; as likewiſe, according to the pſalmiſt, is the poiſon of a calumniating tongue. *Lamy.*

9 *As for the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.*] Let the poiſonous and pernicious calumnies of thoſe that now beſet me round about, retort upon themſelves: and thoſe very devices formed from lies overwhelm the authors of them. *Patrick.*

10 *Let burning coals fall upon them.*] Let their ſlanders, which are like burning coals not eaſily quenched, be the inſtruments of their own deſtruction. *Patrick.*

Notes

LORD, I cry unto thee: make haſte unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be ſet forth before thee *as* incenſe, *and* the lifting-up of my hands *as* the evening ſacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their dainties.

5 Let the righteous ſmite me; *it ſhall be* a kindneſs: and let him reprove me; *it ſhall be* an excellent oil, *which* ſhall not break my head: for yet my prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtony places, they ſhall hear my words; for they are ſweet.

7 Our bones are ſcattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the LORD: in thee is my truſt, leave not my ſoul deſtitute.

9 Keep me from the ſnare *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilſt that I withal eſcape.

PSAL. CLXII.

David ſheweth that in his trouble all his comfort was in prayer unto God.

Maſchil of David; a prayer when he was in the cave.

I Cried unto the LORD with my voice; with my voice unto the LORD did I make my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was overwhelmed within me, then thou kneweſt my path. In the way wherein I walked have they privily laid a ſnare for me.

Notes on the Hundred and Forty-firſt Pſalm.

The learned and ingenious Mr. Peters has favoured the world with a new explanation of this pſalm, which, with his literal tranſlation from the Hebrew, I ſhall beg leave to lay before the reader.

It ſeems probable that David compoſed this pſalm juſt before his flight to Achiſh king of Gath; when he had a ſecond time ſpared Saul's life, but could truſt him no longer. As his reſolution was to fly ſpeedily; and it was in the evening of that day, when he was now upon the wing, as it were, with his own dutiful behaviour towards Saul, and the other's implacable cruelty towards him ſtill freſh upon his thoughts; and moreover, reflecting on the dangers and temptations to which his religion would expoſe him in a heathen country: he therefore pours out his ſoul to God in the following prayer or ſoliloquy: and that it was compoſed in the evening appears from his deſiring, ver. 2. that it might be acepted as an evening oblation.

1 *Jehovah, I call upon thee, haſte thee unto me, give ear to my voice when I cry unto thee.* 2 *Let my prayer be ſet forth (as) incenſe, before thee; the lifting up of my hands (as) an evening oblation.* 3 *Set, O Lord, a watch to my mouth, a guard over the door of my lips.* 4 *Incline not mine heart to an evil thing, to attempt enterprizes in wickedneſs with men that work iniquity, (or idolatry) neither let me eat of their dainties.* 5 *Let the juſt man be ſtill upbraiding me with my goodneſs, and let the ointment of my head be urged againſt me; it ſhall not break my head: for hitherto——yea, my prayer againſt their wickedneſs.* 6 *Their judges have been diſmiſſed in the rocky places, and have heard my words that they were ſweet.* 7 *Like as when one cutteth and cleaveth, (ſo) have our bones been ſcattered on the earth at the command of Saul.* Mr. Peters here ſuppoſes that inſtead of *le-pi Sheôl (at the mouth of Sheol)* we ſhould read *le-pi Saul, at the mouth*, i. e. at the command of Saul. The Hebrew letters for *Sheôl* and *Saul* are the ſame; and therefore it may be ſo read without the leaſt alteration of the text——The 3d, 4th, 5th, 6th, and 7th may be thus briefly paraphraſed——3 I am going to ſeek a retreat among a race of idolaters, ſet a guard, O Lord, on my lips, that I may neither by my imprudent behaviour endanger my own ſafety, nor violate my religion by any weak compliances. 4 Preſerve me from that greateſt of all evils, the renouncing thee to follow vain and ſtrange gods, neither let me be allured by their luxurious feſtivals. 5 Though my friends, thoſe advocates for ſtrict juſtice, upbraid me with my exceſſive piety and goodneſs, and the anointment of my head, thy deſignation of me to the throne, be urged againſt me why I might juſtly take the life of Saul, yet I truſt in thy mercy, *it ſhall not break my head*, or bring me to deſtruction: *for hitherto* thou haſt preſerved me, &c. 6 Nevertheleſs their princes, thoſe ſevere judges, have been diſmiſſed by me in ſafety, when I had them abſolutely in my power in the rocky deſarts: only I have expoſtulated with them in the mildeſt and gentleſt manner. 7 But how unlike, how barbarous has their treatment been of me! my beſt friends ſlaughtered in great numbers at the command of Saul, and hewed in pieces in his preſence, as one would cut or chop a piece of wood. See *Peters* on *Job*, p. 340, &c.

Notes on the Hundred and Forty-ſecond Pſalm.

This prayer was made by David, when he hid himſelf from Saul in the cave of Engedi; and was afterwards ſung to the tune of Maſchil, becauſe it admirably inſtructs poſterity in the moſt forlorn, nay deſperate condition, to recommend themſelves to God, and firmly truſt on him for deliverance. All the motions of David's mind, in this his danger, his fears, his apprehenſions, his prayers to God for deliverance, are here very naturally ſet forth. He turned about, and looking upon his companions, obſerved they did not regard him: their minds, as was natural, were entirely taken up with their own danger, ſo that they did not think of their captain. He had no refuge, as he thought no man would ſtand by him: in this extremity he had no reſource but in God; *So he cried unto the Lord, and ſaid*, &c.

Notes

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my ſoul.

5 I cried unto thee, O LORD: I ſaid, Thou *art* my refuge, *and* my portion in the land of the living.

6 Attend unto my cry: for I am brought very low: deliver me from my perſecutors; for they are ſtronger than I.

7 Bring my ſoul out of priſon, that I may praiſe thy name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

PSAL. CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for ſanctification,* 12 *for the deſtruction of his enemies.*

A pſalm of David.

HEAR my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me, *and* in thy righteouſneſs.

2 And enter not into judgement with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul: he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.

4 Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.

5 I remember the days of old; I meditate on all thy works; I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee as a thirſty land. Selah.

7 Hear me ſpeedily, O LORD: my ſpirit faileth: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 Cauſe me to hear thy loving-kindneſs in the morning; for in thee do I truſt: cauſe me to know the way wherein I ſhould walk; for I lift up my ſoul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: thy ſpirit *is* good; lead me into the land of uprightneſs.

11 Quicken me, O LORD, for thy name's ſake: for thy righteouſneſs' ſake bring my ſoul out of trouble.

12 And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* thy ſervant.

PSAL. CXLIV.

1 *David bleſſeth God for his mercy.* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiſeth to praiſe God.*

A pſalm of David.

BLeſſed *be* the LORD my ſtrength, which teacheth my hands to war, *and* my fingers to fight.

2 My goodneſs, and my fortreſs; my high tower, and my deliverer; my ſhield, and *he* in whom I truſt; who ſubdueth my people under me.

3 LORD, what *is* man, that thou takeſt knowledge of him! *or* the ſon of man, that thou makeſt account of him!

4 Man is like to vanity: his days *are* as a ſhadow that paſſeth way.

5 Bow thy heavens, O LORD, and come down: touch the mountains, and they ſhall ſmoke.

Notes on the Hundred and Forty third Pſalm.

This pſalm ſeems to have been compoſed by David during the rebellion of Abſalom, when he had reaſon to fear the Almighty would deal with him according to his ſins; which he here deprecates with ſo deep a ſenſe of his own unworthineſs, that it is numbered among the penitential pſalms, and of which it is the laſt. *Patrick.*

Ver. 10 *Thy ſpirit is good: lead me into the land of uprightneſs.*] Septuagint, Vulgate, and Liturgy, Let thy good ſpirit lead me in a ſtraight (or even) land.

Notes on the Hundred and Forty-fourth Pſalm.

This pſalm was doubtleſs written by David, after he had obtained ſome ſignal victory; perhaps, after thoſe two victories over the Philiſtines, mentioned 2 Sam. v. if not before them: for he ſtill mentions more oppoſers who were unſubdued, ver. 7 and 11. *Patrick.*

Ver. 9 *Upon a pſaltery and an inſtrument of ten ſtrings.*] Septuagint and Vulgate, Upon a pſaltery of ten ſtrings.

12 *That our daughters may be as corner-ſtones, poliſhed,* &c.] That our daughters may be tall and beautiful, like thoſe poliſhed pillars which are the ornaments of a royal palace. *Patrick.*

13 *That our garners.*] That our granaries may be full, &c.

In our ſtreets.] Septuagint reads, In our paſtures.

14 *In our ſtreets.*] In their paſtures, or yards.

6 Caſt forth lightning, and ſcatter them: ſhoot out thine arrows, and deſtroy them.

7 Send thine hand from above; rid me and deliver me out of great waters, from the hand of ſtrange children;

8 Whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

9 I will ſing a new ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ſalvation unto kings: who delivereth David his ſervant from the hurtful ſword.

11 Rid me, and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood:

12 That our ſons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, poliſhed *after* the ſimilitude of a palace:

13 *That* our garners *may be* full, affording all manner of ſtore; *that* our ſheep may bring forth thouſands and ten thouſands in our ſtreets.

14 *That* our oxen *may* be ſtrong to labour; *that there be* no breaking-in, nor going-out; that *there be* no complaining in our ſtreets.

15 Happy *is that* people that is in ſuch a caſe: *yea*, happy *is* that people, whoſe God *is* the LORD.

PSAL. CXLV.

1 *David praiſeth God for his fame*, 8 *goodneſs*, 11 *kingdom*, 14 *providence*, 17 *and for his ſaving mercy*.

David's *pſalm* of praiſe.

I Will extol thee, my God, O King; and I will bleſs thy name for ever and ever.

2 Every day will I bleſs thee; and I will praiſe thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praiſed; and his greatneſs is unſearchable.

4 One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.

7 They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

8 The LORD *is* gracious, and full of compaſſion; ſlow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O LORD; and thy ſaints ſhall bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom, and talk of thy power!

12 To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.

13 Thy kingdom *is* an everlaſting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiſeth up all *thoſe that be* bowed down.

15 The eyes of all wait upon thee: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The LORD *is* righteous in all his ways, and holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the deſire of them that fear him: he alſo will hear their cry, and will ſave them.

20 The LORD preſerveth all them that love him: but the wicked will he deſtroy.

Notes on the Hundred and Forty-fifth Pſalm.

This pſalm is compoſed with great art, each verſe, in the original, beginning a new letter of the alphabet; but the *nun* is wanting, poſſibly becauſe the copy from whence the collector took it was imperfect in that place, and he would not preſume to ſupply the defect himſelf. But however that be, this compoſition was always eſteemed ſo excellent, that the title of the whole book of Pſalms was taken from it, which is wholly ſpent in praiſing God, with ſuch admirable devotion, that the antient Hebrews uſed to ſay, *He could not fail of being an inhabitant of the heavenly Canaan, who repeated this pſalm three times a day.* Patrick.

Ver. 13 *Throughout all generations.*] Between the 13th and 14th verſes, a verſe is wanting, which is ſupplied by the Septuagint, Vulgate, Syriac, Arabic, and Æthiopic tranſlations, which ſhows that theſe verſions were made from copies of the Hebrew that were not herein defective: the tranſlation of the verſe wanting is this; "The Lord is faithful in all his words, and righteous in all his works." *Pilkington.*

21 My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſs his holy name for ever and ever.

PSAL. CXLVI.

1 *The pſalmiſt voweth perpetual praiſes to God.* 3 *He exhorteth, not to truſt in man.* 5 *God for his power, juſtice, mercy, and kingdom, is only worthy to be truſted in.*

PRAISE ye the LORD. Praiſe the LORD, O my ſoul.

2 While I live, will I praiſe the LORD: I will ſing praiſes unto my God while I have any being.

3 Put not your truſt in princes, *nor* in the ſon of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.

5 Happy *is he* that *hath* the God of Jacob for his help, whoſe hope *is* in the LORD his God:

6 Which made heaven and earth, the ſea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgement for the oppreſſed, which giveth food to the hungry. The LORD looſeth the priſoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiſeth *them that are* bowed down: the LORD loveth the righteous:

9 The LORD preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth up-ſide down.

10 The LORD ſhall reign for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the LORD.

PSAL. CXLVII.

1 *The prophet exhorteth to praiſe God, for his care of the church,* 4 *his power,* 6 *and his mercy;* 7 *for his providence;* 12 *for his bleſſings upon the kingdom;* 15 *for his power over the meteors;* 19 *and for his ordinances in the church.*

PRAISE ye the LORD: for *it is* good to ſing praiſes unto our God, for *it is* pleaſant, *and* praiſe is comely.

2 The LORD doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the ſtars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: his underſtanding *is* infinite.

6 The LORD lifteth up the meek: he caſteth the wicked down to the ground.

7 Sing unto the LORD with thankſgiving: ſing praiſe upon the harp unto our God;

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.

9 He giveth to the beaſt his food, *and* to the young ravens which cry.

10 He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the LORD, O Jeruſalem; praiſe thy God, O Zion.

13 For he hath ſtrengthened the bars of thy gates; he hath bleſſed thy children within thee.

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21 *My mouth ſhall ſpeak the praiſe of the Lord,* &c.] I will never ceaſe to ſing hymns of praiſe to the Almighty Creator of the univerſe; and let all the ſons of men join with me in this pleaſing employment, to adore his incomparable goodneſs, power, and watchful providence, for ever and ever. *Patrick.*

Notes on the Hundred and Forty-ſixth Pſalm.

This pſalm, and the four following, begin and end with the word *Hallelujah*, praiſe the Lord: all of them containing exhortations to the people to exert themſelves in that heavenly employment, which this pſalm recommends to them, from the conſideration of ſeveral of the Divine excellencies, which render him the proper object of our confidence in all conditions. It is probably the production of ſome pious perſon after his return from the Babyloniſh captivity, when it was ſoon apparent, that it was in vain to rely on the favour of princes; ſome of which oppoſed the building of the temple, with the ſame zeal as Cyrus had promoted it. *Patrick.*

Ver. 4 *In that very day all his thoughts periſh.*] Septuagint, All his devices and contrivances.

8 *The Lord openeth the eyes of the blind,* &c.] When the Great Meſſiah appears among the ſons of men, the blind ſhall receive their ſight, and thoſe who are bowed down by the infirmities of nature, ſhall be relieved from their ſad condition: the Lord particularly delights in thoſe who aſſiſt their neighbours in diſtreſs.

Notes on the Hundred and Forty-ſeventh Pſalm.

This pſalm ſeems to have been written by Nehemiah, when he had finiſhed the walls, and ſet up the gates of Jeruſalem.

Ver. 10 *He delighteth not in the ſtrength of an horſe,* &c.] i. e. Warlike forces, either cavalry or infantry, horſe or foot, are not eſteemed in the ſight of God, or capable of enſuring victory to thoſe who depend upon them.

14 He maketh peace *in* thy borders, *and* filleth thee with the fineſt of the wheat.

15 He ſendeth forth his commandment *upon* earth: his word runneth very ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar-froſt like aſhes.

17 He caſteth forth his ice like morſels: who can ſtand before his cold?

18 He ſendeth out his word, and melteth them: he cauſeth his wind to blow, *and* the waters flow.

19 He ſheweth his word unto Jacob, his ſtatutes and his judgements unto Iſrael.

20 He hath not dealt ſo with any nation: and *as for his* judgements, they have not known them. Praiſe ye the LORD.

PSAL. CXLVIII.

1 The pſalmiſt exhorteth the celeſtial, 7 the terreſtrial, 11 and the rational creatures to praiſe God.

PRAISE ye the LORD. Praiſe ye the LORD from the heavens: praiſe him in the heights.

2 Praiſe ye him, all his angels: praiſe ye him, all his hoſts.

3 Praiſe ye him, ſun and moon: praiſe him, all ye ſtars of light.

4 Praiſe him, ye heavens of heavens, and ye waters that *be* above the heavens.

5 Let them praiſe the name of the LORD: for he commanded, and they were created.

6 He hath alſo eſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſs.

7 Praiſe the LORD from the earth, ye dragons, and all deeps:

8 Fire, and hail; ſnow, and vapour; ſtormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beaſts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth.

12 Both young men, and maidens; old men, and children:

13 Let them praiſe the name of the LORD; for his name alone is excellent; his glory *is* above the earth and heaven.

14 He alſo exalteth the horn of his people, the praiſe of all his ſaints; *even* of the children of Iſrael, a people near unto him. Praiſe ye the LORD.

PSAL. CXLIX.

1 The prophet exhorteth to praiſe God for his love to the church, 5 and for that power which he hath given to the church.

PRAISE ye the LORD. Sing unto the LORD a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoice in him that made him: let the children of Zion be joyful in their King.

3 Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the LORD taketh pleaſure in his people: he will beautify the meek with ſalvation.

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16. *He ſcattereth the hoar froſt like aſhes.*] When wood is burning in the open air, ſome of the aſhes being light, are uſually carried up along with the flame and ſmoke, and after floating awhile in the air, fall down again in a ſoft and gentle manner; the particles of hoar froſt deſcend in much the ſame ſtill, ſilent, and almoſt imperceptible manner.

Notes on the Hundred and Forty-eighth Pſalm.

It ſeems probable that this pſalm was written by David, when God had given him reſt from all his enemies round about: which filled his heart with ſuch love for his Maker, that, in a tranſport of admiration, he wrote this rapturous ſong. In which, being conſcious of the narrow limits of his own praiſes, he calls upon all creatures in heaven and earth to join in one ſymphony of thankſgiving to the great Lord of heaven and earth. *Patrick.*

Ver. 1 *Praiſe ye him, ſun and moon: praiſe him all ye ſtars of light.*] Praiſe him ye ſun and moon, his moſt conſpicuous miniſters, and unwearied in his ſervice: praiſe him, ye glittering ſtars of light; and declare to all future generations, as ye have already done for ſo many ages paſt, how glorious your great Maſter is. *Patrick.*

4 *Ye waters that be above the heavens.*] The vapours, being greatly rarefied, riſe far above that air or ſky which is nigh the earth.

7 *Praiſe the Lord from the earth, ye dragons, and all deeps.*] Let all the creatures inhabiting this lower world accompany the celeſtial hoſts in their praiſes of the Lord: whoſe power the vaſt whales in their ſeveral kinds, and all that move in the profound depth of the ſea abundantly declare. *Patrick.*

Notes on the Hundred and Forty-ninth Pſalm.

This pſalm ſeems to have been written by David, after he had gained ſome ſignal victory, and ſubdued thoſe kingdoms, which, till his time, ſupported themſelves againſt all the efforts made by the Iſraelites, notwithſtanding their countries were part of the land promiſed by God to Abraham. Gen. xv. 18.

Ver. 3 *Let them praiſe his name in the dance.*] This act of devotion, how ludicrous ſoever it may appear to us, has always been looked upon with reverence by the Eaſtern nations. Thus Pſal. cl. 4, *Praiſe him with the timbrel and dance.* Agreeably to which

5 Let the ſaints be joyful in glory: let them ſing aloud upon their beds.

6 *Let* the high *praiſes* of God *be* in their mouth, and a two-edged ſword in their hand;

7 To execute vengeance upon the heathen, *and* puniſhments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgement written: this honour have all his ſaints. Praiſe ye the LORD.

PSAL. CL.

1 *An exhortation to praiſe God.* 3 *with all kind of inſtruments.*

PRAISE ye the LORD. Praiſe God in his ſanctuary: praiſe him in the firmament of his power.

2 Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.

3 Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.

4 Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments and organs.

5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath breath praiſe the LORD. Praiſe ye the LORD.

which injunctions, *the women went out after Miriam with timbrels and dances*, Exod. xv. 20, and *David danced before the Lord*, 2 Sam. vi. 14. *Shaw.*

Notes on the Hundred and Fiftieth Pſalm.

This pſalm ſeems, like the former, to have been compoſed by David, after ſome remarkable victory. But it might as well be uſed on another joyous occaſion; for it ſeems intended to expreſs the height and fulneſs of their joy, and thankfulneſs to God for the many benefits he had conferred on the ſons of men. *Patrick.*

Ver. 2 *Praiſe him for his mighty acts*, &c.] Praiſe him all ye miniſters of his upon earth, for the miraculous things he hath done for our deliverance and exaltation: let your praiſes bear ſome proportion to the excellence of his majeſty, and the multitude of thoſe great and magnificent acts of mercy towards us.

3 *Praiſe him with the ſound of the trumpet*, &c.] Let the prieſts of the Lord praiſe him with the ſound of the trumpet; and let the Levites praiſe him with pſalteries and harps.

5 *Praiſe him upon the loud cymbals*, &c.] Let cymbals of all kinds accompany the pſalms and hymns in his praiſe: both thoſe in daily uſe, and thoſe employed only in times of the higheſt joy and triumph.

6 *Let every thing that hath breath praiſe the Lord.*] Let every creature, eſpecially the human race, join with this ſacred choir, to praiſe the Almighty God of Jacob, from whom we receive all the good things we enjoy. To him, let all the world, with one conſent, give perpetual praiſe. *Patrick.*

THE PROVERBS.

THE ARGUMENT.

This collection is only a part of the Proverbs of Solomon; *for we are told, that* he ſpake three thouſand proverbs, and his ſongs were a thouſand and five, 1 Kings iv. 32. *Nor was he the author of the whole book, though it is placed under his name. In the twenty-fifth chapter, it is obſerved, that the following proverbs belong to him, but that they were collected by perſons appointed by* Hezekiah *for that purpoſe. The thirtieth chapter is intitled,* the words of Agur the ſon of Jakeh. *The laſt chapter is inſcribed* the words of king Lemuel. *From theſe different titles, it is concluded, that the firſt twenty-four chapters are the genuine work of* Solomon; *that the five next are a collection of ſeveral of his proverbs, made by order of king* Hezekiah; *and that the two laſt chapters were added, and belong to different, though unknown, authors. This book of* Proverbs *is a collection of wiſe and uſeful ſayings and obſervations, not put together in the way of a continued diſcourſe, but ſingly, without order or method: It is a collection of divine precepts, proper for every age, and every condition of life.*

CHAP. I.

1 *The uſe of the Proverbs.* 7 *An exhortation to fear God, and believe his word;* 10 *to avoid the enticings of ſinners.* 20 *Wiſdom complaineth of her contempt:* 24 *She threateneth her contemners.*

THE Proverbs of Solomon the ſon of David, king of Iſrael;

2 To know wiſdom and inſtruction, to perceive the words of underſtanding;

3 To receive the inſtruction of wiſdom, juſtice, and judgement, and equity;

4 To give ſubtilty to the ſimple, to the young man knowledge and diſcretion.

5 A wiſe *man* will hear, *and* will increaſe learning; and a man of underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings.

7 ¶ The fear of the LORD *is* the beginning of knowledge: *but* fools deſpiſe wiſdom and inſtruction.

8 My ſon, hear the inſtruction of thy father, and forſake not the law of thy mother:

9 For they *ſhall be* an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My ſon, if ſinners entice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the grave; and whole, as thoſe that go down into the pit:

13 We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil:

14 Caſt in thy lot among us; let us all have one purſe:

15 My ſon, walk not thou in the way with them; refrain thy foot from their path.

16 For their feet run to evil, and make haſte to ſhed blood.

17 Surely in vain the net is ſpread in the ſight of any bird.

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ Wiſdom crieth without; ſhe uttereth her voice in the ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, *ſaying*,

22 How long, ye ſimple ones, will ye love ſimplicity? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn ye at my reproof; behold, I will pour out my ſpirit unto you, I will make known my words unto you.

24 ¶ Becauſe I have called, and ye refuſed; I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you:

28 Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me:

Notes on the Firſt Chapter.

Ver. 7, 8 *The fear of the Lord*, &c.] The firſt principle of wiſdom muſt be carefully obſerved, which is this; That a due ſenſe of God is a moſt neceſſary qualification to profit by theſe inſtructions: the ſecond is, To bear a great reverence to parents, both natural and ſpiritual. *Patrick.*

10 *My ſon, if ſinners entice thee, conſent thou not.*] The inſtructions delivered in this and the following verſes merit the utmoſt attention. They teach us to reſiſt the firſt approaches of temptation, the only ſure method of being conquerors: for if we liſten to the firſt attack, though only with an intention of yielding to a particular, which, at firſt ſight, appears to be of very little conſequence, we are in the greateſt danger of being undone. One ſin paves the way to another; and when once we have begun, it will be impoſſible to know where we ſhall make a final ſtop: we ſhould therefore always remember the words of the wiſe man; and whenever ſinners entice us to forſake the paths of virtue, abſolutely refuſe even to hear their flattering ſpeeches.

20, &c. *Wiſdom crieth without, ſhe uttereth her voice in the ſtreets*, &c.] By wiſdom is here meant the eternal wiſdom, whoſe excellent counſels we cannot but be as well acquainted withal, as we are with what is proclaimed in the open ſtreets: for we hear them in the plain dictates of our own conſciences, in the laws of God, in the mouths of his prophets and miniſters, in the admonitions and examples of good men, and in the courſe of his providence and wiſe government.

29 For that they hated knowledge, and did not chooſe the fear of the LORD.

30 They would none of my counſel: they deſpiſed all my reproof.

31 Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them.

33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

1 *Wiſdom promiſeth godlineſs to her children,* 10 *and ſafety from evil company,* 20 *and direction in good ways.*

MY ſon, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wiſdom, *and* apply thine heart to underſtanding;

3 Yea, if thou crieſt after knowledge, *and* lifteſt up thy voice for underſtanding;

4 If thou ſeekeſt her as ſilver, and ſearcheſt for her as *for* hid treaſures;

5 Then ſhalt thou underſtand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wiſdom; out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgement, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſs, and judgement, and equity; *yea,* every good path.

10 ¶ When wiſdom entereth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil *man,* from the man that ſpeaketh froward things;

13 Who leave the paths of uprightneſs, to walk in the ways of darkneſs;

14 Who rejoice to do evil, *and* delight in the frowardneſs of the wicked;

15 Whoſe ways *are* crooked, and *they* froward in their paths.

16 To deliver thee from the ſtrange woman, *even* from the ſtranger *which* flattereth with her words;

17 Which forſaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her houſe inclineth unto death, and her paths unto the dead.

19 None that go unto her return again, neither take they hold of the paths of life.

20 ¶ That thou mayeſt walk in the way of good *men,* and keep the paths of the righteous.

21 For the upright ſhall dwell in the land, and the perfect ſhall remain in it.

22 But the wicked ſhall be cut off from the earth, and the tranſgreſſors ſhall be rooted out of it.

CHAP. III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wiſdom.* 19 *The power,* 21 *and benefits of wiſdom.* 27 *An exhortation to charitableneſs,* 30 *peaceableneſs,* 31 *and contentedneſs.* 33 *The curſed ſtate of the wicked.*

MY ſon, forget not my law; but let thine heart keep my commandments:

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32 *The turning away of the ſimple ſhall ſlay them.*] Septuagint, Becauſe they have abuſed ſimple or innocent men, they ſhall be ſlain.

Notes on the Second Chapter.

Ver. 4 *If thou ſeekeſt her as ſilver, and ſearcheſt,* &c.] A proverbial ſaying, borrowed from thoſe who dig in wines: the former part of it expreſſing eager deſire and great diligence; the latter, invincible reſolution and conſtant perſeverance, notwithſtanding thoſe difficulties which occur to diſcourage our labour.

6 *For the Lord giveth wiſdom: out of his mouth cometh knowledge and underſtanding.*] It is in vain to ſearch for wiſdom, unleſs we previouſly ſeek the Lord and his righteouſneſs in whoſe gift alone it is; but there is no doubt of his beſtowing it upon thoſe who eſteem it above the poſſeſſions of all earthly things; eſpecially the more neceſſary part of it, which he hath already imparted to us by his prophets and inſpired penmen. *Patrick.*

16 *To deliver thee from the ſtrange woman,* &c.] It was uſual for women, when they became proſtitutes, to quit their own home and friends, and to go into a foreign country in queſt of a livelihood, where they would be no ſhame to their relations. Hence it is, that at the time of the Judges and king Solomon, a proſtitute in Iſrael was generally diſtinguiſhed by the name of the *ſtrange woman.* Thus Jephtha is called (Judges xi 1.) *the ſon of an harlot,* and in the following verſe, *the ſon of a ſtrange woman,* as terms equivalent the one to the other. *Biſhop of Clogher's Orig. of Hieroglyph.*

Notes

2 For length of days, and long life, and peace ſhall they add to thee.

3 Let not mercy and truth forſake thee: bind them about thy neck; write them upon the table of thine heart:

4 So ſhalt thou find favour, and good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 In all thy ways acknowledge him, and he ſhall direct thy paths.

7 ¶ Be not wiſe in thine own eyes: fear the LORD, and depart from evil.

8 It ſhall be health to thy navel, and marrow to thy bones.

9 ¶ Honour the LORD with thy ſubſtance, and with the firſt-fruits of all thine increaſe:

10 So ſhall thy barns be filled with plenty, and thy preſſes ſhall burſt out with new wine.

11 ¶ My ſon, deſpiſe not the chaſtening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth, even as a father the ſon *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdom, and the man *that* getteth underſtanding.

14 For the merchandize of it *is* better than the merchandize of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire are not to be compared unto her.

16 Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleaſantneſs, and all her paths *are* peace.

18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

19 ¶ The LORD by wiſdom hath founded the earth; by underſtanding hath he eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſon, let not them depart from thine eyes: keep ſound wiſdom and diſcretion:

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 Then ſhalt thou walk in thy way ſafely, and thy foot ſhall not ſtumble.

24 When thou lieſt down thou ſhalt not be afraid: yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet.

25 Be not afraid of ſudden fear, neither of the deſolation of the wicked, when it cometh.

26 For the LORD ſhall be thy confidence, and ſhall keep thy foot from being taken.

27 ¶ With-hold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee.

29 Deviſe not evil againſt thy neighbour, ſeeing he dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 ¶ Envy thou not the oppreſſor, and chooſe none of his ways.

32 For the froward *is* abomination to the LORD: but his ſecret *is* with the righteous.

33 ¶ The curſe of the LORD *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

34 Surely he ſcorneth the ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory; but ſhame ſhall be the promotion of fools.

Notes on the Third Chapter.

Ver. 8 *Health to thy navel, and marrow to thy bones.*] This ſeems a metaphorical repreſentation of that firm and vigorous health of body, and chearfulneſs of mind, which virtue imparts.

13 *Wiſdom.*] i. e. Such an underſtanding of God, and belief of his providence, as to acquieſce in all troubles that befal him, and ſtill to adhere to his Maker in faithful obedience.

18 *She is a tree of life to them that lay hold upon her*, &c.] Wiſdom leads us to a paradiſe, and ſupplies the place of that tree of life for which our firſt parents were baniſhed: that is, ſhe gives not only a preſent, but an immortal ſatisfaction to all thoſe that ſtrongly apprehend and retain her precepts.

27 *With-hold not good*, &c.] Septuagint, With-hold not benefaction to the poor, when the power is in thine hand to do it.

32 *His ſecret is with the righteous.*] The righteous know the ſecret of his providence in raiſing wicked oppreſſors ſo high, that they may have the more dreadful fall.

34 *Surely he ſcorneth the ſcorners*, &c.] Septuagint, The Lord reſiſteth the proud, but giveth grace to the lowly. And thus St. Peter cites the words, 1 Pet. v. 5.

Notes

CHAP. IV.

1 *Solomon, to perſuade obedience,* 3 *ſheweth what inſtruction he had of his parents,* 5 *to ſtudy wiſdom,* 14 *and to ſhun the path of the wicked.* 20 *He exhorteth to faith,* 23 *and ſanctification.*

HEAR, ye children, the inſtruction of a father, and attend to know underſtanding.

2 For I give you good doctrine, forſake ye not my law.

3 ¶ For I was my father's ſon, tender and only *beloved* in the ſight of my mother.

4 He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments, and live.

5 ¶ Get wiſdom, get underſtanding: forget *it* not; neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall preſerve thee: love her, and ſhe ſhall keep thee.

7 Wiſdom *is* the principal thing: *therefore* get wiſdom: and with all thy getting get underſtanding.

8 Exalt her, and ſhe ſhall promote thee: ſhe ſhall bring thee to honour, when thou doſt embrace her.

9 She ſhall give to thine head an ornament of grace: a crown of glory ſhall ſhe deliver to thee.

10 Hear, O my ſon, and receive my ſayings; and the years of thy life ſhall be many.

11 I have taught thee in the way of wiſdom; I have led thee in right paths.

12 When thou goeſt, thy ſteps ſhall not be ſtraitened; and when thou runneſt, thou ſhalt not ſtumble.

13 Take faſt hold of inſtruction: let *her* not go: keep her; for ſhe *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men*:

15 Avoid it, paſs not by it: turn from it, and paſs away.

16 For they ſleep not except they have done miſchief; and their ſleep is taken away unleſs they cauſe *ſome* to fall.

17 For they eat the bread of wickedneſs, and drink the wine of violence.

18 But the path of the juſt *is* as the ſhining light, that ſhineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſs: they know not at what they ſtumble.

20 ¶ My ſon, attend to my words, incline thine ear unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that find them, and health to all their fleſh.

23 ¶ Keep thy heart with all diligence: for out of it *are* the iſſues of life.

24 Put away from thee a froward mouth, and perverſe lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 Ponder the path of thy feet; and let all thy ways be eſtabliſhed.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

1 *Solomon exhorteth to the ſtudy of wiſdom.* 3 *He ſheweth the miſchief of whoredom and riot.* 15 *He exhorteth to contentedneſs, liberality, and chaſtity.* 22 *The wicked are overtaken with their own ſins.*

MY ſon attend unto my wiſdom, *and* bow thine ear to my underſtanding:

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

Notes on the Fourth Chapter.

Ver. 1 *Hear, ye children, the inſtruction of a father,* &c.] Liſten all ye that are deſirous to learn, unto the inſtructions which, out of a parental affection, I bring from God to you: hearken unto them, though they correct your preſent manners; and let your mind be ſo attentive, that you may know what it is to have a right underſtanding in all things. *Patrick.*

15 *Avoid it, paſs not by it, turn from it, and paſs away.*] With what vehement importunity does the *royal moraliſt* deter his pupils from the path of the wicked! How ſtrongly is the counſel urged, by being ſo frequently repeated; in ſuch a remarkable diverſity of conciſe and abrupt, conſequently of forcible and preſſing admonitions!

23 *Keep thy heart with all diligence: for out of it are the iſſues of life.*] Let this above all things be thy peculiar care, to ſet ſo ſtrict a guard upon the inward thoughts and affections of thy ſoul, that thy conſent be never attained by any thing which thou oughteſt to refuſe: for thy walking either in the paths of virtue or vice depends wholly on thy care and watchfulneſs in this particular. *Patrick.*

3 ¶ For the lips of a ſtrange woman drop *as* an honey-comb, and her mouth *is* ſmoother than oil:

4 But her end is bitter as wormwood, ſharp as a two-edged ſword.

5 Her feet go down to death; her ſteps take hold on hell.

6 Leſt thou ſhouldeſt ponder the path of life, her ways are moveable, *that* thou canſt not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her houſe:

9 Leſt thou give thine honour unto others, and thy years unto the cruel:

10 Leſt ſtrangers be filled with thy wealth; and thy labours *be* in the houſe of a ſtranger,

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed,

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and aſſembly.

15 ¶ Drink waters out of thine own ciſtern, and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be only thine own, and not ſtrangers with thee.

18 Let thy fountain be bleſſed: and rejoice with the wife of thy youth.

19 *Let her be as* the loving hind, and pleaſant roe: let her breaſts ſatisfy thee at all times, and be thou raviſhed always with her love.

20 And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?

21 For the ways of a man *are* before the eyes of the LORD, and he pondereth all his goings.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins.

23 He ſhall die without inſtruction: and in the greatneſs of his folly he ſhall go aſtray.

CHAP. VI.

1 *Againſt ſuretiſhip,* 6 *idleneſs,* 12 *and miſchievouſneſs.* 20 *The bleſſings of obedience.* 25 *The miſchiefs of whoredom.*

MY ſon, if thou be ſurety for thy friend, *if* thou haſt ſtriken thy hand with a ſtranger,

2 Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my ſon, and deliver thyſelf, when thou art come into the hand of thy friend; go, humble thyſelf, and make ſure thy friend.

Notes on the Fifth Chapter.

Ver. 3 *For the lips of a ſtrange woman drop as an honey-comb,* &c.] As youth is remarkably prone to harlots, the wiſe man here adds another caution he had before given againſt this vice: and, with repeated intreaties, begs the attention of the gay and thoughtleſs to ſo weighty an argument, which he here proſecutes more at large, and preſſes with remarkable eloquence, and very powerful reaſons. *Patrick.*

4 *Sharp as a two-edged ſword.*] Like a ſword that cuts on both ſides, ſhe wounds both ſoul and body.

16 *Let thy fountains be diſperſed,* &c.] The context ſeems to require the negative particle; for from ver. 15th to the 20th, Solomon in figurative expreſſions adviſes his ſon to confine himſelf to his own wife. The Greek verſion (Vatican edition) reads right, Let *not* thy waters be diſperſed from thine own fountains, let thy waters run in thine own ſtreets, (or channels). Origen, Clement of Alexandria, and Aquila's verſion, have alſo the negative particle. *Kennicott.*

18 *Let thy fountain be bleſſed.*] Septuagint, Let thy fountain be peculiar to thyſelf.

19 *Let her be as the loving hind, and pleaſant roe.*] The hind and roe are taken notice of by authors that write of animals, (particularly Oppian) to be loving creatures, which antiently the greateſt perſons kept in their palaces, and diverted themſelves with them. The ſame appears from ſome beautiful lines in Virgil, beginning *Cervus erat forma,* &c. Æneid VII. 483.

21 *For the ways of a man are before the eyes of the Lord, and he pondereth all his goings.*] If the many calamities I have mentioned will not deter thee from thy evil courſes, remember that the eye of God beholds all thy actions, weighs them in the balance of juſtice, and will exactly puniſh or reward thee according to thy works. *Patrick.*

Notes on the Sixth Chapter.

Ver. 1 *If thou haſt ſtriken thine hand to a ſtranger.*] Septuagint, Thou haſt ſtriken thine hand to an enemy: meaning, thou haſt made thy friend thine enemy. *Wall.*

3 *Go humble thyſelf, and make ſure thy friend.*] Septuagint, Go, neglect not; ſtir up thy friend for whom thou art ſurety; i. e. ſtir him up to pay his debt---none of the verſions have *humble thyſelf.* Wall.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids:

5 Deliver thy ſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou ſluggard; conſider her ways, and be wiſe:

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

10 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

11 So ſhall thy poverty come as one that travaileth, and thy want as an armed man.

12 ¶ A naughty perſon, a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.

14 Frowardneſs *is* in his heart; he deviſeth miſchief continually; he ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix *things* doth the LORD hate: yea, ſeven *are* an abomination unto him:

17 A proud look, a lying tongue, and hands that ſhed innocent blood,

18 An heart that deviſeth wicked imaginations, feet that be ſwift in running to miſchief,

19 A falſe witneſs *that* ſpeaketh lyes, and him that ſoweth diſcord among brethren.

20 ¶ My ſon, keep thy father's commandment, and forſake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and *when* thou awakeſt, it ſhall talk with thee.

23 For the commandment *is* a lamp; and the law *is* light; and reproofs of inſtruction *are* the way of life:

24 To keep thee from the evil woman, from the evil flattery of the tongue of a ſtrange woman.

25 ¶ Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and the adultereſs will hunt for the precious life.

27 Can a man take fire in his boſom, and his clothes not be burned.

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth-in to his neighbour's wife: whoſoever toucheth her ſhall not be innocent.

30 *Men* do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry;

31 But *if* he be found, he ſhall reſtore ſevenfold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman lacketh underſtanding: he *that* doeth it deſtroyeth his own ſoul.

33 A wound and diſhonour ſhall he get; and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will not ſpare in the day of vengeance.

35 He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

CHAP. VII.

1 *Solomon perſuadeth to a ſincere and kind familiarity with wiſdom.* 6 *In an example of his own experience he ſheweth,* 10 *the cunning of an whore,* 22 *and the deſperate ſimplicity of a young wanton.* 24 *He dehorteth from ſuch wickedneſs.*

6, 7, 8 *Go to the ant, thou ſluggard, conſider her ways, and be wiſe.*] Obſerve the provident care of the ant, who, during the ſummer, and the plenty of harveſt, lays up a ſufficient ſtock of proviſions to ſupport her in winter. Obſerve how carefully ſhe depoſits her grain in cells ſhe hath digged for it in the earth, that it neither be injured by the chilling winds, nor ſtolen by other creatures who range the fields in ſearch of food: and ſurely ſo ſtriking an inſtance of labour, induſtry, and conſummate policy, exhibited by one of the inſect race, muſt make thee aſhamed of thy indolence, and animate thee to imitate her provident care.

11 *Thy want as an armed man.*] Whom thou canſt not reſiſt.

25 *Neither let her take thee with her eye-lids.*] Which have often been compared to nets: Philoſtratus, in his Epiſtles, frequently ſpeaks of *the nets of the eyes.*

31 *But if he be found, he ſhall reſtore ſeven-fold,* &c.] The Hebrew word which we here render ſeven-fold, does not properly ſignify any determinate number; but only ſuch as is perfect and complete in its kind. And it may be remembered, that, according to the law of Moſes, a thief was not to reſtore ſeven-fold, but much leſs. See Exod. xii. 1, 4. *Patrick.*

MY ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the window of my houſe I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the youths a young man void of underſtanding,

8 Paſſing through the ſtreet near her corner; and he went the way to her houſe,

9 In the twilight, in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (She *is* loud and ſtubborn; her feet abide not in her houſe:

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner.)

13 So ſhe caught him, and kiſſed him, *and* with an impudent face ſaid unto him,

14 *I have* peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have decked my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us ſolace our ſelves with loves.

19 For the good-man *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 With her much fair ſpeech ſhe cauſed him to yield, with the flattering of her lips ſhe forced him.

22 ¶ He goeth after her ſtraightway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks:

26 Till a dart ſtrike through his liver; as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many ſtrong *men* have been ſlain by her.

27 Her houſe *is* the way to hell, going down to the chambers of death.

CHAP. VIII.

1 *The fame,* 6 *and evidence of wiſdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of it.*

DOTH not wiſdom cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming-in at the doors.

4 Unto you, O men, I call; and my voice *is* to the ſons of man.

5 O ye ſimple, underſtand wiſdom: and ye fools, be ye of an underſtanding heart.

Notes on the Seventh Chapter.

Ver. 4 *Say unto wiſdom, thou art my ſiſter,* &c.] Embrace the precepts I have given thee with the moſt ardent affection; and place ſo high a value upon wiſdom, as to invite her continually to thee, till ſhe be as familiar with thee as an only ſiſter, and thou delight in her precepts as in the company of the moſt loved relation. *Patrick.*

17 *Aloes.*] See note on Pſalm xlv. 8.

26 *She hath caſt down many wounded,* &c.] Mr. Kennicott thinks this verſe ſhould be rendered, *For ſhe hath caſt down many warriors, and the moſt valiant men have been ſlain by her.* Dr. Hammond thus paraphraſes it: The moſt valiant heroes, the moſt puiſſant ſoldiers, that never have yielded, but ſtood undaunted againſt all other aſſaults, have generally been vanquiſhed, and frequently deſtroyed by the allurements of women.

27 *Her houſe is the way to hell.*] i. e. To the grave untimely.

Notes on the Eighth Chapter.

Ver. 1 *Doth not wiſdom cry? and underſtanding put forth her voice?*] Is not there the greateſt reaſon to chide you for ſtupidity, in hearkening to thoſe ſecret allurements to the deeds of darkneſs, when their conſequences are ſo apparent? and you have ſo many open and loud admonitions to be wiſer? and ſuch ſerious and earneſt endeavours have been uſed to reclaim you from your folly? *Patrick.*

6 ¶ Hear: for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.
7 For my mouth ſhall ſpeak truth; and wickedneſs *is* an abomination to my lips.
8 All the words of my mouth *are* in righteouſneſs; *there is* nothing froward or perverſe in them.
9 They *are* all plain to him that underſtandeth, and right to them that find knowledge.
10 ¶ Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.
11 For wiſdom *is* better than rubies; and all the things that may be deſired are not to be compared to it.
12 ¶ I wiſdom dwell with prudence, and find out knowledge of witty inventions.
13 The fear of the LORD *is* to hate evil: pride and arrogancy, and the evil way, and the froward mouth do I hate.
14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding; I have ſtrength.
15 ¶ By me kings reign, and princes decree juſtice.
16 By me princes rule, and nobles, *even* all the judges of the earth.
17 I love them that love me; and thoſe that ſeek me early ſhall find me.
18 ¶ Riches and honour *are* with me; *yea*, durable riches and righteouſneſs.
19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice ſilver.
20 I lead in the way of righteouſneſs, in the midſt of the paths of judgement:
21 That I may cauſe thoſe that love me to inherit ſubſtance; and I will fill their treaſures.
22 ¶ The LORD poſſeſſed me in the beginning of his way, before his works of old.
23 I was ſet up from everlaſting, from the beginning, or ever the earth was.
24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.
25 Before the mountains were ſettled; before the hills was I brought forth:
26 While as yet he had not made the earth, nor the fields, nor the higheſt part of the duſt of the world:
27 When he prepared the heavens, I *was* there: when he ſet a compaſs upon the face of the depth:
28 When he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep:
29 When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth.
30 Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;
31 Rejoicing in the habitable part of his earth; and my delights *were* with the ſons of men.
32 Now therefore hearken unto me, O ye children: for bleſſed *are they that* keep my ways.
33 Hear inſtruction, and be wiſe, and refuſe it not.
34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.
35 For whoſo findeth me, findeth life, and ſhall obtain favour of the LORD.

10 *Receive my inſtruction, and not ſilver.*] *Not* frequently means *rather than*; therefore this verſe ſhould be tranſlated, Receive my inſtructions *rather than* ſilver. *Pilkington.*

23 *I was ſet up from everlaſting, from the beginning, or ever the earth was.*] My dominion is from everlaſting, nor hath it any ſuperior: all antiquity comes infinitely ſhort of mine, who was before the earth itſelf, the common mother of all mankind. *Patrick.*

24 *When there were no depths, I was brought forth,* &c.] When as yet there were no depths, I was conceived in the mind of God, long before the ſprings and fountains.

25, 26 *Before the mountains were ſettled,* &c.] Before the mountains, from whoſe bowels the fountains have their ſource; before the hills diverſified the ſurface of the earth, I had a being. Nay, even before he had formed this earthly globe, much leſs adorned it with lofty mountains and ſpacious plains. *Patrick.*

27 *When he prepared the heavens, I was there,* &c.] I was preſent when he diſpoſed the heavens into this wonderful order, wherein they now appear; as well as when he moved upon the confuſed abyſs which they incloſed, and faſhioned the earth into a regular ſhape. *Patrick.*

29 *When he gave to the ſea his decree,* &c.] When he preſcribed limits to the boiſterous ocean, and confined its ſwelling waves; that they ſhould not overflow and deſtroy the earth.

30, 31 *Then I was by him, as one brought up with him,* &c.] Then was I conſtantly with him; was daily his delight, rejoicing in the lovely work of creation; was delighted with the beautiful variety of animals which adorned this earthly globe; eſpecially with the children of men, who were made in the image of the Almighty, and capable of converſing with me.——The perſon who here ſpeaks in the character of wiſdom is generally ſuppoſed to be the ſon of God, who was in the boſom of his father before this world had exiſtence, and rejoiced with him at the formation of the univerſe. *Patrick.*

36 But he that ſinneth againſt me wrongeth his own ſoul: all they that hate me love death.

CHAP. IX.

1 *The diſcipline,* 4 *and doctrine of wiſdom.* 13 *The cuſtom,* 16 *an error of folly.*

WIſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars.

2 She hath killed her beaſts; ſhe hath mingled her wine; ſhe hath alſo furniſhed her table.

3 She hath ſent forth her maidens: ſhe crieth upon the higheſt places of the city:

4 ¶ Whoſo *is* ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,

5 Come, eat of my bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man, getteth* himſelf a blot.

8 Reprove not a ſcorner, leſt he hate thee: rebuke a wiſe *man,* and he will love thee.

9 Give *inſtruction* to a wiſe *man,* and he will be yet wiſer: teach a juſt *man,* and he will increaſe in learning.

10 The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the Holy *is* underſtanding.

11 For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe for thy ſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it*.

13 ¶ A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city.

15 To call paſſengers who go right on their ways:

16 ¶ Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of moral virtues and their contrary vices.

THE proverbs of Solomon. A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.

2 Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 The LORD will not ſuffer the ſoul of the righteous to famiſh: but he caſteth away the ſubſtance of the wicked.

4 He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer *is* a wiſe ſon: *but* he that ſleepeth in harveſt *is* a ſon that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but violence covereth the mouth of the wicked.

7 The memory of the juſt *is* bleſſed: but the name of the wicked ſhall rot.

8 The wiſe in heart will receive commandments: but a prating fool ſhall fall.

9 He that walketh uprightly walketh ſurely: but he that perverteth his ways ſhall be known.

10 He that winketh with the eye cauſeth ſorrow: but a prating fool ſhall fall.

Notes on the Ninth Chapter.

Ver. 6 *Forſake the fooliſh, and live; and go in the way of underſtanding.*] Be perſuaded to make trial of theſe precepts; forſake the company of the wicked men, and abandon all ſenſeleſs actions: then will you have a taſte of true happineſs, which will invite you to liſten to the deliberate dictates of ſober reaſon, and the grave counſels of prudent perſons. *Patrick.*

12 *If thou be wiſe, thou ſhalt be wiſe for thyſelf:* &c.] I earneſtly invite thee to imbibe my doctrines; not for mine own ſake, but for thine: for thou alone wilt reap the fruit of being truly virtuous; or ſuffer the puniſhment which God will ſurely inflict on all profane ſcoffers at religion and goodneſs.

Notes on the Tenth Chapter.

Ver. 6 *Bleſſings are upon the head of the juſt: but violence covereth the mouth of the wicked.*] The bleſſings of heaven ſhall viſibly deſcend in great plenty on the head of the juſt and merciful man: but their own iniquity ſhall violently overwhelm thoſe, to their utter confuſion, who wickedly defraud and oppreſs their neighbours. *Patrick.*

10 *He that winketh with the eye, cauſeth ſorrow: but a prating fool ſhall fall.*] The laſt hemiſtick of this verſe is by the careleſneſs of the tranſcriber repeated from ver. 8. In the Greek, Syriac,

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but love covereth all ſins.

13 In the lips of him that hath underſtanding wiſdom *is* found: but a rod *is* for the back of him that is void of underſtanding.

14 Wiſe *men* lay up knowledge: but the mouth of the fooliſh *is* near deſtruction.

15 The rich man's wealth *is* his ſtrong city: the deſtruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to ſin.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſin: but he that refraineth his lips *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver, the heart of the wicked *is* little worth.

21 The lips of the righteous feed many: but fools die for want of wiſdom.

22 The bleſſing of the LORD, it maketh rich, and he addeth no ſorrow with it.

23 *It is* as ſport to a fool to do miſchief: but a man of underſtanding hath wiſdom.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwind paſſeth, ſo *is* the wicked no *more*: but the righteous *is* an everlaſting foundation.

26 As vinegar to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that ſend him.

27 The fear of the LORD prolongeth days: but the years of the wicked ſhall be ſhortened.

28 The hope of the righteous *ſhall be* gladneſs: but the expectation of the wicked ſhall periſh.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquity.

30 The righteous ſhall never be removed: but the wicked ſhall not inhabit the earth.

31 The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *ſpeaketh* frowardneſs.

CHAP. XI.

A Falſe balance *is* an abomination to the LORD: but a juſt weight *is* his delight.

2 *When* pride cometh, then cometh ſhame: but with the lowly *is* wiſdom.

3 The integrity of the upright ſhall guide them: but the perverſeneſs of tranſgreſſors ſhall deſtroy them.

4 Riches profit not in the day of wrath: but righteouſneſs delivereth from death.

5 The righteouſneſs of the perfect ſhall direct his way: but the wicked ſhall fall by his own wickedneſs.

6 The righteouſneſs of the upright ſhall deliver them: but tranſgreſſors ſhall be taken in *their own* naughtineſs.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt *men* periſheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his ſtead.

9 An hypocrite with *his* mouth deſtroyeth

Syriac, and Arabic verſions, we find the firſt hemiſtick beautifully illuſtrated by an antitheſis in the ſecond, thus, *He that winketh with the eye, cauſeth ſorrow; but he that reproveth, worketh ſafety.* Maxims worthy of Solomon! "When a man connives at his friend's failings, the offender is encouraged to ſin on, and heap up matter for very ſorrowful reflections afterwards: but the man who with an honeſt freedom prudently reproves him, moſt effectually contrives his honour and ſafety." *Kennicott.*

18 *He that hideth hatred with lying lips.*] It ſhould be rendered, *hath* lying lips, to make the verſe conſiſt of two parts, and not of one only, as in the preſent tranſlation: for each verſe of the Proverbs conſiſts of two diſtinct propoſitions, both relating to the ſame thing; and theſe are generally oppoſed to each other.

19 *In the multitude of words there wanteth not ſin: but he that refraineth his lips is wiſe.*] Nor are calumny and flattery the only vices of the tongue; many words are rarely innocent: he therefore that is ſparing of ſpeech, and conſiders well what he is going to utter, is truly prudent. *Patrick.*

Notes on the Eleventh Chapter.

Ver. 1. *A falſe balance is an abomination to the Lord,* &c.] The Lord deteſteth thoſe who endeavour to defraud their neighbour of his juſt weight; whilſt thoſe, who are honeſt in their dealings, are his favourites. *Patrick.*

7 *When a wicked man dieth,* &c.] Septuagint reads, When a good man dies, his hope does not periſh: but the expectation of the wicked periſheth. *Wall.*

his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wiſdom deſpiſeth his neighbour: but a man of underſtanding holdeth his peace.

13 A tale-bearer revealeth ſecrets: but he that is of a faithful ſpirit concealeth the matter.

14 Where no counſel *is*, the people fall: but in the multitude of counſellers *there is* ſafety.

15 He that is ſurety for a ſtranger ſhall ſmart *for it*: and he that hateth ſuretiſhip is ſure.

16 A gracious woman retaineth honour: and ſtrong *men* retain riches.

17 The merciful man doeth good to his own ſoul: but *he that is* cruel troubleth his own fleſh.

18 The wicked worketh a deceitful work: but to him that ſoweth righteouſneſs *ſhall be* a ſure reward.

19 As righteouſneſs *tendeth* to life: ſo he that purſueth evil *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *ſuch as are* upright in *their* way *are* his delight.

21 *Though* hand *join* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwine's ſnout, *ſo is* a fair woman which is without diſcretion.

23 The deſire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There is that ſcattereth, and yet increaſeth; and *there is* that with-holdeth more than is meet, but *it tendeth* to poverty.

25 The liberal ſoul ſhall be made fat; and he that watereth ſhall be watered alſo himſelf.

26 He that with-holdeth corn, the people ſhall curſe him: but bleſſing *ſhall be* upon the head of him that ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches ſhall fall: but the righteous ſhall flouriſh as a branch.

29 He that troubleth his own houſe ſhall inherit the wind: and the fool *ſhall be* ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life: and he that winneth ſouls *is* wiſe.

31 Behold, the righteous ſhall be recompenſed in the earth: much more the wicked and the ſinner.

CHAP. XII.

WHoſo loveth inſtruction, loveth knowledge: but he that hateth reproof *is* brutiſh.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man ſhall not be eſtabliſhed by wickedneſs: but the root of the righteous ſhall not be moved.

4 A virtuous woman *is* a crown to her huſband: but ſhe that maketh aſhamed *is* as rottenneſs in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright ſhall deliver them.

7 The wicked are overthrown, and *are* not: but the houſe of the righteous ſhall ſtand.

8 A man ſhall be commended according to his wiſdom: but he that is of a perverſe heart ſhall be deſpiſed.

9 *He that* is deſpiſed and hath a ſervant, *is*

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30 *The fruit of the righteous is a tree of life; and he that winneth ſouls is wiſe.*] The benefit ſociety receives from a juſt and charitable man, may be compared to the fruit of the tree of life, which keeps the ſons of men from miſery: but he is the far greater benefactor who communicates wiſdom ſo ſeaſonably, that he draws ſouls to the love of virtue.

31 *Behold, the righteous ſhall be recompenſed in the earth.*] i. e. Shall be puniſhed for their offences. *Clark.*

Notes on the Twelfth Chapter.

Ver. 1 *Whoſo loveth inſtruction, loveth knowledge,* &c.] It is a certain indication of a wiſe and good man, to liſten with attention and patience to thoſe who tell him of his faults; but he who declines inſtruction, and turneth away from reproof, indicates that his paſſions are ſo brutiſh, that there is little hopes of his being ever reclaimed. *Patrick.*

4 *She that maketh aſhamed, is as rottenneſs in his bones.*] Septuagint,

better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons is* void of understanding.

12 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of *his* mouth, and the recompense of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is presently known: but a prudent *man* covereth shame.

17 *He that* speaketh truth sheweth forth righteousness; but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellers of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wise son *heareth* his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

10 Only by pride cometh contention: but with the well-advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be de-

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tuagint, A mischievous woman undoes her husband, like a worm in the wood.

13 *The wicked is snared by the transgression of his lips: but the just shall come out of trouble.*] The wicked ensnares himself by that deceitful talk wherewith he designed to have ensnared others; but the righteous escapes the danger: nay, by his prudent discourse, avoids very great difficulties, wherein he otherwise might have been entangled. *Patrick.*

28 *In the way of righteousness is life, and in the path-way thereof there is no death.*] True goodness leads unto endless prosperity and happiness: here the antithesis seems wanting: Septuagint reads,---is life, but the way of revengeful men tends to death.

Notes on the Thirteenth Chapter.

Ver. 2 *A man shall eat good,* &c.] He that speaks well of others, or gives them faithful counsel, shall reap the benefit thereof himself, but calumniators shall suffer punishment. *Patrick.*

4 *The soul of the sluggard desireth,* &c.] Neither riches nor learning can be gained by the slothful man; but the industrious shall enjoy more than was either expected or even desired. *Pat.*

8 *The poor heareth not rebuke.*] No-body is apt to bring any charge against the poor.

ſtroyed: but he that feareth the commandment ſhall be rewarded.

14 The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of tranſgreſſors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool layeth open *his* folly.

17 A wicked meſſenger falleth into miſchief: but a faithful ambaſſador *is* health.

18 Poverty and ſhame *ſhall be to* him that refuſeth inſtruction: but he that regardeth reproof ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe *men* ſhall be wiſe: but a companion of fools ſhall be deſtroyed.

21 Evil purſueth ſinners: but to the righteous good ſhall be repaid.

22 A good *man* leaveth an inheritance to his children's children: and the wealth of the ſinner *is* laid up for the juſt.

23 Much food *is in* the tillage of the poor: but there is *that is* deſtroyed, for want of judgement.

24 He that ſpareth his rod hateth his ſon: but he that loveth him chaſteneth him betimes.

25 The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

CHAP. XIV.

EVERY wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his uprightneſs feareth the LORD: but *he that is* perverſe in his ways deſpiſeth him.

3 In the mouth of the fooliſh *is* a rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 A faithful witneſs will not lye: but a falſe witneſs will utter lyes.

6 A ſcorner ſeeketh wiſdom, and *findeth it* not: but knowledge *is* eaſy unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdom of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 Fools make a mock at ſin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterneſs; and a ſtranger doth not intermeddle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 There is a way which ſeemeth right unto a man, but the end thereof *are* the ways of death.

13 Even in laughter the heart is ſorrowful; and the end of that mirth *is* heavineſs.

14 The backſlider in heart ſhall be filled with his own ways: and a good man *ſhall be ſatisfied* from himſelf.

15 The ſimple believeth every word: but the prudent *man* looketh well to his going.

16 A wiſe man feareth, and departeth from evil: but the fool rageth and is confident.

17 *He that is* ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

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20 *He that walketh with wiſe men, ſhall be wiſe*, &c.] He that keeps company with wiſe and good men is likely to be himſelf wiſe and good, and happy: but he who aſſociates with the wicked, will unavoidably be infected with their wickedneſs. *Patrick.*

21 *Evil purſueth ſinners*, &c.] The wickedneſs of ſinners purſues them to unavoidable deſtruction: but the good which righteous men perform will infallibly return into their own boſom, and reward them with many bleſſings.

23 *Much food is in the tillage of the poor.*] A poor man commonly manages and makes the moſt of a few acres.

Notes on the Fourteenth Chapter.

Ver. 1 *Every wiſe woman buildeth her houſe: but the fooliſh plucketh it down with her hands.*] A wiſe and virtuous wife, by her prudent adminiſtration, is capable of raiſing the riches of her family, and increaſing its reputation; but ſhe that is fooliſh, and prone to vice, by her ill management and luxury, will waſte all that hath been gotten by her predeceſſors. *Patrick.*

3 *In the mouth of the fooliſh is a rod of pride: but the lips of the wiſe ſhall preſerve them.*] A fool is ſo inſolent, that he boldly wounds the reputation of others, though it recoil at laſt upon him with a terrible blow; but wiſe men are careful not to offend, much leſs abuſe the meaneſt perſon; and hence they are always ſecure. *Patrick.*

9 *Fools make a mock at ſin; but among the righteous there is favour.*] Sin maketh fools to deride one another, but between the righteous there is favour, or mutual good-will. *Taylor.*

20 *The*

19 The evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 He that deſpiſeth his neighbour ſinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not err that deviſe evil? but mercy and truth *ſhall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* only to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſs of fools *is* folly.

25 A true witneſs delivereth ſouls: but a deceitful *witneſs* ſpeaketh lyes.

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of people *is* the king's honour: but in the want of people *is* the deſtruction of the prince.

29 *He that is* ſlow to wrath *is* of great underſtanding: but *he that is* haſty of ſpirit exalteth folly.

30 A ſound heart *is* the life of the fleſh: but envy, the rottenneſs of the bones.

31 He that oppreſſeth the poor reproacheth his maker: but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedneſs: but the righteous hath hope in his death.

33 Wiſdom reſteth in the heart of him that hath underſtanding: but *that which is* in the midſt of fools is made known.

34 Righteouſneſs exalteth a nation: but ſin *is* a reproach to any people.

35 The king's favour *is* towards a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

CHAP. XV.

A Soft anſwer turneth away wrath: but grievous words ſtir up anger.

2 The tongue of the wiſe uſeth knowledge aright: but the mouth of fools poureth out fooliſhneſs.

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 A wholſome tongue *is* a tree of life: but perverſeneſs therein *is* a breach in the ſpirit.

5 A fool deſpiſeth his father's inſtruction: but he that regardeth reproof is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

8 The ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

10 Correction *is* grievous unto him that forſaketh the way: *and* he that hateth reproof ſhall die.

11 Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 A merry heart maketh a cheerful coun-

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20 *The rich hath many friends.*] Many who will pretend to be his friends, and offer to aſſiſt him with every thing in their power.

23 *In all labour there is profit: but the talk of the lips tendeth only to penury.*] Solomon diſtinguiſhes between the labour of the tongue, and the labour of the hands; conſidering want as the reward of the one, and wealth as that of the other. For it is commonly found, that thoſe who talk big, boaſt highly, and promiſe mighty things, are beggars, and receive no benefit from their idle diſcourſe: nor are they in general remarkable for diligence in their calling, but feed themſelves with words; and to uſe the words of a ſacred writer, *fill their bellies with the eaſt-wind.* Bacon, Advancement of Learning.

33 *That which is in the midſt of fools is made known.*] The negative particle ſeems wanting here: the Syriac and Arabic verſions have it; and the Greek reads, That which is in the heart of fools is *not* thoroughly known.

34 *Righteouſneſs exalteth a nation.*] Though it may ſometimes happen otherwiſe in ſingle and private caſes, yet this is the natural and univerſal effect of things in their general and proper tendency. *Clark.*

Notes on the Fifteenth Chapter.

Ver. 8 *The ſacrifice of the wicked is an abomination to the Lord.*] It is impious to think the Almighty will be pleaſed with mere gifts and ſacrifices; which, when preſented by wicked men, who never intend to put away the evil of their doings, are an abomination to the Divine Majeſty.

11 *Hell and deſtruction are before the Lord: how much more then the hearts of the children of men?*] The Lord is perfectly acquainted with the moſt ſecret tranſactions; neither the grave, nor the depths of hell can conceal any thing from him; how can then the thoughts of the human heart eſcape his notice, or the ſinner hope to form his wicked ſchemes in ſecret? *Patrick.*

15 *All*

tenance: but by ſorrow of the heart the ſpirit is broken.

14 The heart of him that hath underſtanding ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

16 Better *is* little with the fear of the LORD, than great treaſure, and trouble therewith.

17 Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith.

18 A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothful *man* is as an hedge of thorns: but the way of the righteous *is* made plain.

20 A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

21 Folly *is* joy to *him that is* deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 Without counſel purpoſes are diſappointed: but in the multitude of counſellers they are eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* in due ſeaſon, how good *is it!*

24 The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 The LORD will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleaſant words.

27 He that is greedy of gain troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wiſe.

32 He that refuſeth inſtruction deſpiſeth his own ſoul: but he that heareth reproof getteth underſtanding.

33 The fear of the LORD *is* the inſtruction of wiſdom; and before honour *is* humility.

CHAP. XVI.

THE preparations of the heart in man, and the anſwer of the tongue *is* from the LORD.

2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the ſpirits.

3 Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

4 The LORD hath made all *things* for himſelf: yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he ſhall not be unpuniſhed.

6 By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

7 When a man's ways pleaſe the LORD, he maketh even his enemies to be at peace with him.

8 Better *is* a little with righteouſneſs, than great revenues without right.

9 A man's heart deviſeth his way; but the LORD directeth his ſteps.

10 A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgement.

15 *All the days of the afflicted are evil,* &c.] Septuagint reads, The eyes of the wicked do every day expect evil; but good men are always at quiet.

19 *The way of the ſlothful man,* &c.] Septuagint, The way of the ſlothful man is hedged up with buſhes: but the way of the diligent, plain.

20 *But a fooliſh man,* &c.] The Greek and Syriac, Chaldee Paraphraſe, and a Hebrew MS at Cambridge read, But *a fooliſh ſon.* Kennicott.

27 *He that is greedy of gain,* &c.] Septuagint reads, He that takes bribes, deſtroys himſelf: but he that hates bribery, ſhall be ſafe.

Notes on the Sixteenth Chapter.

Ver. 1 *The preparation of the heart in man, and the anſwer of the tongue is from the Lord.*] In the Hebrew it is, *Man hath the diſpoſing of the heart*; he may, with the leave of the Almighty, and his common aſſiſtance, intend, propound, and reſolve within himſelf what he will ſay or do; but whether he ſhall be able to utter the things he hath premeditated, or attend the end of his deliberation, is more than he can promiſe himſelf, that depending on the pleaſure of the Lord. *Patrick.*

4 *The Lord hath made all things for himſelf: yea, even the wicked for the day of evil.*] The true reading is, The Lord has made all things, one anſwerable to another; yea, even the wicked to the day of evil. *Clark.*

11 *All*

11 A juſt weight and balance *are* the LORD's: all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed by righteouſneſs.

13 Righteous lips *are* the delight of kings; and they love him that ſpeaketh right.

14 The wrath of a king *is as* meſſengers of death; but a wiſe man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wiſdom, than gold? and to get underſtanding, rather to be choſen than ſilver?

17 The high-way of the upright *is* to depart from evil: he that keepeth his way preſerveth his ſoul.

18 Pride *goeth* before deſtruction, and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 He that handleth a matter wiſely ſhall find good: and whoſo truſteth in the LORD, happy *is* he.

21 The wiſe in heart ſhall be called prudent: and the ſweetneſs of the lips increaſeth learning.

22 Underſtanding *is* a well-ſpring of life unto him that hath it: but the inſtruction of fools *is* folly.

23 The heart of the wiſe teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an honey-comb, ſweet to the ſoul, and health to the bones.

25 There is a way that ſeemeth right unto a man, but the end thereof *are* the ways of death.

26 He that laboureth laboureth for himſelf; for his mouth craveth it of him.

27 An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.

28 A froward man ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteouſneſs.

32 *He that is* ſlow to anger *is* better than the mighty; and he that ruleth his ſpirit, than he that taketh a city.

33 The lot is caſt into the lap; but the whole diſpoſing thereof *is* of the LORD.

CHAP. XVII.

BEtter *is* a dry morſel, and quietneſs therewith, than a houſe full of ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame, and ſhall have part of the inheritance among the brethren.

3 The fining-pot *is* for ſilver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to falſe lips; *and* a lyar giveth ear to a naughty tongue.

5 Whoſo mocketh the poor reproacheth his maker: *and* he that is glad at calamities ſhall not be unpuniſhed.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent ſpeech becometh not a fool: much leſs do lying lips a prince.

8 A gift *is as* a precious ſtone in the eyes of him that hath it: whitherſoever it turneth, it proſpereth.

9 He that covereth a tranſgreſſion ſeeketh love; but he that repeateth a matter ſeparateth *very* friends.

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11 *All the weights of the bag*, &c.] It is *ſtones* in the original: for the Hebrew weights were not made of metal, leſt the ruſt ſhould eat them. *Lamy.*

33 *The lot is caſt into the lap: but the whole diſpoſing thereof is of the Lord.*] Acknowledge the Divine Providence in all things, even in thoſe which ſeem moſt caſual: for though men caſt the lots into the lap, or veſſel, it is the Lord who directs in what order they ſhall be drawn, and thence determines the doubtful matter according to his own pleaſure. *Patrick.*

Notes on the Seventeenth Chapter.

Ver. 2 *A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame*, &c.] Probity and prudence ſo greatly ſurpaſs riches and a noble birth, that a wiſe and faithful ſervant often arrives at the honour of being appointed the governor of a ſon, whoſe folly and wickedneſs render him a diſcredit to his family. *Patrick.*

4 *A liar giveth ear to a naughty tongue.*] Septuagint reads, A good man gives no heed to lying lips.

9 *He that covereth a tranſgreſſion, ſeeketh love.*] He that buries in oblivion a fault which hath been committed againſt him, takes the beſt courſe to preſerve friendſhip, and to render himſelf univerſally beloved.

10 A reproof entereth more into a wiſe man than an hundred ſtripes into a fool.

11 An evil *man* ſeeketh only rebellion: therefore a cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is* as when one letteth out water: therefore leave off contention before it be meddled with.

15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there* a price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it?*

17 A friend loveth at all times, and a brother is born for adverſity.

18 A man void of underſtanding ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion that loveth ſtrife: *and* he that exalteth his gate ſeeketh deſtruction.

20 He that hath a froward heart findeth no good: and he that hath a perverſe tongue falleth into miſchief.

21 He that begetteth a fool *doeth it* to his ſorrow: and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine; but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the boſom to pervert the ways of judgement.

24 Wiſdom *is* before him that hath underſtanding: but the eyes of a fool *are* in the ends of the earth.

25 A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes for equity.

27 He that hath knowledge ſpareth his words: *and* a man of underſtanding is of an excellent ſpirit.

28 Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips *is eſteemed* a man of underſtanding.

CHAP. XVIII.

THROUGH deſire a man having ſeparated himſelf ſeeketh and intermeddleth with all wiſdom.

2 A fool hath no delight in underſtanding, but that his heart may diſcover it ſelf.

3 When the wicked cometh, *then* cometh alſo contempt, and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-ſpring of wiſdom *as* a flowing brook.

5 *It is* not good to accept the perſon of the wicked, to overthrow the righteous in judgement.

6 A fool's lips enter into contention, and his mouth calleth for ſtrokes.

7 A fool's mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 The words of a tale-bearer *are* as wounds, and they go down into the innermoſt parts of the belly.

9 He alſo that is ſlothful in his work is brother to him that is a great waſter.

10 The name of the LORD *is* a ſtrong tower: the righteous runneth into it and is ſafe.

14 *The beginning of ſtrife is as when one letteth out water.*] i. e. It is the opening of a breach which no man can be ſure to ſtop, before it proceeds to the moſt fatal and calamitous events. *Clark.*

17 *A friend loveth at all times, and a brother is born for adverſity.*] Time is the true touch-ſtone of a friend: for if his profeſſions are ſincere, no change of condition will alter his ſentiments; but, in adverſity as well as proſperity, he will continue ſtedfaſt; nay, in the greateſt diſtreſſes, appear more like a brother than a friend. *Patrick.*

26 *Nor to ſtrike princes for equity.*] Nor to conſpire againſt good (or equitable) princes. Thus the Septuagint.

Notes on the Eighteenth Chapter.

Ver. 1, 2 *Through deſire a man having ſeparated himſelf, ſeeketh and intermeddleth with all wiſdom,* &c.] Theſe two verſes are ſo difficult to be underſtood, that the different interpretations given of them by various writers are very numerous. According to the Chaldee interpretation, the ſenſe of the verſes will run thus:

1ſt, "An inconſtant man deſires many things, and ſeeks ſatisfaction: but whatſoever he ſeeks, he never acquires, being defeated and diſappointed in all his deſigns.

2d, "And this is a certain character of a fool, that he never fixes to any thing; but chuſes rather to wander up and down, and rove from one enquiry to another, than give his mind to true wiſdom and prudence, which affords him no pleaſure." *Patrick.*

3 *When the wicked cometh,* &c.] Septuagint and Vulgate read, When an ungodly man comes to the height of wickedneſs, he uſeth contempt.

4 *The words of a man's mouth are as deep waters.*] The mind of a man of underſtanding is like a fountain, out of which wiſe thoughts ſpring perpetually. *Patrick.*

11 The rich man's wealth *is* his ſtrong city, and as an high wall in his own conceit.

12 Before deſtruction the heart of man is haughty, and before honour *is* humility.

13 He that anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 *He that is* firſt in his own cauſe *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot cauſeth contentions to ceaſe, and parteth between the mighty.

19 A brother offended *is harder to be won* than a ſtrong city: and *their* contentions *are* like the bars of a caſtle.

20 A man's belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in the power of the tongue; and they that love it ſhall eat the fruit thereof.

22 *Whoſo* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.

23 The poor uſeth intreaties; but the rich anſwereth roughly.

24 A man *that hath* friends muſt ſhew himſelf friendly: and there is a friend *that* ſticketh cloſer than a brother.

CHAP. XIX.

BEtter *is* the poor that walketh in his integrity, than *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge *it is* not good; and he that haſteth with *his* feet ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the LORD.

4 Wealth maketh many friends; but the poor is ſeparated from his neighbour.

5 A falſe witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lyes ſhall not eſcape.

6 Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 All the brethren of the poor do hate him: how much more do his friends go far from him? he purſueth *them with* words, *yet* they are wanting to him.

8 He that getteth wiſdom loveth his own ſoul: he that keepeth underſtanding ſhall find good.

9 A falſe witneſs ſhall not be unpuniſhed; and *he that* ſpeaketh lyes ſhall periſh.

10 Delight is not ſeemly for a fool; much leſs for a ſervant to have rule over princes.

11 The diſcretion of a man deferreth his anger; and *it is* his glory to paſs over a tranſgreſſion.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſs.

13 A fooliſh ſon *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

14 Houſe and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.

15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.

16 He that keepeth the commandment keepeth his own ſoul; *but* he that deſpiſeth his ways ſhall die.

17 He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

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19 *A brother offended is harder to be won than a ſtrong city*, &c.] No contentions are ſo obſtinate as thoſe between brethren, who grow ſo inveterate when they have tranſgreſſed againſt each other, that it is eaſier to take a ſtrong city, or break the bars of a caſtle than compoſe their differences. Septuagint and Vulgate read, A brother aſſiſted by his brother is as a ſtrong city; and has ſtrength as a fortified place.

22 *Whoſo findeth a wife, findeth a good thing.*] Septuagint, Syriac, Arabic, and Vulgate verſions, and two MS Chaldee Paraphraſes read, He that findeth a *good* wife, &c. *Kennicott.*

Notes on the Nineteenth Chapter.

Ver. 1 *Than he that is perverſe in his lips, and is a fool.*] The Syriac verſion and ſome MSS read with much more propriety, Than he who is perverſe in his *ways*, though he be *rich.*

13 *The contentions of a wife are a continual dropping.*] It is as miſerable to live with a ſcolding wife, as to dwell in a rotten houſe, through the roof of which the rain drops perpetually.

17 *He that hath pity upon the poor, lendeth unto the Lord*, &c.] The

18 Chaſten thy ſon while there is hope, and let not thy ſoul ſpare for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou deliver *him*, yet thou muſt do it again.

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

21 *There are* many devices in a man's heart; nevertheleſs, the counſel of the LORD, that ſhall ſtand.

22 The deſire of man *is* his kindneſs: and a poor man *is* better than a lyar.

23 The fear of the LORD *tendeth* to life: and *he that hath it* ſhall abide ſatisfied; he ſhall not be viſited with evil.

24 A ſlothful *man* hideth his hand in *his* boſom, and will not ſo much as bring it to his mouth again.

25 Smite a ſcorner, and the ſimple will beware: and reprove one that hath underſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

27 Ceaſe, my ſon, to hear the inſtruction *that cauſeth* to err from the words of knowledge.

28 An ungodly witneſs ſcorneth judgement: and the mouth of the wicked devoureth iniquity.

29 Judgements are prepared for ſcorners, and ſtripes for the back of fools.

CHAP. XX.

WINE *is* a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

2 The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger ſinneth *againſt* his own ſoul.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be meddling.

4 The ſluggard will not plow by reaſon of the cold; *therefore* ſhall he beg in harveſt, and *have* nothing.

5 Counſel in the heart of man *is like* deep water; but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own goodneſs: but a faithful man who can find?

7 The juſt *man* walketh in his integrity: his children *are* bleſſed after him.

8 A king that ſitteth in the throne of judgement ſcattereth away all evil with his eyes.

9 Who can ſay, I have made my heart clean, I am pure from my ſin?

10 Divers weights, *and* divers meaſures, both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the ſeeing eye, the LORD hath made even both of them.

13 Love not ſleep, leſt thou come to poverty: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* naught, *it is* naught, ſaith the buyer: but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is ſurety *for* a ſtranger; and take a pledge of him for a ſtrange woman.

17 Bread of deceit *is* ſweet to a man; but afterwards his mouth ſhall be filled with gravel.

The Lord conſiders what is given to the poor as lent unto him, and he will not fail to make a full compenſation, with large intereſt and increaſe of bleſſings.

18 *Let not thy ſoul ſpare for his crying.*] Several learned critics ſay it ſhould be rendered, *Suffer not thyſelf to be ſo tranſported with anger, as to kill him:* or by thy cruel uſage make him weary of his life.

23 *The fear of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied,* &c.] Nothing makes a man lead ſo happy a life as religious care to pleaſe the Lord in all things.

Notes on the Twentieth Chapter.

Ver. 1 *Wine is a mocker, ſtrong drink is raging,* &c.] This precept is levelled againſt drunkenneſs, not only as being an enemy to wiſdom in common affairs, but alſo in thoſe of eternal conſequence; for, a man intoxicated with liquor, can have no reverence for the Almighty or his precepts. The word which we render *raging*, implies that diſcompoſed ſtate of the mind which vents itſelf in ſome ridiculous or unjuſt motion, and is too commonly attended with very melancholy conſequences. *Patrick.*

2 *The fear of the king.*] Septuagint, The threatening of a king.

15 *There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.*] Some think themſelves happy, becauſe they have treaſures of gold, or precious ſtones; but, among all the riches of this world, none is worthy to be compared to true wiſdom, eſpecially if joined with eloquence. *Patrick.*

18 *Every* purpoſe is eſtabliſhed by counſel: and with good advice make war.

19 He that goeth about *as* a tale-bearer revealeth ſecrets: therefore meddle not with him that flattereth with his lips.

20 Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs.

21 An inheritance *may be* gotten haſtily at the beginning; but the end thereof ſhall not be bleſſed.

22 Say not thou, I will recompenſe evil; *but* wait on the LORD, and he ſhall ſave thee.

23 Divers weights *are* an abomination unto the LORD; and a falſe balance *is* not good.

24 Man's goings *are* of the LORD: how can a man then underſtand his own way?

25 *It is* a ſnare to the man *who* devoureth *that which is* holy, and after voweth to make enquiry.

26 A wiſe king ſcattereth the wicked, and bringeth the wheel over them.

27 The ſpirit of man *is* the candle of the LORD, ſearching all the inward parts of the belly.

28 Mercy and truth preſerve the king: and his throne is upholden by mercy.

29 The glory of young men *is* their ſtrength: and the beauty of old men *is* the gray head.

30 The blueneſs of a wound cleanſeth away evil: ſo *do* ſtripes the inward part of the belly.

CHAP. XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whitherſoever he will.

2 Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To do juſtice and judgment *is* more acceptable to the LORD than ſacrifice.

4 An high look, and a proud heart, *and* the ploughing of the wicked, *is* ſin.

5 The thoughts of the diligent *tend* only to plenteouſneſs; but of every one *that is* haſty, only to want.

6 The getting of treaſures by a lying tongue *is* a vanity toſſed to and fro of them that ſeek death.

7 The robbery of the wicked ſhall deſtroy them; becauſe they refuſe to do judgement.

8 The way of man *is* froward and ſtrange: but *as for* the pure, his work *is* right.

9 *It is* better to dwell in a corner of the houſe-top than with a brawling woman in a wide houſe.

10 The ſoul of the wicked deſireth evil: his neighbour findeth no favour in his eyes.

11 When the ſcorner is puniſhed, the ſimple is made wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous *man* wiſely conſidereth the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſs.

13 Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.

14 A gift in ſecret pacifieth anger: and a reward in the boſom, ſtrong wrath.

15 *It is* joy to the juſt to do judgement: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding ſhall remain in the congregation of the dead.

17 He that loveth pleaſure *ſhall be* a poor man: he that loveth wine and oil ſhall not be rich.

18 The wicked *ſhall be* a ranſom for the righteous, and the tranſgreſſor for the upright.

19 *It is* better to dwell in the wilderneſs than with a contentious and an angry woman.

20 *There is* a treaſure to be deſired, and oil in the dwelling of the wiſe: but a fooliſh man ſpendeth it up.

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25 *It is a ſnare to the man*, &c.] It is a ſnare to a man to dedicate haſtily any of his goods: for it often happens, that after his vow he repents.

27 *The ſpirit of a man is the candle of the Lord, ſearching all the inward parts of the belly.*] That active ſpirit which the Almighty hath breathed into man, is like a torch lighted at the divine underſtanding, to guide him in all his actions; nay, even to penetrate into the moſt ſecret deſigns of other men. *Patrick.*

29 *The beauty of old men is the gray head.*] Their aged gravity and experience.

30 *The blueneſs of a wound.*] The wheals of a wound, or wounding wheals. *Taylor.*

So do ſtripes, &c.] Meaning, compunction of conſcience brings repentance for ſin. *Wall.*

Notes on the Twenty-firſt Chapter.

Ver. 4. *The plowing of the wicked is ſin.*] Septuagint, Vulgate, and Margin read, The light (the lamp, or liſting up of the eyes) of the wicked is ſin.

21 He that followeth after righteouſneſs and mercy findeth life, righteouſneſs, and honour.

22 A wiſe *man* ſcaleth the city of the mighty, and caſteth down the ſtrength of the confidence thereof.

23 Whoſo keepeth his mouth and his tongue keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name who dealeth in proud wrath.

25 The deſire of the ſlothful killeth him; for his hands refuſe to labour:

26 He coveteth greedily all the day long: but the righteous giveth, and ſpareth not.

27 The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it with a wicked mind?

28 A falſe witneſs ſhall periſh: but the man that heareth ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but *as for* the upright, he directeth his way.

30 *There is* no wiſdom nor underſtanding nor counſel againſt the LORD.

31 The horſe *is* prepared againſt the day of battle: but ſafety *is* of the LORD.

CHAP. XXII.

A *Good* name *is* rather to be choſen than great riches, *and* loving favour rather than ſilver and gold.

2 The rich and poor meet together: the LORD *is* the maker of them all.

3 A prudent *man* foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed.

4 By humility *and* the fear of the LORD *are* riches and honour and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be far from them.

6 Train up a child in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower *is* ſervant to the lender.

8 He that ſoweth iniquity ſhall reap vanity: and the rod of his anger ſhall fail.

9 He that hath a bountiful eye ſhall be bleſſed: for he giveth of his bread to the poor.

10 Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſs of heart, *for* the grace of his lips the king *ſhall be* his friend

12 The eyes of the LORD preſerve knowledge, and he overthroweth the words of the tranſgreſſor.

13 The ſlothful *man* ſaith, *There is* a lion without, I ſhall be ſlain in the ſtreets.

14 The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD ſhall fall therein.

15 Fooliſhneſs *is* bound in the heart of a child; *but* the rod of correction ſhall drive it far from him.

16 He that oppreſſeth the poor to increaſe his *riches, and* he that giveth to the rich, *ſhall* ſurely *come* to want.

17 Bow down thine ear, and hear the words of the wiſe, and apply thine heart unto my knowledge:

18 For *it is* a pleaſant thing if thou keep them within thee; they ſhall withal be fitted in thy lips.

19 That thy truſt may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counſels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mighteſt

22 *A wiſe man ſcaleth the city of the mighty*, &c.] The virtue of the mind is of greater force, and far more prevalent than the ſtrength of the body; a whole city of mighty men are not able to reſiſt the attacks of a wiſe and pious commander; for they are either taken by his ſtratagems, or conquered by his goodneſs, on which they depend more than on their fortifications. *Patrick.*

31 *The horſe is prepared againſt the day of battle*, &c.] Though a numerous army of horſes and chariots and valiant ſoldiers are ſet in array of battle, they can give no ſecurity of victory without the Divine favour and help. *Patrick.*

Notes on the Twenty-ſecond Chapter.

Ver. 6 *Train up a child in the way he ſhould go: and when he is old, he will not depart from it.*] Be early in giving proper inſtructions to a child, and ſeaſon his mind with the precepts of virtue before he hath received any other impreſſions: for then, in all probability, he will never forſake the path of goodneſs, but continue to walk in it all the days of his life.

8 *The rod of his anger ſhall fail.*] At the end of this verſe the Septuagint has this ſentence, *God bleſſeth* (or loveth) *a chearful giver*; which St. Paul cites, 2 Cor. ix. 7.

13 *The ſlothful man ſaith, There is a lion in the way.*] He never wants pretences to excuſe himſelf from labour.

anſwer the words of truth to them that ſend unto thee?

22 Rob not the poor, becauſe he *is* poor: neither oppreſs the afflicted in the gate:

23 For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 Make no friendſhip with an angry man; and with a furious man thou ſhalt not go:

25 Leſt thou learn his ways, and get a ſnare to thy ſoul.

26 Be not thou *one* of them that ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 Remove not the ancient land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſs? he ſhall ſtand before kings; he ſhall not ſtand before mean *men*.

CHAP. XXIII.

WHEN thou ſitteſt to eat with a ruler, conſider diligently what *is* before thee:

2 And put a knife to thy throat, if thou *be* a man given to appetite.

3 Be not deſirous of his dainties: for they *are* deceitful meat.

4 Labour not to be rich: ceaſe from thine own wiſdom.

5 Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings; they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an evil eye, neither deſire thou his dainty meats:

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee; but his heart *is* not with thee.

8 The morſel *which* thou haſt eaten ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the ears of a fool: for he will deſpiſe the wiſdom of thy words.

10 Remove not the old land-mark; and enter not into the fields of the fatherleſs:

11 For their redeemer *is* mighty: he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine ears to the words of knowledge.

13 With-hold not correction from the child: for, *if* thou beateſt him with the rod, he ſhall not die:

14 Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from hell.

15 My ſon, if thine heart be wiſe, my heart ſhall rejoice, even mine.

16 Yea, my reins ſhall rejoice, when thy lips ſpeak right things.

17 Let not thine heart envy ſinners: but *be thou* in the fear of the LORD all the day long:

18 For ſurely there is an end; and thine expectation ſhall not be cut off.

19 Hear thou, my ſon, and be wiſe, and guide thine heart in the way.

20 Be not amongſt wine-bibbers; amongſt riotous eaters of fleſh:

21 For the drunkard and the glutton ſhall come to poverty: and drowſineſs ſhall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 Buy the truth, and ſell *it* not; *alſo* wiſdom, and inſtruction, and underſtanding.

24 The father of the righteous ſhall greatly rejoice: and he that begetteth a wiſe *child* ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoice.

26 My ſon, give me thine heart, and let thine eyes obſerve my ways.

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28 *Remove not the antient land-mark, which thy fathers have ſet.*] Be content with thine own eſtate, and do not endeavour to enlarge it, by invading the poſſeſſions of other men. *Patrick.*

Notes on the Twenty-third Chapter.

Ver. 2 *Put a knife to thy throat, if thou be a man given to appetite.*] Some interpret this paſſage thus, If thou doſt not curb thy appetite, it will expoſe thee to as certain danger, as if a knife were at thy throat.

4 *Labour not to be rich: ceaſe from thine own wiſdom.*] Do not weary thyſelf with laborious toil to amaſs a large eſtate; nor depend on thy own prudent management for the ſucceſs of thy honeſt endeavours, but on the bleſſing of God. *Patrick.*

5 *Wilt thou ſet thine eyes upon that which is not?*] He expreſſes it in ſuch a manner, as if a rich man ſat brooding over an eſtate till it was fledged, and had gotten itſelf wings to fly away. *Tillotſon.*

18 *Surely there is an end.*] The magin reads, A *reward*, but the Hebrew word ſignifies *a future ſtate*. Peters.

26 *My ſon, give me thine heart.*] Let me prevail with thee to apply thy mind affectionately to this following inſtruction. *Patrick.*

27 For an whore *is* a deep ditch: and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait as *for* a prey, and increaſeth the tranſgreſſors among men.

29 Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?

30 They that tarry long at the wine, they that go to ſeek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth it ſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like an adder.

33 Thine eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down in the midſt of the ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay, and* I was not ſick: they have beaten me, *and* I felt *it* not: when ſhall I awake? I will ſeek it yet again.

CHAP. XXIV.

BE not thou envious againſt evil men, neither deſire to be with them:

2 For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdom is an houſe builded; and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man *is* ſtrong: yea, a man of knowledge increaſeth ſtrength.

6 For by wiſe counſel thou ſhalt make thy war: and in multitude of counſellers *there is* ſafety.

7 Wiſdom *is* too high for a fool: he openeth not his mouth in the gate.

8 He that deviſeth to do evil ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſs *is* ſin: and the ſcorner *is* an abomination to men.

10 *If* thou faint in the day of adverſity, thy ſtrength *is* ſmall.

11 If thou forbear to deliver *them that are* drawn unto death, and *thoſe that are* ready to be ſlain;

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it?* and he that keepeth thy ſoul, doth *not* he know *it?* and ſhall *not* he render to *every* man according to his works?

13 My ſon, eat thou honey, becauſe *it is* good; and the honey-comb, *which is* ſweet to thy taſte:

14 So *ſhall* the knowledge of wiſdom *be* unto thy ſoul: when thou haſt found *it*, then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait, O wicked *man*, againſt the dwelling of the righteous; ſpoil not his reſting-place:

16 For a juſt *man* falleth ſeven times, and riſeth up *again:* but the wicked ſhall fall into miſchief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the LORD ſee *it*, and it diſpleaſe him, and he turn away his wrath from him.

19 Fret not thy ſelf, becauſe of evil *men*, neither be thou envious at the wicked:

20 For there ſhall be no reward to the evil *man*; the candle of the wicked ſhall be put out.

21 My ſon, fear thou the LORD, and the

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31 *When it moveth itſelf aright.*] When it looks bright, and mantles in the glaſs.

33 *Thine heart ſhall utter*, &c.] Septuagint, Thy mouth ſhall utter, &c.

35 *When ſhall I awake?* &c.] Septuagint, When will it be morning, that I may find out ſome pot-companions?

Notes on the Twenty-fourth Chapter.

Ver. 5 *A wiſe man is ſtrong*, &c.] Septuagint, A wiſe man is better than a ſtrong man; and a man of knowledge than a ſtrong labourer.

11, 12 *If thou forbear to deliver them that are drawn unto death*, &c.] Exert thine whole power to deliver innocent perſons, who by falſe accuſations are dragged to execution, or in preſent danger of loſing their lives: and do not flatter thyſelf, that thou canſt, with a ſafe conſcience, withdraw thyſelf from ſuccouring them in their diſtreſs. The common excuſe, of being ignorant of their innocence, and how to ſave them, is of no account with God. Canſt thou hope to deceive his all-ſearching eye? Remember that he is acquainted with the ſecrets of the heart, and obſerves the moſt minute motion of the ſoul: that thou thyſelf ſhalt be deſerted by him, even as thou haſt deſerted others.

16 *A juſt man falleth ſeven times*, &c.] i. e. Not into ſin, but into trouble, or affliction.

21 *My ſon, fear thou the Lord, and the king*, &c.] Be very careful

king: *and* meddle not with them that are given to change:

22 For their calamity ſhall riſe ſuddenly; and who knoweth the ruin of them both?

23 Theſe *things* alſo *belong* to the wiſe. *It is* not good to have reſpect of perſons in judgement.

24 He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhor him:

25 But to them that rebuke *him* ſhall be delight, and a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſs *his* lips that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thy ſelf in the field; and afterwards build thine houſe.

28 Be not a witneſs againſt thy neighbour without cauſe; and deceive *not* with thy lips.

29 Say not, I will do ſo to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding;

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone-wall thereof was broken down.

32 Then I ſaw, *and* conſidered it well: I looked upon *it*, *and* received inſtruction.

33 *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

34 So ſhall thy poverty come *as* one that travelleth, and thy want as an armed man.

CHAP. XXV.

1 *Obſervations about kings,* 8 *and about avoiding of quarrels, and ſundry cauſes thereof.*

THESE *are* alſo proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to ſearch out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings *is* unſearchable.

4 Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the finer:

5 Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſs.

6 Put not forth thyſelf in the preſence of the king, and ſtand not in the place of great *men*:

7 For better *it is* that it be ſaid unto thee, Come up hither; than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

8 ¶ Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

9 Debate thy cauſe with thy neighbour *himſelf*: and diſcover not a ſecret to another;

10 Leſt he that heareth *it* put thee to ſhame, and thine infamy turn not away.

11 A word fitly ſpoken *is like* apples of gold in pictures of ſilver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient ear.

13 As the cold of ſnow in the time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 Whoſo boaſteth himſelf of a falſe gift, *is like* clouds and wind without rain.

15 By long forbearing is a prince perſuaded, and a ſoft tongue breaketh the bone.

16 Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.

careful to obey the precepts of religion, and conſider the king as God's vicegerent upon earth: nor have any connection with thoſe, who, diſpleaſed with the preſent ſtate of affairs, or delighted with novelty, affect a change of government, and abandon the duty they owe both to God and man. *Patrick.*

28 *Deceive not with thy lips.*] Slander him not.

Notes on the Twenty-fifth Chapter.

Ver. 2 *It is the glory of God to conceal a thing,* &c.] God declares his ſuperintendency of authority and wiſdom, by concealing the reaſons of his decrees, and of his judgments: but earthly princes, whoſe knowledge is imperfect, acquire the greateſt honour by making the minuteſt ſcrutiny into every particular, before they deliver their judgment, that their proceedings may appear to be founded on the cleareſt reaſon. *Patrick.*

11 *A word fitly ſpoken, is like apples of gold in pictures of ſilver.*] It ſhould be rendered, A word fitly ſpoken, or, a diſcourſe well-timed, is like oranges in a flowered ſilver baſket. *Eſſay for a New Tranſlation.*

17 Withdraw thy foot from thy neighbour's house; leſt he be weary of thee, and *ſo* hate thee.

18 A man that beareth falſe witneſs againſt his neighbour *is* a maul and a ſword and a ſharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre; ſo *is* he that ſingeth ſongs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirſty, give him water to drink:

22 For thou ſhalt heap coals of fire upon his head, and the LORD ſhall reward thee.

23 The north-wind driveth away rain: ſo *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the houſe-top, than with a brawling woman and in a wide houſe.

25 *As* cold waters to a thirſty ſoul, ſo *is* good news from a far country.

26 A righteous man falling down before the wicked *is as* a troubled fountain and a corrupt ſpring.

27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory *is not* glory.

28 He that *hath* no rule over his own ſpirit *is like* a city *that is* broken down *and* without walls.

CHAP. XXVI.

1 *Obſervations about fools,* 13 *ſluggards,* 17 *and contentious buſy-bodies.*

AS ſnow in ſummer, and as rain in harveſt, ſo honour is not ſeemly for a fool.

2 As the bird by wandering, as the ſwallow by flying, ſo the curſe cauſeleſs ſhall not come.

3 A whip for the horſe, a bridle for the aſs, and a rod for the fool's back.

4 Anſwer not a fool according to his folly, leſt thou alſo be like unto him.

5 Anſwer a fool according to his folly, leſt he be wiſe in his own conceit.

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the feet, *and* drinketh damage.

7 The legs of the lame are not equal: ſo *is* a parable in the mouth of fools.

8 As he that bindeth a ſtone in a ſling, ſo *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the hand of a drunkard, ſo *is* a parable in the mouth of fools.

10 The great *God* that formed all *things*, both rewardeth the fool, and rewardeth tranſgreſſors.

11 As a dog returneth to his vomit, *ſo* a fool returneth to his folly.

12 Seeſt thou a man wiſe in his own conceit? *there is* more hope of a fool than of him.

13 ¶ The ſlothful *man* ſaith, *There is* a lion in the way; a lion *is* in the ſtreets.

14 *As* the door turneth upon his hinges, ſo *doth* the ſlothful upon his bed.

15 The ſlothful hideth his hand in *his* boſom; it grieveth him to bring it again to his mouth.

16 The ſluggard *is* wiſer in his own conceit than ſeven men that can render a reaſon.

17 ¶ He that paſſeth by, *and* meddleth with ſtrife *belonging* not to him, *is* like one that taketh a dog by the ears.

18 As a mad *man* who caſteth firebrands, arrows, and death;

19 So *is* the man *that* deceiveth his neighbour, and ſaith, Am not I in ſport?

20 Where no wood is, *there* the fire goeth

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20 *Vinegar upon nitre.*] The nitre here ſpoken of is very different from that which we now call ſo. It was a fixed alkali, plainly of the nature of thoſe ſalts made from vegetables, yet capable of a regular chryſtallization, which thoſe ſalts are not. *Hill.*

22 *Thou ſhalt heap coals of fire upon his head.*] May not here be an alluſion to a practice ſtill retained among the Arabians, of curing pains in the head and other parts of the body by actual fire on the part?

23 *The north-wind driveth away rain: ſo doth an angry countenance a backbiting tongue,* &c.] *Bringeth forth* rain: in Judea the north-wind blowing from the Mediterranean generally brings rain. The frowns of an angry man will naturally provoke people to give a looſe to their tongues, when they are out of his ſight and hearing.

Notes on the Twenty-ſixth Chapter.

Ver. 5 *Anſwer a fool according to his folly.*] The Syriac verſion preſerves here the true reading, Anſwer a fool according to *thine own wiſdom.* Kennicott.

6 *Cutteth off the feet.*] Shall be ſure to ſuffer damage.

19 *So is he that deceiveth his neighbour.*] So is he that revileth, defameth, or leads his neighbour into any miſchief. *Clark.*

23 *Burn-*

out: so where *there is* no tale-bearer, the strife ceaseth.

21 *As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The words of a tale-bearer *are* as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth with his lips, and layeth up deceit within him:

25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.

26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it: and a flattering mouth worketh ruin.

CHAP. XXVII.

1 *Observations of self-love,* 5 *of true love,* 11 *of care to avoid offences,* 23 *and of the household care.*

BOAST not thyself of to-morrow: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* heavy, and the sand weighty: but a fool's wrath *is* heavier than them both.

4 Wrath *is* cruel, and anger *is* outrageous: but who is able to stand before envy?

5 ¶ Open rebuke *is* better than secret love.

6 Faithful *are* the wounds of a friend: but the kisses of an enemy *are* deceitful.

7 The full soul loatheth an honey comb: but, to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.

10 Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near, than a brother far off.

11 ¶ My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent *man* foreseeth the evil *and* hideth himself; *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day, and a contentious woman are alike:

16 Whosoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *it self.*

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face, so the heart of man to man.

20 Hell and destruction are never full, so the eyes of man are never satisfied.

21 *As* the fining-pot for silver, and the furnace for gold; so *is* a man to his praise.

23 *Burning lips, and a wicked heart, are like a potsherd covered with silver dross.*] He who studies to hide his malicious intentions under the veil of flattering speeches, is like a potsherd, which may glitter at a distance, though covered only with the scum of silver. Septuagint reads, *Smooth lips disguising a wicked heart.*

Notes on the Twenty-seventh Chapter.

Ver. 1 *Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.*] Be not so confident of thy present riches or power, as to boast what thou wilt do or enjoy hereafter: for thou canst not be secure of this every day, which may produce something that may frustrate all the expectations thou hast for to-morrow. *Patrick.*

5 *Open rebuke is better than secret love.*] He who ingenuously takes the liberty to tell others plainly of their faults, is a better friend than he that has more of the passion of love in his heart, but does not make it known by such good effects. *Patrick.*

16 *Whoso hideth her, hideth the wind,* &c.] It is as impossible to prevent the wind from being heard, or fragrant perfume from being smelt, as to hinder a contentious woman from scolding.

21 *As the fining pot for silver, and the furnace for gold; so is a man to his praise.*] As gold and silver is tried in the fire, so the temper of a man is discovered by commendations and great applause, which will presently shew the virtue or the vanity of his mind.

22 Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtle, *yet* will not his fooliſhneſs depart from him.

23 ¶ Be thou diligent to know the ſtate of thy flocks, *and* look well to thy herds:

24 For riches *are* not for ever: and doth the crown *endure* to every generation?

25 The hay appeareth, and the tender graſs ſheweth it ſelf, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou ſhalt have* goats milk enough for thy food, for the food of thy houſehold, and *for* maintenance for thy maidens.

CHAP. XXVIII.

General obſervations of impiety and religious integrity.

THE wicked flee when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land many *are* the princes thereof: but by a man of underſtanding *and* knowledge the ſtate *thereof* ſhall be prolonged.

3 A poor man that oppreſſeth the poor *is like* a ſweeping rain which leaveth no food.

4 They that forſake the law praiſe the wicked: but ſuch as keep the law contend with them.

5 Evil men underſtand not judgement: but they that ſeek the LORD underſtand all *things*.

6 Better *is* the poor that walketh in his uprightneſs, than *he that is* perverſe *in his* ways, though he *be* rich.

7 Whoſo keepeth the law *is* a wiſe ſon: but he that is a companion of riotous *men* ſhameth his father.

8 He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *ſhall be* abomination.

10 Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good *things* in poſſeſſion.

11 The rich man *is* wiſe in his own conceit; but the poor that hath underſtanding ſearcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: but when the wicked riſe, a man is hidden.

13 He that covereth his ſins ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy.

14 Happy *is* the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear, *ſo is* a wicked ruler over the poor people.

16 The prince that wanteth underſtanding *is* alſo a great oppreſſor: *but* he that hateth covetouſneſs ſhall prolong *his* days.

17 A man that doth violence to the blood of *any* perſon, ſhall flee to the pit; let no man ſtay him.

18 Whoſo walketh uprightly ſhall be ſaved; but *he that is* perverſe *in his* ways ſhall fall at once.

19 He that tilleth his land ſhall have plenty of bread: but he that followeth after vain *perſons* ſhall have poverty enough.

20 A faithful man ſhall abound with bleſſings: but he that maketh haſte to be rich ſhall not be innocent.

21 To have reſpect of perſons *is* not good: for a piece of bread *that* man will tranſgreſs.

22 He that haſteth to be rich *hath* an evil eye, and conſidereth not that poverty ſhall come upon him.

23 He that rebuketh a man, afterwards ſhall find more favour than he that flattereth with the tongue.

Notes on the Twenty-eighth Chapter.

Ver. 1 *The wicked flee when no man purſueth; but the righteous are bold as a lion.*] A guilty conſcience renders men timorous and fearful; but men of virtue and integrity are not eaſily terrified.

3 *A poor man that oppreſſeth the poor, is like a ſweeping rain.*] There is none ſo wicked and intolerable as a needy fellow that has got into power; but loſt all ſenſe of the miſeries of the poor; whom he harraſſes and deſtroys without pity, like a violent rain, which inſtead of refreſhing the corn, beats it down and lays it flat. *Patrick.*

14 *Happy is the man that feareth alway: but he that hardeneth his heart ſhall fall into miſchief.*] That man is truly happy, who, fearing to offend the Almighty, is cautious and circumſpect in all his actions: but he that is careleſs and negligent, ſhall be plunged into guilt and miſery. *Patrick.*

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAP. XXIX.

1 *Observations of publick government,* 15 *and of private.* 22 *Of anger, pride, thievery, cowardise, and corruption.*

HE that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth *his* substance.

4 The king by judgement establisheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful men bring a city into a snare: but wise *men* turn away wrath.

9 *If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 The blood-thirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind; but a wise *man* keepeth it in till afterwards.

12 If a ruler hearken to lyes, all his servants *are* wicked.

13 The poor and the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 ¶ The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.

18 Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words: for, though he understand, he will not answer.

20 Seest thou a man *that is* hasty in his words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

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25 *He that putteth his trust in the Lord, shall be made fat.*] He that confides in the good providence of God, shall have plenty of all good things.

26 *He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.*] He that relies entirely on his own judgment, will often miscarry; but he that distrusting his own wisdom, seeks and follows good advice, shall escape many misfortunes. *Patrick.*

Notes on the Twenty-ninth Chapter.

Ver. 1 *He that being often reproved, hardeneth his neck.*] Or, continueth obstinate.

4 *He that receiveth gifts.*] He that rigidly exacteth tribute. *Sykes.*

10 *The blood-thirsty hate the upright: but the just seek his soul.*] Men enormously wicked hate the upright, who exerts his power to punish their crimes; but all virtuous men love him the more sincerely, and labour to defend him from the attacks of their violence. *Patrick.*

16 *When the wicked are multiplied, transgression encreaseth: but the righteous shall see their fall.*] When the wicked grow rich and numerous, the works of darkness increase by their authority; but they who preserve their virtue shall have the pleasure of beholding their fall. Septuagint reads, But the righteous seeing their fall, shall take warning.

18 *Where there is no vision, the people perish: but he that keepeth the law, happy is he.*] Where the people are without instructors to expound to them the will of the Almighty, they first grow careless, and then run into all kind of licentiousness, till growing ungovernable, they are abandoned by God to destruction: but when the people are well informed of the law, and make it their principal care to perform its precepts, they remain in a prosperous and happy condition. *Patrick.*

21 *He that delicately bringeth up his servant,* &c.] It is danger-

22 ¶ An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 A man's pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief hateth his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth a ſnare: but whoſo putteth his truſt in the LORD ſhall be ſafe.

26 Many ſeek the ruler's favour; but every man's judgement *cometh* from the LORD.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way *is* abomination to the wicked.

CHAP. XXX.

1 *Agur's confeſſion of his faith.* 7 *The two points of his prayer.* 10 *The meaneſt are not to be wronged.* 11 *Four wicked generations.* 15 *Four things, inſatiable.* 17 *Parents are not to be deſpiſed.* 18 *Four things, hard to be known.* 21 *Four things, intolerable.* 24 *Four things, exceeding wiſe.* 29 *Four things, ſtately.* 32 *Wrath is to be prevented.*

THE words of Agur the ſon of Jakeh, *even* the prophecy: the man ſpake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am* more brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdom, nor have the knowledge of the Holy.

4 Who hath aſcended up into heaven, or deſcended? who hath gathered the wind in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name and what *is* his ſon's name, if thou canſt tell?

5 Every word of God *is* pure: he *is* a ſhield unto them that put their truſt in him.

6 Add thou not unto his words, leſt he reprove thee, and thou be found a lyar.

7 ¶ Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lyes; give me neither poverty, nor riches; feed me with food convenient for me:

9 Leſt I be full, and deny *thee*, and ſay, Who *is* the LORD? or leſt I be poor, and ſteal, and take the name of my God *in vain*.

10 ¶ Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found guilty.

11 ¶ *There is* a generation *that* curſeth their father, and doth not bleſs their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs.

13 *There is* a generation, O how lofty are their eyes! and their eye-lids are lifted up.

14 *There is* a generation whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 ¶ The horſe-leach hath two daughters, *crying*, Give, give. There are three *things that* are never ſatisfied, *yea*, four *things* ſay not, *It is* enough:

16 The grave; and the barren-womb; the earth *that* is not filled with water; and the fire, *that* ſaith not, *It is* enough.

17 ¶ The eye *that* mocketh at *his* father, and deſpiſeth to obey *his* mother, the ravens of the

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ous to ſhow great kindneſs for a ſervant at the firſt: for too much indulgence will make him ſawcy, and take upon him as if he were a ſon, and perhaps endeavour to diſinherit the heir of the family. *Patrick.*

Notes on the Thirtieth Chapter.

Ver. 1 *The words of Agur the ſon of Jakeh*, &c.] This chapter contains a fragment of ſome wiſe ſentences, delivered by one whoſe name was Agur. They ſeem to be anſwers to ſeveral queſtions propoſed by his ſcholars Ithiel and Ucal; who came to him, as to an oracle, to obtain a ſolution of their doubts, aſking him, in the firſt place, *Who is the wiſeſt man?* To which he replies, as in verſe 2. *He that is ſenſible of his own ignorance.* Agur then enlarges on this ſubject, wiſhing his ſcholars to be ſenſible of the imperfection of all human knowledge, by conſidering how very little we know of the works of God, which none can underſtand but he alone who performed them. And thence adviſes them to make it their principal ſtudy to underſtand what belonged to their own duty, which is the moſt valuable part of knowledge; and, at the ſame time, to be content with what God had thought proper to reveal, and not pretend to be wiſer than he thought requiſite to make us.

4 *Who hath aſcended up into heaven, or deſcended?*] Should it not be rather tranſlated, *and* deſcended?

15, 16 *The horſe-leach hath two daughters, crying, Give, give*, &c.] This ſeems to be an anſwer to the following queſtion propoſed to Agur by his ſcholars: *What creature is moſt unſatiable?* To this the wiſe man anſwers, the horſe-leach; which ſucks the blood of other creatures till it burſts; but Bochart has ſhown, that inſtead of *horſe-leach*, it ſhould be tranſlated *deſtiny*, or *the neceſſity of dying*; to which the antient rabbies gave two daughters, *Eden*, or Paradiſe, and *Gehenna*, or Hell: the firſt of which always calls for the good, and the ſecond for the wicked.

19 *The*

valley ſhall pick it out, and the young eagles ſhall eat it.

18 ¶ There be three *things which* are too wonderful for me, yea, four which I know not;

19 The way of an eagle in the air, the way of a ſerpent upon a rock, the way of a ſhip in the midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs.

21 ¶ For three *things* the earth is diſquieted, and for four *which* it cannot bear:

22 For a ſervant when he reigneth; and a fool, when he is filled with meat;

23 For an odious *woman*, when ſhe is married; and an handmaid that is heir to her miſtreſs.

24 ¶ There be four *things which are* little upon the earth, but they *are* exceeding wiſe:

25 The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them by bands;

28 The ſpider taketh hold with her hands, and is in kings palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* ſtrongeſt among beaſts, and turneth not away for any;

31 A grey-hound; and he-goat alſo; and a king, againſt whom *there is* no riſing up.

32 ¶ If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1 *Lemuel's leſſon of chaſtity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praiſe and properties of a good wife.*

THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?

3 Give not thy ſtrength unto women, nor thy ways to that which deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes, ſtrong drink:

5 Leſt they drink, and forget the law, and pervert the judgement of any of the afflicted.

6 ¶ Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy heart.

7 Let him drink, and forget his poverty, and remember his miſery no more.

8 Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction.

9 Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

10 ¶ Who can find a virtuous woman? for her price *is* far above rubies.

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19 *The way of a man with a maid.*] It ſhould be rendered, *in the maid*; and means the conception of the fœtus in the womb, as the words ſeem plainly to imply, then both the analogy and climax will be very natural: this text may therefore juſtly be looked upon as parallel to that of Jeremiah xxxi. 22. *The Lord hath created a new thing, a woman ſhall compaſs a man.* Univerſal Hiſtory, Vol. III. p. 143.

31 *A grey-hound.*] The margin reads, A horſe.

33 *Surely the churning of milk bringeth forth butter.*] He that preſſeth the udder too much, inſtead of milk will draw from it cream. *Lamy.*

Notes on the Thirty-firſt Chapter.

Ver. 1 *The words of king Lemuel, the prophecy that his mother taught him.*] It has been ſuppoſed that king Lemuel was Solomon; and that the precepts contained in this chapter were taught him by his mother Bathſheba; but all this is conjecture: it ſeems far more probable that he was ſome foreign prince of great wiſdom, who had collected theſe weighty ſentences from the inſtructions of his mother; which, being of the greateſt moment, were thought proper to be added to the foregoing.

2 *What, my ſon? and what, the ſon of my womb? and what, the ſon of my vows?*] Liſten attentively, my deareſt ſon, to the kind inſtructions of an affectionate parent.

6 *Give ſtrong drink to him that is ready to periſh.*] It was the cuſtom among the Jews to give condemned perſons, juſt before execution, wine mixed with myrrh, to make them leſs ſenſible of their pain: this cuſtom was ſo common, that the cup, in which this draught was diſpenſed, came to denote death itſelf, as in that paſſage, *Father, let this cup paſs from me.*

10 *Who can find a virtuous woman? for her price is far above rubies.*] From this verſe, to the end of the chapter, containing the deſcription of a virtuous woman, is a ſhort poem, and, according to St. Jerom, conſiſts of a ſort of Iambic verſes, each of which begins with a new letter of the Hebrew alphabet; the tenth with *Aleph*, the eleventh with *Beth*, &c. to the end. This was conſidered among the ancients as an elegant ſpecies of compoſition, and at the ſame time, as a great help to the memory; ſeveral

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool and flax, and worketh willingly with her hands.

14 She is like the merchants ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandize *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household *are* clothed with scarlet.

22 She maketh herself coverings of tapestry: her clothing *is* silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linnen, and selleth *it*; and delivereth girdles unto the merchant.

25 Strength and honour *are* her clothing: and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her:

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

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several of the Psalms are composed in this manner. The judicious Dr. Pearce understands this expression, *a virtuous woman*, in the same light as the LXX, who render it by γυνη ανδρια, *a manly woman*; i. e. a woman possessed of all those qualities, which more usually belong to a man, and which, when exerted by him, make his character to be an excellent one.

15 *A portion to her maidens.*] She appoints her maidens their several tasks. I have endeavoured in my Poems, see page 92, to express the sense of this beautiful poem in English verse, a few lines of which, that may perhaps help to point out the true meaning, I shall transcribe.

17 Inur'd to toil, she strength and sweetness joins;
Strength is the graceful girdle of her loins.

18 With joy her goodly merchandize she views;
And oft till morn the pleasing task pursues.

19 The spindle twirls obedient to her tread;
Round rolls the wheel, and spins the ductile thread.

20 Benignant from her ever-open door
She feeds the hungry and relieves the poor.

26 Wise are her words, her sense divinely strong,
For kindness is the tenour of her tongue.

27 Fair rule and order in her mansion dwell;
She eats with temp'rance what she earns so well.

28 Rich in good works, her childeren call her blest,
And thus her husband speaks his inmost breast:

29 "To Eve's fair daughters, various virtues fall;
But thou, lov'd charmer, hast excell'd them all."

ECCLESIASTES;

OR, THE

PREACHER.

THE ARGUMENT.

Eccleſiaſtes *is* Greek, *and ſignifies the Preacher: This book is an admirable picture of the vanity of human life, with all its cares, toils, reſearches, pleaſures and purſuits; when ſeparated from religion, or the fear of God, and the obſervance of his laws. The ingenious Mr.* Peters *obſerves, that the* Hebrew *word which is tranſlated* Preacher *is feminine, which has greatly embarraſſed the commentators. He therefore ſuppoſes the ſoul of* Solomon *in his ſeparate ſtate to be here introduced as the* Preacher; *and to deliver this book, in the form of a ſermon, long after his death: and that it was compoſed out of* Solomon's *remains, and had this form and title given to it by thoſe that were appointed to reviſe and publiſh them. Taking it in this light, all the miſt in which the learned have found themſelves involved, when they would endeavour to fix the time for* Solomon's *writing ſuch a book, is diſperſed. And it is obſervable, that he ſpeaks of himſelf as of one that had exiſted,* I the Preacher *was* king over Iſrael, &c. *What a beautiful admonition is given us, and how aptly does it come from* Solomon *in the ſtate wherein we now ſuppoſe him!* Ch. xi. 7, 8. Truly the light is ſweet, &c. *Beſides, he would hardly have ſaid of himſelf,* Ch. xii. 9. Moreover becauſe the Preacher was wiſe: *but it comes from the Editors with great propriety.* See *Peters*'s Appendix to the Critical Diſſertation on Job.

CHAP. I.

1 *The Preacher ſheweth that all human courſes are vain;* 4 *becauſe the creatures are reſtleſs in their courſes;* 9 *they bring forth nothing new, and all old things are forgotten:* 12 *and becauſe he hath found it ſo in the ſtudies of wiſdom.*

THE words of the Preacher, the ſon of David, king of Jeruſalem.

2 Vanity of vanities, ſaith the Preacher, vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the ſun?

4 ¶ *One* generation paſſeth away, and *another* generation cometh: but the earth abideth for ever.

5 The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.

6 The wind goeth toward the ſouth, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to his circuits.

7 All the rivers run into the ſea; yet the ſea *is* not full: unto the place from whence the rivers come, thither they return again.

Notes on the Firſt Chapter.

Ver. 2 *Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity.*] This is the ſubject of the preacher's diſcourſe, to ſhow how ridiculous it is to place our happineſs in the frail and inconſtant things we enjoy in this tranſitory life; and may be conſidered as the text to the ſermon. The original word in the Hebrew is much ſtronger than our word *vanity*, implying, that the thing ſpoken of is ſo trivial, that it is below, or leſs than nothing.

4 *For ever.*] i. e. For a very long time.

8 All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ The thing that hath been, it *is that* which shall be; and that which is done, *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time which was before us.

11 *There is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come, with *those* that shall come after.

12 ¶ I the Preacher was king over Israel in Jerusalem:

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and behold, all *is* vanity and vexation of spirit.

15 *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

CHAP. II.

1 *The vanity of human courses in the works of pleasure.* 12 *Though the wise be better than the fool, yet both have one event.* 18 *The vanity of human labour in leaving it they know not to whom.*

I Said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doeth it?

3 I sought in mine heart to give my self unto wine, yet acquainting mine heart with wisdom, and to lay hold on folly, till I might see what *was* that good for the sons of men which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers, and women-singers, and the delights of the sons of men, *as* musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired, I kept not from them; I with-held not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I

15 *That which is crooked cannot be made straight*, &c.] i. e. Men's defects in what is good are innumerable; and their practices of what is ill are incorrigible. *Clark.*

17, 18 *I gave my heart to know wisdom, and to know madness, and folly*, &c.] To comprehend not only the greatest, but the meanest matters; to mark the actions and occupations of madmen and fools, as well as the motions of wiser persons; and it was an afflicting thought to observe, how little most persons differed from lunatics and distracted men. Madness and folly may refer also to the idle speculations wherein men of parts and wit sometimes not only employ, but applaud themselves. *Patrick.*

Notes on the Second Chapter.

Ver. 2 *I said of laughter.*] i. e. Of dissolute aud frantic mirth.

8 *I gathered me also silver and gold, and the peculiar treasure of kings*, &c.] The greatest difficulty in this verse, and indeed in the whole chapter, is to understand what is meant by what he calls in the conclusion of this description of his magnificence, *the delights*, or delicious pleasures *of the sons of men*. Bochart, with good reason, understands the most excellent compositions of music, or the most elegant verses set to ravishing and melting notes. Our translation takes it for musical instruments of such remarkable sweetness, that they left no part of the human soul untouched, nor room for any other pleasure. *Patrick.*

12 *After*

had laboured to do: and behold, all *was* vanity and vexation of ſpirit, and *there was* no profit under the ſun.

12 ¶ And I turned my ſelf to behold wiſdom, and madneſs, and folly: for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 Then I ſaw that wiſdom excelleth folly, as far as light excelleth darkneſs.

14 The wiſe man's eyes *are* in his head; but the fool walketh in darkneſs: and I my ſelf perceived alſo that one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me; and why was I then *more* wiſe? Then I ſaid in my heart that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool for ever; ſeeing that which now *is*, in the days to come ſhall all be forgotten. And how dieth the wiſe *man?* as the fool.

17 Therefore I hated life; becauſe the work that is wrought under the ſun *is* grievous unto me: for all *is* vanity and vexation of ſpirit.

18 ¶ Yea, I hated all my labour which I had taken under the ſun: becauſe I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe *man* or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the ſun. This *is* alſo vanity.

20 Therefore I went about to cauſe my heart to deſpair of all the labour which I took under the ſun.

21 For there is a man whoſe labour *is* in wiſdom and in knowledge and in equity; yet to a man that hath not laboured therein ſhall he leave it *for* his portion. This alſo *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the ſun?

23 For all his days *are* ſorrows, and his travel grief: yea, his heart taketh not reſt in the night. This is alſo vanity.

24 *There is* nothing better for a man *than* that he ſhould eat and drink, and *that* he ſhould make his ſoul enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God.

25 For who can eat, or who elſe can haſten *hereunto* more than I?

26 For *God* giveth to a man that *is* good in his ſight wiſdom and knowledge and joy: but to the ſinner he giveth travel, to gather and to heap up, that he may give to *him that is* good before God. This alſo *is* vanity and vexation of ſpirit.

CHAP. III.

1 *By the neceſſary change of times vanity is increaſed.* 11 *God's works are excellent.* 16 *But as for man, God ſhall judge his works hereafter, and here he ſhall be like a beaſt.*

TO every *thing there is* a ſeaſon, and a time to every purpoſe under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to caſt away ſtones, and a time to gather ſtones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to looſe; a time to keep, and a time to caſt away;

7 A time to rend, and a time to ſew; a time to keep ſilence, and a time to ſpeak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have ſeen the travel which God hath given to the ſons of men to be exerciſed in it.

11 ¶ He hath made every *thing* beautiful in

12 *After the king.*] Septuagint, After counſel.

13 *Wiſdom excelleth folly,* &c.] i. e. Virtue and religion is as much more excellent and more profitable to men than wickedneſs, as one thing can be preferable to another. *Clark.*

24 *That he ſhould eat and drink.*] i. e. That he ſhould allow himſelf a moderate and decent uſe of all that he had gotten by his honeſt labours.

Notes on the Third Chapter.

Ver. 11 *He hath ſet the world in their heart.*] The word here tranſlated *the world,* moſt commonly ſignifies eternity: and to

ſet

his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it* that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 ¶ And moreover, I saw under the sun the place of judgement, *that* wickedness *was* there; and the place of the righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked; for *there is* a time there for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* nothing better than that a man should rejoice in his own works: for that *is* his portion: for who shall bring him to see what shall be after him?

CHAP. IV.

1 *Vanity is increased unto men by oppression,* 4 *by envy,* 5 *by idleness,* 7 *by covetousness,* 9 *by solitariness,* 13 *by wilfulness.*

SO I returned, and considered all the oppressions that are done under the sun: and behold, the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power, but they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travel, and every right work, that for this a man *is* envied of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together, and eateth his own flesh.

6 Better *is* an handful *with* quietness, than both the hands full *with* travel and vexation of spirit.

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set this in their heart, is (I suppose) to give them an idea of it. God then (says the wise man) has given men an idea of eternity, that they may not presume to judge of the ways of Providence by imperfect views, or vainly hope to comprehend them from the beginning to the end; but may rest satisfied that every thing is beautiful in its season, or its proper place, and the whole scheme together admirably perfect and harmonious. *Peters.*

14 *That men should fear before him.*] That they should fear something that may happen to them in eternity; to which all God's works have a respect. *Peters.*

18 *I said in my heart,* &c.] i. e. I thought within myself, that the reason why God is pleased to suffer so much injustice to prevail in the world, was to humble men in their own conceits, and to let them see that they were no better in their nature than brute beasts. *Peters.*

21 *Who knoweth the spirit of a man that goeth upwards,* &c.] Where shall we find a man in this thoughtless age who seriously believes that the souls of men repair to God, and that the souls of beasts perish with them? No, in this the generality differ little from beasts, and having buried their minds in brutish pleasures, have no more thoughts of a future state than the beasts; imagining that the soul of man perishes with the body. *Patrick.*

Notes on the Fourth Chapter.

Ver. 1 *I returned.*] In the vast compass of thought which Solomon had, in being able to survey the whole extent of nature, to observe the tempers and dispositions of men, and the different events of things, he turned his thoughts and observations from one subject to another. *Clark.*

I considered all the oppressions that are done under the sun.] I found innumerable ways were practised in this world for the ruin of others; violence, exactions, fraud, and calumnies, together with unjust sentences from corrupt judges, were often made use of to crush the innocent; so that every place was filled with the tears and cries, the sighs and groans of such as were reduced to a desolate condition, without any to assist, or even to comfort them. *Patrick.*

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches: neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travel.

9 ¶ Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him: and a three-fold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child than an old and foolish king who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAP. V.

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business, and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it: for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgement, and justice in a province, marvel not at the matter; for *he that is* higher than the highest regardeth, and *there be* higher than they.

9 ¶ Moreover, the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase. This *is* also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the

9 *They have a good reward for their labour.*] Two persons may undertake any business with greater probability of success than one, and expect to be recompensed for their labour.

15, 16 *I considered all the living,* &c.] I observed that all men under the sun would accompany the young successor, who was to come in his father's stead: so that there was an infinite number of people, of those going before, and of those following him; and yet they shall not rejoice in him. *Castalio.*

Notes on the Fifth Chapter.

Ver. 1 *Keep thy foot, when thou goest to the house of God,* &c.] Be very careful to approach the temple of the Lord with the utmost reverence both of body and mind. Thou must not however hope to please him with mere postures of devotion; nor with sacrifices and incense, without the oblation of an obedient heart, disposed to obey his laws. The manner of expressing honour and veneration in the Eastern countries, was by uncovering the feet.

6 *Neither say thou before the angel.*] Think not to be absolved from the obligations thou layest on thyself in the presence of God and his holy angels, by such foolish excuses as these, it was a mistake, &c. *Patrick.*

7 *In the multitude of dreams and many words, there are also divers vanities,* &c.] i. e. They only dream of God, (not being awakened to a lively sense of him) who make either these vain excuses, or those idle promises; therefore, to prevent thy being guilty of the same crime, possess thy soul with an awful dread of his majesty. *Patrick.*

8 *There be higher than they.*] The greatest mortal power is nothing in comparison to the power of the meanest ministring spirits in the armies of the angels of God. *Clark.*

owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and what profit hath he that hath laboured for the wind?

17 All his days alſo he eateth in darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen: *it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, all the days of his life which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he ſhall not much remember the days of his life; becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

1 *The vanity of riches without uſe,* 3 *of children,* 6 *and old age without riches.* 9 *The vanity of ſight and wandering deſires.* 11 *The concluſion of riches.*

THERE is an evil which I have ſeen under the ſun, and it *is* common among men:

2 A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to eat thereof, but a ſtranger eateth it: this *is* vanity; and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not filled with good, and alſo *that* he have no burial; I ſay, *that* an untimely birth *is* better than he:

4 For he cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover, he hath not ſeen the ſun, nor known *any thing*: this hath more reſt than the other.

6 ¶ Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poor, that knoweth to walk before the living?

9 ¶ Better *is* the ſight of the eyes, than the wandering of the deſire. This *is* alſo vanity and vexation of ſpirit.

10 That which hath been is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the ſun?

CHAP. VII.

1 *Remedies againſt vanity, are a good name,* 2 *mortification,* 7 *patience,* 11 *wiſdom.* 23 *The difficulty of getting wiſdom.*

15 *As he came forth of his mother's womb; naked ſhall he return to go as he came,* &c.] If the wicked man be ſuffered to keep his riches while he continues in this world, he muſt, at his death, leave them to others; for he can carry nothing with him. He and the pooreſt wretch will be then both alike; for *as he brought nothing into this world, ſo it is certain he ſhall carry nothing out.*

Notes on the Sixth Chapter.

Ver. 8 *What hath the poor, that knoweth to walk before the living?*] What advantage has the modeſt man, that knows how to behave himſelf? *Caſtalio.*

9 *Better is the ſight of the eyes, than the wandering of the deſire,* &c.] It is much better to enjoy what a man hath at preſent, than to live upon the hopes of that which his ravenous deſires continually purſue.

12 *Who knoweth what is good for man in this life?* &c.] Who can tell, if a man ſhould obtain all that he deſires, whether it would not have been better for him to have been diſappointed?

Notes

A *Good* name *is* better than precious ointment: and the day of death, than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter; for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning: but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools:

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool. This also *is* vanity.

7 ¶ Surely oppression maketh a wise man mad, and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

10 Say not thou, What is *the cause* that the former days were better than these? for thou dost not enquire wisely concerning this.

11 ¶ Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

13 Consider the work of God: for who can make *that* straight which he hath made crooked?

14 In the day of prosperity be joyful; but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be not righteous overmuch; neither make thy self over-wise: why shouldest thou destroy thy self?

17 Be not overmuch wicked; neither be thou foolish: why shouldest thou die before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a just man upon earth that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee.

Notes on the Seventh Chapter.

Ver. 1 *A good name is better than precious ointment.*] This they used in embalming the dead bodies, to preserve them from noisomeness and corruption: but a good name preserves a man's memory, and makes it grateful to posterity. *Tillotson.*

2 *It is better to go to the house of mourning, than to go the house of feasting*, &c.] As nothing animates us more powerfully to a religious life than a frequent remembrance of our own mortality, every person who is desirous of being happy should embrace all occasions of visiting places where the objects that present themselves put us in mind of the shortness of human life. The antients used to say, that the meditation of death was an epitome of all philosophy; for they were persuaded, that in this were comprised all the precepts of wisdom. No wonder, therefore, that Solomon should begin with, and press it so largely as he doth in the following verses, in order to induce us to make our life not only a meditation, but an exercise of death, which, in the Christian language, is called *mortification*. In short, the thoughts of death will instruct us in all those virtues which will procure us a good name, and render us happy both here and hereafter. *Patrick.*

6 *As the crackling of thorns under a pot.*]

——magno veluti cùm flamma sonore
Virgea suggeritur costis undantis aëni. *Virg.* Æneid 7.

So when in parting spires the flame divides,
And crackling climbs around the cauldron's sides. *Pitt.*

12 *Wisdom giveth life to them that have it.*] Solomon himself explains this, Prov. iii. 18, where he tells us, that "wisdom is a *tree of life* to them that lay hold of her:" alluding, no doubt, to that tree of life in paradise; whence Adam was excluded, "lest he should eat and *live for ever*." Peters.

13 *Consider the work of God: for who can make that straight which he hath made crooked?*] As God hath settled all things in heaven and earth in an unchangeable course, so nothing happens without his providence; and it is impossible to oppose any of his decrees. *Patrick.*

14 *In the day of adversity consider*, &c.] When afflictions overtake us, let us bear them patiently, considering, that our condition may again change for the better. *Patrick.*

16 *Be not righteous overmuch*, &c.] Here Solomon evidently speaks of the justice which a man is to exercise towards others, as what goes before and after plainly shows: the words should be translated, *Do not exercise justice too rigorously, neither set up for a man of too great wisdom*, by pretending to reform and regulate all things; as several lerned men have rendered them. *Essay for a New Translation.*

22 For oftentimes alſo thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe; but it *was* far from me.

24 That which is far off, and exceeding deep, who can find it out?

25 I applied mine heart to know and to ſearch and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 And I find more bitter than death the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: whoſo pleaſeth God ſhall eſcape from her; but the ſinner ſhall be taken by her.

27 Behold, this have I found, ſaith the Preacher, *counting* one by one to find out the account;

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found; but a woman among all thoſe have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have ſought out many inventions.

CHAP. VIII.

1 *Kings are greatly to be reſpected.* 6 *The divine providence is to be obſerved.* 12 *It is better with the godly in adverſity, than with the wicked in proſperity.* 16 *The work of God is unſearchable.*

WHO *is* as the wiſe *man?* and who knoweth the interpretation of a thing? a man's wiſdom maketh his face to ſhine, and the boldneſs of his face ſhall be changed.

2 *I counſel thee* to keep the king's commandment, and *that* in regard of the oath of God.

3 Be not haſty to go out of his ſight: ſtand not in an evil thing; for he doeth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment ſhall feel no evil thing: and a wiſe man's heart diſcerneth both time and judgement.

6 ¶ Becauſe to every purpoſe there is time and judgement, therefore the miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him when it ſhall be?

8 *There is* no man that hath power over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no diſcharge in *that* war; neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the city where they had ſo done. This *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not executed ſpeedily, therefore the heart of the ſons of men *is* fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him:

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28 *A woman among them have I not found.*] i. e. A ſincerely virtuous woman, without guile or diſſimulation: this is far from the true character of women in general, but muſt be underſtood only of thoſe which Solomon was acquainted with, whoſe beauty commonly betrayed them to their ruin.

29 *God hath made man upright; but they have ſought but many inventions.*] God created man in perfect integrity, gave him a clear underſtanding to judge ſolidly, and with an honeſt will inclined to follow his judgment; preſcribing to him no other rule of life than what was juſt and good: but he depraved his nature by following his own opinions and falſe reaſonings, rather than the will of his merciful Creator. *Patrick.*

Notes on the Eighth Chapter.

Ver. 1 *Who is as the wiſe man? and who knoweth the interpretation of a thing?*] Solomon now adds to the advices he had given in the foregoing chapter, ſeveral others; the firſt of which is contained in this verſe, where he obſerves, that the wiſdom which will render us happy in this world ſhould not make us moroſe and ſupercilious, ſevere and rigorous, but kind and benign, gentle and eaſy: for the more we know, the more humble we ought to be, and by the chearful and pleaſant appearance of our countenance, invite others to a familiarity with us. *Patrick.*

3 *Be not haſty to go out of his ſight.*] Septuagint reads, Be not haſty; go out of his ſight.

10 *They were forgotten in the city where they had ſo done.*] Septuagint, They went and were praiſed in the city for what they had done.

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt *men* unto whom it happeneth according to the work of the wicked; again, there be wicked *men* to whom it happeneth according to the work of the righteous. I ſaid, that this alſo *is* vanity.

15 Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat and to drink and to be merry: for that ſhall abide with him of his labour the days of his life which God giveth him under the ſun.

16 ¶ When I applied mine heart to know wiſdom, and to ſee the buſineſs that is done upon the earth: for alſo *there is that* neither day nor night ſeeth ſleep with his eyes:

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea farther, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

CHAP. IX.

1 *Like things happen to good and bad.* 4 *There is a neceſſity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wiſdom is better than ſtrength.*

FOR all this I conſidered in my heart even to declare all this, that the righteous and the wiſe, and their works *are* in the hand of God: no man knoweth either love or hatred *by* all *that is* before them.

2 All *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſwareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the ſun, that *there is* one event unto all: yea, alſo the heart of the ſons of men is full of evil, and madneſs *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Alſo their love and their hatred and their envy is now periſhed; neither have they any more a portion for ever in any *thing* that is under the ſun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou loveſt all the days of the life of thy vanity which he hath given thee under the ſun, all the days

14 *There is a vanity which is done upon the earth*, &c.] There are inſtances of virtuous men, who feel the miſeries which the wicked ſo juſtly merit: and, on the contrary, of impious men, who enjoy that proſperity which, it is natural to think, ſhould be the portion of the juſt: I have already obſerved this deplorable ſtate of things in this world; but all theſe irregularities will be rectified in the world to come. *Patrick.*

Notes on the Ninth Chapter.

Ver. 2 *All things come alike to all, there is one event to the righteous and to the wicked*, &c.] There is no certain diſtinction made between one man and another in the diſtribution of things in his world; but they all have the ſame fate, eſpecially in publick calamities: the righteous, for inſtance, periſh in a battle as well as the wicked; the juſt and pure die in a peſtilence as well as the unjuſt and depraved: thoſe that worſhip God in ſincerity and truth, ſuffer by ſtorms, ſhipwrecks, and inundations, as well as the hypocrites: on the contrary, a blaſphemer of God, nay, a perjured wretched, proſpers as much as he who dreads the awful name of his Maker, and dares not raſhly, much leſs falſely, take it into his mouth. *Patrick.*

4 *For to him that is joined*, &c.] For who is there that hopes he ſhall be aſſociated to all the living? (i. e. after death). From this verſe to the 10th, is a deſcription of the ſoft and voluptuous life; of ſuch as believed a Deity indeed, but (like Epicurus) imagined him to be as ſoft and idle as themſelves; and that he had given them this preſent life merely that they might enjoy it to the full; for that there was nothing after this life either to be hoped or feared. "Nay, but a living dog (ſay they) is better than a dead lion:" the very turn of this ſentence ſhows it to be proverbial; and a wicked ſaying got into the mouth of ſome who had thrown off all regard for fame, as well as all belief of another life: for the import of it is plainly this, that it it is better to live with ſhame, than die with honour. This could not be the ſentiment of Solomon, who ſays, a good name is better than precious ointment; and the day of death (to one who has acquired it) better than the day of his birth. *Peters*, ſee his Preface.

of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the ſun.

10 Whatſoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt.

11 ¶ I returned, and ſaw under the ſun, that the race *is* not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill: but time and chance happeneth to them all.

12 For man alſo knoweth not his time: as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare; ſo *are* the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city: yet no man remembered that ſame poor man.

16 Then ſaid I, Wiſdom *is* better than ſtrength: nevertheleſs, the poor man's wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wiſdom *is* better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1 *Obſervations of wiſdom and folly.* 16 *Of riot,* 18 *ſlothfulneſs,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

DEAD flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour; *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

2 A wiſe man's heart *is* at his right hand; but a fool's heart *is* at his left.

3 Yea alſo when he that is a fool walketh by the way, his wiſdom faileth *him,* and he ſaith to every one *that* he *is* a fool.

4 If the ſpirit of the ruler riſe up againſt thee, leave not thy place: for yielding pacifieth great offences.

5 There is an evil *which* I have ſeen under the ſun, as an error *which* proceedeth from the ruler:

6 Folly is ſet in great dignity, and the rich ſit in low place.

7 I have ſeen ſervants upon horſes, and princes walking as ſervants upon the earth.

8 He that diggeth a pit ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones ſhall be hurt therewith; *and* he that cleaveth wood ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to more ſtrength: but wiſdom *is* profitable to direct.

11 Surely, the ſerpent will bite without enchantment; and a babler is no better.

12 The words of a wiſe man's mouth *are* gracious: but the lips of a fool will ſwallow up himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of his talk *is* miſchievous madneſs.

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10 *Whatſoever thy hand findeth to do, do it with thy might,* &c.] Remember to act with vigour, and improve every moment in doing all the good in thy power; for now is the time of action, both with regard to the employments of the body and thoſe of the mind; now is the ſeaſon for ſtudying the principles of wiſdom and virtue; for which thou wilt have no opportunity in the place whither thou art going. *Patrick.*

11 *The race is not to the ſwift,* &c.] i. e. The events of things do not always anſwer to the probabilities of ſecond cauſes. *Clark.*

17 *The words of wiſe men are heard in quiet,* &c.] The modeſt ſpeeches of a wiſe man, delivered without noiſe, will be more regarded, than the moſt clamorous and imperious language of a powerful fool. *Patrick.*

Notes on the Tenth Chapter.

Ver. 2 *A wiſe man's heart is at his right hand; but a fool's heart is at his left.*] A wiſe man's judgment never fails him, even in the greateſt difficulties, ſo that he manages all his affairs with dexterity; whereas a fool both miſtakes in planning and executing his intentions.

8 *He that diggeth a pit, ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.*] It is very dangerous to purſue our own deſires and paſſions, eſpecially to the injury of our country, leſt we fall into the pit we digged for others: nor ſhould we ever preſume to overthrow the ſettled laws and cuſtoms of the ſtate, leſt, like the perſon, who in breaking a hedge where a ſerpent lurks, is bit, we receive a deadly wound. *Patrick.*

11 *The ſerpent will bite without enchantment.*] This alludes to the antient cuſtom of charming ſerpents with muſic.

14 A fool alſo is full of words: a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the city.

16 ¶ Wo to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of nobles, and thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs!

18 ¶ By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and wine maketh merry: but money anſwereth all *things*.

20 ¶ Curſe not the king, not in thy thought; and curſe not the rich in thy bed-chamber: for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

CHAP. XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth are to be thought on.*

CAST thy bread upon the waters: for thou ſhalt find it after many days.

2 Give a portion to ſeven, and alſo to eight: for thou knoweſt not what evil ſhall be upon the earth.

3 If the clouds be full of rain, they empty *themſelves* upon the earth: and if the tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.

4 He that obſerveth the wind ſhall not ſow; and he that regardeth the clouds ſhall not reap.

4 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child; even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening with-hold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both *ſhall be* alike good.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun:

8 But if a man live many years *and* rejoice in them all; yet let him remember the days of darkneſs; for they ſhall be many. All that cometh *is* vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgement.

10 Therefore remove ſorrow from thy heart, and put away evil from thy fleſh; for childhood and youth *are* vanity.

CHAP. XII.

1 *The Creator is to be remembered in due time.* 8 *The Preacher's care to edify.* 13 *The fear of God is the chief antidote of vanity.*

REmember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon,

16 *When thy princes eat in the morning.*] Indulge themſelves in pleaſures when they ſhould attend the buſineſs of the ſtate.

Notes on the Eleventh Chapter.

Ver. 1 *Caſt thy bread upon the waters: for thou ſhalt find it after many days.*] The word here tranſlated *bread*, ſignifies likewiſe *wheat*, and what is rendered *waters*, ſignifies alſo *ground* that is moiſt, or lies near the waters; the whole verſe therefore may be tranſlated thus, Caſt thy ſeed into moiſt ground, and in time thou ſhalt find it again.

5 *The way of the ſpirit.*] It ſhould be tranſlated, *the way of the wind*, according to that of our Saviour, *thou heareſt the ſound thereof, but canſt not tell whence it cometh, nor whither it goeth.*

7 *Truly the light is ſweet, and a pleaſant thing it is for the eyes to behold the ſun,* &c.] Life is indeed full of delight; and when we are in proſperity, we are entertained with a variety of pleaſures, and may behold with great ſatisfaction the good things heaven hath provided for us. *Patrick.*

9 *Rejoice, O young man,* &c.] This ſeems to be ſpoken ironically, "Do ſo; indulge thyſelf in thy youthful vanities, luſts and other vices; ſtick at nothing to gratify thy vicious appetites: but take this along with thee, Thou wilt for ſo doing, without a ſincere repentance, periſh everlaſtingly." *Trap.*

Notes on the Twelfth Chapter.

Ver. 1 *Remember now thy Creator in the days of thy youth,* &c.] He ſpeaks of old-age, adviſing thoſe who are young to be religious while they are ſo; and not to defer the ſervice of God, and the care of their ſouls, in hopes of a long life. *Trap.*

While the evil days come not.] i. e. Before they come.

2 *While the ſun, or the light, or the moon, or the ſtars be not darkened.*] i. e. Before the faculties and powers of the mind, the underſtanding, the judgment, the fancy, the memory be dimm'd and obſcured: *nor the clouds return after the rain,* i. e. ſorrow ſucceeds ſorrow.

or the ſtars be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe becauſe they are few, and thoſe that look out of the windows be darkened;

4 And the doors ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and he ſhall riſe up at the voice of the bird, and all the daughters of muſick ſhall be brought low;

5 Alſo *when* they ſhall be afraid of *that which is* high, and fears *ſhall be* in the way, and the almond-tree ſhall flouriſh, and the graſshopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

6 Or ever the ſilver cord be looſed, or the golden bowl be broken or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.

7 Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

8 ¶ Vanity of vanities, ſaith the Preacher: all *is* vanity.

9 And moreover, becauſe the Preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* ſet in order many proverbs.

10 The preacher ſought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

3 *When the keepers of the houſe ſhall tremble*, &c.] i. e. The arms and the hands which are appointed for the guard and defence of the body, become feeble and paralytic: *and the ſtrong men ſhall bow themſelves*, the back, the thighs, and legs, in which the ſtrength of man chiefly conſiſts, ſhall bend and ſtoop: *and the grinders*, the teeth, *ſhall ceaſe, and thoſe that look out of the windows*, the eyes, *be darkened.*

4 *And the doors ſhall be ſhut*, &c.] i. e. The lips ſhall be cloſed by reaſon of the falling of the teeth, and the voice become weak and feeble, *and he ſhall riſe at the voice of the bird*, early in the morning, at cock-crow, for want of reſt at night; *and all the daughters of muſic*, the ears, ſhall be dull of hearing.

5 *They ſhall be afraid of that which is high.*] Any hillock or riſing ground at which they may ſtumble, or any eminence from which they may fall; *and the almond-tree ſhall flouriſh*, the head ſhall grow hoary like the bloſſoms of the white flowering almond-tree; *and the graſshopper ſhall be a burden*, the whole body, being dried, ſhrunk, and withered like a graſshopper, ſhall be troubleſome and uneaſy to itſelf; *and deſire* (all ſorts of appetite) *ſhall fail*; *becauſe man goeth to his long home*, &c.

6 *Or ever the ſilver cord be looſed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the ciſtern.*] *By the ſilver cord* is probably meant, the nerves of the body, which are ſaid to be looſened when they can no longer perform their office of conveying ſenſation to the ſoul.---*The golden bowl*, i. e. the membrane that incloſes the brain, which may be ſaid to be broken when its natural tone and elaſticity is deſtroyed.---*The breaking of the pitcher at the fountain*, i. e. the large arteries and veins near the heart, which convey the blood to and fro from the principal organ of life, and may juſtly be termed the fountain of motion, in which animal life conſiſts.---The laſt approach of death is *the breaking the wheel at the ciſtern.* There are various interpretations of this metaphor; but the beſt ſeems to be that which ſuppoſes, that, by *the wheel*, is meant the great artery, annexed to the left ventricle of the heart, and by *the ciſtern*, the left ventricle itſelf.

7 *Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.*] When this earthly tabernacle is thus deſtroyed, what remains but that thoſe dear companions the ſoul and the body being ſeparated, return to their reſpective originals? The body ſhall return to the earth from whence it was taken; but the ſoul to the great Father of Spirits, there to receive its final ſentence, according to the deeds it has done in the body, whether they be good, or whether they be evil. *Patrick.*

The reader perhaps will not be diſpleaſed to ſee this fine picture of old-age paraphraſed from the ſeven firſt verſes of this chapter.

My ſon, attentive hear the voice of truth;
Remember thy Creator in thy youth,
Ere days of pale adverſity appear,
And age and ſorrow fill the gloomy year,
When wearied with vexation thou ſhalt ſay,
'No reſt by night I know, no joy by day;'
Ere the bright ſoul's enlighten'd pow'rs wax frail,
Ere reaſon, memory, and fancy fail,
But care ſucceeds to care, and pain to pain,
As clouds urge clouds, returning after rain:
Ere yet the arms unnerv'd and feeble grow,
The weak legs tremble, and the looſe knees bow;
Ere yet the grinding of the teeth is o'er,
And the dim eyes behold the ſun no more;
Ere yet the pallid lips forget to ſpeak,
The gums are toothleſs, and the voice is weak;
Reſtleſs he riſes when the lark he hears,
Yet ſweeteſt muſic fails to charm his ears.
A ſtone, or hillock turns his giddy brain,
Appall'd with fear he totters o'er the plain;
And as the almond-tree white flow'rs diſplays,
His head grows hoary with the length of days;
As leanneſs in the graſhopper prevails,
So ſhrinks his body, and his ſtomach fails;
Doom'd to the grave his laſt long home to go,
The mourners march along with ſolemn woe:
Ere yet life's ſilver cord be ſnapt in twain,
Ere broke the golden bowl that holds the brain,
Ere broke the pitcher at the founful heart,
Or life's wheel ſhiver'd, and the ſoul depart.
Then ſhall the duſt to native earth be given,
The ſoul ſhall ſoar ſublime, and wing its way to heaven.

Fawkes's Poems, p. 90.

8 *Vanity of vanities, ſaith the preacher; all is vanity.*] This ſermon of Solomon ends with a repetition of the text (as we call it) or the ſame words with which it begun: what follows is an addition of the editors of this ſermon, giving ſome account of the Preacher and his wiſdom, of themſelves, &c.

11 The words of the wiſe *are* as goads and as nails faſtened *by* the maſters of aſſemblies, *which* are given from one ſhepherd.

12 And further, by theſe, my ſon, be admoniſhed: of making many books *there is* no end, and much ſtudy *is* a wearineſs of the fleſh.

13 ¶ Let us hear the concluſion of the whole matter: Fear God and keep his commandments; for this *is* the whole *duty* of man.

14 For God ſhall bring every work into judgement, with every ſecret thing, whether *it be* good, or whether *it be* evil.

11 *The words of the wiſe are as goads.*] The words of the wiſe have a tendency to excite the minds of the ſlothful to acts of virtue, like the goad which quickens the ſlow ox when he draws the plow.

13 *Let us hear the concluſion of the whole matter, fear God, and keep his commandments: for this is the whole duty of man.*] Or, the all of man; i. e. the all he has to truſt to, his great concern, his only way to happineſs.

14 *For God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.*] We muſt of neceſſity underſtand him here of a future judgment, unleſs we will make him contradict himſelf, and render the whole ſcope and deſign of the book unintelligible. *Peters.*

THE SONG OF SOLOMON.

THE ARGUMENT.

This Book has generally been conſidered as a typical deſcription of the union of Chriſt *and his Church, under the form of a paſtoral poem; and in this ſenſe we muſt certainly underſtand it. The* xlvth Pſalm *is to be underſtood in the ſame metaphorical manner; and it is the common language of the Prophets to compare* Jeruſalem *and* Zion, *i. e. the whole church of the* Jews, *to a virgin, called frequently, the* Virgin the daughter of Zion, *whom God had eſpouſed unto himſelf. It has indeed been eſteemed from the remoteſt antiquity as an holy book, treating of ſpiritual ſubjects:* Ezra, *a very virtuous man, and full of the Holy Spirit, having thought proper to place it among thoſe ſacred volumes which he collected at the* Babyloniſh *captivity. And we find that St.* John *uſes the word* Chriſt *and* Bridegroom, *as if they were in a manner ſynonymous* (John iii. 28, 29.) *and* Matt. ix. 15. *we read,* How can the children of the bridechamber mourn while the bridegroom is with them? *Some indeed have denied that* Solomon *writ this Poem by divine inſpiration,* viz. Maimonides, Grotius, *and ſeveral others: but it muſt be owned, that nothing is ſo clear, but what may be doubted: That* Milton *underſtood it literally is plain from a paſſage in the book of* Paradiſe Loſt, *verſe* 442. *where ſpeaking of a garden, he ſays,*

Or that, *not myſtic,* where the ſapient king
Held dalliance with his fair Egyptian ſpouſe.

The late Dr. Trapp *was ſo much offended with theſe lines, that he would not tranſlate them, becauſe, ſays he,* Sanctitati religionis noſtræ minus convenire videntur. *In Dr.* Kennicott's *ſtate of the* Hebrew *Text, p.* 22. *there is an argument againſt the antiquity of this book; where he obſerves that the name of* David *was writ* without a Yod *till after the captivity, or at leaſt till*

the days of Hoſea; *but that in the* Song of Solomon, *the name of* David *is writ invariably in all copies*, with a Yod, *as after the captivity; which, if true, will make it a much later compoſition than is generally ſuppoſed, and not* a ſong made by Solomon. *The generality of interpreters, however, believe it to have been divinely inſpired, and underſtand it in a figurative ſenſe. St.* Jerome *ſays, that the* Jews *were not permitted to read this Song till they were thirty years old. And it is neceſſary that we ſhould be warmed with the ardours of divine love, before we attempt to underſtand the enflamed expreſſions with which this book is filled.*

CHAP. I.

1 *The church's love unto Chriſt.* 5 *She confeſſeth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Chriſt directeth her to the ſhepherd's tents:* 9 *and ſhewing his love to her,* 11 *giveth her gracious promiſes.* 12 *The church and Chriſt congratulate one another.*

THE ſong of ſongs which *is* Solomon's.

2 Let him kiſs me with the kiſſes of his mouth: for thy love *is* better than wine.

3 Becauſe of the ſavour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee. The king hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: the upright love thee.

5 ¶ I *am* black, but comely, O ye daughters of Jeruſalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, becauſe I *am* black, becauſe the ſun hath looked upon me: my mother's children were angry with me, they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my ſoul loveth, where thou feedeſt, where thou makeſt *thy flock* to reſt at noon: for why ſhould I be as one that turneth aſide by the flocks of thy companions?

8 ¶ If thou know not, O thou faireſt among women, go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherds tents.

9 ¶ I have compared thee, O my love, to a company of horſes in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with ſtuds of ſilver.

12 ¶ While the king *ſitteth* at his table, my ſpikenard ſendeth forth the ſmell thereof.

13 A bundle of myrrh *is* my well-beloved unto me: he ſhall lie all night betwixt my breaſts.

14 My beloved *is* unto me *as* a cluſter of camphire in the vineyards of En-gedi.

15 Behold, thou *art* fair, my love, behold, thou *art* fair; thou haſt dove's eyes.

16 Behold, thou *art* fair, my beloved, yea, pleaſant: alſo our bed *is* green.

17 The beams of our houſe *are* cedar *and* our rafters of fir.

CHAP. II.

1 *The mutual love of Chriſt and his church,* 8 *The hope,* 10 *calling of the church.* 14 *Chriſt's care of the church.* 16 *The profeſſion of the church, her faith and hope.*

Notes on the Firſt Chapter.

Ver. 1 *The ſong of ſongs, which is Solomon's.*] The expreſſion *ſong of ſongs* is an Hebraiſm, and ſignifies the *moſt excellent ſong*, as the *holy of holies* is the *moſt holy*, and *king of kings* the *greateſt king*.

2 *Let him kiſs me with the kiſſes of his mouth: for thy love is better than wine.*] This ſpeech is delivered by Solomon in the perſon of the *virgin daughter of Sion*, i. e. the church; whom he here introduces wiſhing, in the moſt paſſionate ſtrain, for ſome token of the love of her great bridegroom, the prince of peace, which he has expreſſed under the metaphor of a kiſs. *Patrick.*

10 *Thy cheeks are comely with rows of jewels, thy neck with chains of gold.*] This verſe is happily explained by the dreſs ſtill uſed by the Arabian ladies. The women of quality who have a great many pearls, put them about their necks and upon their caps. They have likewiſe gold chains going about their necks, and hanging down upon their breaſts with ſtrings of coloured gauze, which they tie and faſten a maſſy gold or ſilver bonnet with: this gauze is bordered with zechins, and other pieces of gold money that hang about the forehead and both cheeks. The ordinary women wear ſmall ſilver coin, which they often cover their whole forehead-piece with, like fiſh ſcales, and this is one of the principal ornaments for the face. *D'Arvieux's Travels.*

14 *My beloved is to me as a cluſter of camphire in the vineyards of En-gedi.*] En-gedi was not remarkable for vines, but very much ſo for balm-trees; and the original word ſignifies not only vines, but other trees: there remains therefore no doubt but that it ſhould be tranſlated *the balm-trees of En-gedi*, as may be ſeen at large. *Bochart.*

Notes

I *Am* the roſe of Sharon, *and* the lilly of the vallies.

2 As the lilly among thorns, ſo *is* my love among the daughters.

3 As the apple-tree among the trees of the wood, ſo *is* my beloved among the ſons. I ſat down under his ſhadow with great delight, and his fruit *was* ſweet to my taſte.

4 He brought me to the banqueting-houſe, and his banner over me *was* love.

5 Stay me with flaggons, comfort me with apples: for I *am* ſick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, ſkipping upon the hills.

9 My beloved *is* like a roe, or a young hart: behold, he ſtandeth behind our wall, he looketh forth at the windows, ſhewing himſelf through the latteſs.

10 My beloved ſpake, and ſaid unto me, Riſe up, my love, my fair one, and come away.

11 For lo, the winter is paſt; the rain is over, *and* gone.

12 The flowers appear on the earth; the time of the ſinging *of birds* is come, and the voice of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* ſmell. Ariſe, my love, my fair one, and come away.

14 ¶ O my dove, *that art* in the clefts of the rock, in the ſecret *places* of the ſtairs, let me ſee thy countenance, let me hear thy voice: for ſweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the little foxes, that ſpoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his: he feedeth among the lillies.

17 Until the day break, and the ſhadows flee away; turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

CHAP. III.

1 *The church's fight and victory in temptation.*
6 *The church glorieth in Chriſt.*

BY night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not.

2 I will riſe now, and go about the city in the ſtreets, and in the broad ways I will ſeek him who my ſoul loveth: I ſought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I ſaid,* Saw ye him whom my ſoul loveth?

4 *It was* but a little that I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go, until I had brought him into my mother's houſe, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jeruſalem, by the roes, and by the hinds of the field, that ye ſtir not up, nor awake *my* love, till he pleaſe.

6 ¶ Who *is* this that cometh out of the wil-

Notes on the Second Chapter.

Ver. 3 *As the apple-tree.*] More probably it ſhould be, *As the orange-tree*; becauſe of its ſmell, and of its virtue in comforting the heart, and recovering perſons out of a ſwoon. *Eſſay for a New Tranſlation.*

5 *Comfort me with apples.*] Read, *oranges.*

11, 12 *For lo, the winter is paſt, the rain is over, and gone,* &c.] That diſmal time is now paſt, when error, ignorance, and wickedneſs, like floods in the winter ſeaſon, deluged the world: thoſe uncomfortable days are over when thou couldeſt ſee and enjoy but little of me. All the tokens of a new world appear, and invite thee to partake of the pleaſures produced by the nearer approaches of the ſun of righteouſneſs, who cauſes ſuch abundant bleſſings to ſpring up, that even the heavenly hoſt ſing for joy, and excite mankind to join in the univerſal concert of praiſe and thankſgiving. *Patrick.*

Notes on the Third Chapter.

Ver. 1 *By night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not.*] I have long ſearched for him, who, from the deſcriptions given of him by the prophets, is become the beloved of my ſoul. But though I have ſought him with the moſt anxious attention, and examined all the ſacred volumes for information; yet all I can find are predictions and ſhadows of him, which aſſure me he will come, but are inſufficient to convey an adequate idea of him. *Patrick.*

3 *The watchmen that go about the city, found me,* &c.] By the watchmen, Solomon ſeems to mean the prophets; and by the city, the whole church of the Jews.

6 *Who is this that cometh out of the wilderneſs like pillars of ſmoke, perfumed with myrrh and frankincenſe, with all powders of the merchant?*] Here a new viſion begins, in which he ſaw multitudes

derneſs like pillars of ſmoke, perfumed with myrrh and frankincenſe, with all powders of the merchant?

7 Behold, his bed which *is* Solomon's; threeſcore valiant men *are* about it, of the valiant of Iſrael.

8 They all hold ſwords, *being* expert in war: every man *hath* his ſword upon his thigh, becauſe of fear in the night.

9 King Solomon made himſelf a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* ſilver, the bottom thereof *of* gold, the covering of it *of* purple; the midſt thereof being paved *with* love, for the daughters of Jeruſalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.

CHAP. IV.

1 *Chriſt ſetteth forth the graces of the church.* 8 *He ſheweth his love to her.* 16 *The church prayeth to be made fit for his preſence.*

BEhold, thou *art* fair, my love, behold thou *art* fair: thou *haſt* doves eyes within thy locks: thy hair *is* as a flock of goats that appear from mount Gilead.

2 Thy teeth *are* like a flock *of ſheep that are even* ſhorn, which come up from the waſhing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of ſcarlet, and thy ſpeech *is* comely: thy temples *are* like a piece of pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men.

5 Thy two breaſts *are* like two young roes that are twins, which feed among the lillies.

6 Until the day break, and the ſhadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincenſe.

7 Thou *art* all fair, my love; *there is* no ſpot in thee.

8 ¶ Come with me from Lebanon, my ſpouſe, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards.

9 Thou haſt raviſhed my heart, my ſiſter, *my* ſpouſe; thou haſt raviſhed my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my ſiſter, *my* ſpouſe! how much better is thy love than wine! and the ſmell of thine ointments than all ſpices!

11 Thy lips, O *my* ſpouſe, drop *as* the honey-comb: honey and milk *are* under thy tongue; and the ſmell of thy garments *is* like the ſmell of Lebanon.

12 A garden incloſed *is* my ſiſter, *my* ſpouſe; a ſpring ſhut up, a fountain ſealed.

13 Thy plants *are* an orchard of pomegranates, with pleaſant fruits; camphire, with ſpikenard,

14 Spikenard and ſaffron; calamus and cinnamon with all trees of frankincenſe; myrrh and aloes, with all the chief ſpices.

15 A fountain of gardens, a well of living waters, and ſtreams from Lebanon.

16 ¶ Awake, O north-wind, and come, thou

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titudes of people gathering together to Chriſt like a cloud of ſmoke. What multitude of people, ſays the inſpired writer, is this that I behold coming from the deſolate waſtes to mount Sion, and appearing like the pillars of ſmoke which ariſe from the altar of burnt-offerings; and no leſs acceptable to God, than the ſweet odours that aſcend from the altar of incenſe in the holy place? *Patrick.*

Notes on the Fourth Chapter.

Ver. 1 *Behold thou art fair, my love, behold thou art fair,* &c.] The ſpouſe of the church is here introduced, deſcribing the beautiful ſtate of it, under the perſon of a lovely virgin, whoſe elegant features are particularly repreſented, to raiſe admiration and love in others, and to comfort the church, by aſſuring her of being ſo amiable in the eyes of him, whom no beauty can pleaſe but that which is divine. All theſe images are borrowed from the country, as being the moſt ſuitable to a paſtoral poem. *Patrick.*

3 *Thy temples are like a piece of pomegranate within thy locks.*] The original may be rendered in the following manner: *As the flower of the pomegranate, ſo are thy cheeks without a veil*; i. e. when the veil is laid aſide, thy cheeks appear of that lively colour which glows in the bloſſom of the pomegranate. Taylor, in his Hebrew Concordance, ſays, a ſection of the pomegranate gives a fine reſemblance of a beautiful cheek.

4 *Thy neck is like a tower,* &c.] This may be explained by the note on the 10th verſe of the 1ſt chapter.

13 *Camphire.*] The margin reads, *Cypreſs.*

14 *Aloes.*] i. e. The wood of aloes, which is of an agreeable ſmell. See note on Pſalm xlv. 8.

16 *Awake, O north-wind, and come thou ſouth, blow upon my garden, that the ſpices thereof may flow out,* &c.] O let not the inſpirations

ſouth, blow upon my garden, *that* the ſpices thereof may flow out. Let my beloved come into his garden, and eat his pleaſant fruits.

CHAP. V.

1 *Chriſt awaketh the church with his calling.* 2 *The church having a taſte of Chriſt's love, is ſick of love.* 9 *A deſcription of Chriſt by his graces.*

I Am come into my garden, my ſiſter, *my* ſpouſe: I have gathered my myrrh with my ſpice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved.

2 ¶ I ſleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; how ſhall I put it on? I have waſhed my feet; how ſhall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I roſe up to open to my beloved; and my hands dropped *with* myrrh, and my fingers with ſweet-ſmelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not find him; I called him, but he gave me no anſwer.

7 The watchmen that went about the city found me, they ſmote me, they wounded me; the keepers of the walls took away my vail from me.

8 I charge you, O daughters of Jeruſalem, if ye find my beloved, that ye tell him that I *am* ſick of love.

9 ¶ What *is* thy beloved more than *another* beloved, O thou faireſt among women? what *is* thy beloved more than *another* beloved, that thou doſt ſo charge us?

10 My beloved *is* white and ruddy, the chiefeſt among ten thouſand.

11 His head *is as* the moſt fine gold, his locks *are* buſhy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk, *and* fitly ſet.

13 His cheeks *are* as a bed of ſpices, *as* ſweet flowers: his lips *like* lilies, dropping ſweet-ſmelling myrrh.

14 His hands *are as* gold rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 His legs *are as* pillars of marble ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

CHAP. VI.

1 *The church profeſſeth her faith in Chriſt.* 4 *Chriſt ſheweth the graces of the church,* 10 *and his love towards her.*

WHither is thy beloved gone, O thou faireſt among women? whither is thy

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inſpirations of thy holy ſpirit be wanting to me, but breathe perpetually upon me, as the north and ſouth winds do upon this garden; for then ſhall I fill the world with the ſweet odour of the knowledge of Chriſt.

Notes on the Fifth Chapter.

Ver. 1 *I am come into the garden, my ſiſter, my ſpouſe,* &c.] The bridegroom here gives an anſwer to the invitation made in the concluſion of the laſt chapter; and teſtifies his acceptance, by coming to take the fruit of his garden.

I have eaten my honey-comb with my honey.] "I have eaten my pure wood-honey with my honey of the palm." Wood-honey is that which in hot weather burſts the comb, and runs down the hollow trees or rocks, where in Judea the bees made great ſtore of honey, 1 Sam. xiv. 25, 26. *Taylor's Heb. Concord.*

2 *I ſleep, but my heart waketh,* &c.] Here a new ſcene, or part of this paſtoral ſong, begins; wherein Solomon repreſents himſelf as having loſt that clear ſight of the Meſſiah he enjoyed in the preceding viſion; but, falling into a trance, fancied he heard his voice ſpeaking to his ſpouſe, whom Solomon conceives to be in the ſame melancholy condition with himſelf. *Patrick.*

10 *My beloved is white and ruddy, the chiefeſt among ten thouſand.*] My beloved is of a princely form, his beauty and ſweetneſs being equally blended with majeſty and brightneſs; dazzling the eyes of all who behold him; choſen by God to do the greateſt things, and bring all nations to his obedience. *Patrick.*

12 *His eyes are as the eyes of doves by the rivers of waters, waſhed with milk, and fitly ſet.*] Beautiful eyes are here compared to large flocks of milk-white doves, ſitting round pools of water: a grand and elegant ſimile in perſpective, like that chap. vii. 4. *Taylor's Heb. Concord.*

14 *His belly is as bright ivory, overlaid with ſapphires.*] i. e. The whiteneſs of his ſkin is heightened by his veins, which are of the colour of ſapphires. *Lamy.*

Notes on the Sixth Chapter.

Ver. 1 *Whither is thy beloved gone, O thou faireſt among women?*] The daughters of Jeruſalem here juſtify what the ſpouſe had ſaid

beloved turned aſide? that we may ſeek him with thee.

2 My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are threeſcore queens, and fourſcore concubines, and virgins without number.

9 My dove, my undefiled is *but* one; ſhe *is* the *only* one of her mother, ſhe *is* the choice one of her that bare her. The daughters ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her.

10 ¶ Who *is* ſhe *that* looketh forth as the morning, fair as the moon, clear as the ſun, *and* terrible as *an army* with banners?

11 I went down into the garden of nuts, to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

12 Or ever I was aware, my ſoul made me *like* the chariots of Ammi-nadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye ſee in the Shulamite? As it were the company of two armies.

CHAP. VII.

1 *A further deſcription of the church's graces.*
10 *She profeſſeth her faith and deſire.*

HOW beautiful are thy feet with ſhoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat ſet about with lilies.

3 Thy two breaſts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* fiſh-pools in Heſhbon by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon which looketh toward Damaſcus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* held in the galleries.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes*.

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine for my beloved, that goeth *down* ſweetly, cauſing the lips of thoſe that are aſleep to ſpeak.

10 ¶ I *am* my beloved's, and his deſire *is* towards me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

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in the concluſion of the former chapter; declaring themſelves in love with him when ſhe had ſo beautifully deſcribed. *Patrick.*

2 *My beloved is gone down into his garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.*] The bride replies, that he was gone to that garden he himſelf hath planted: there he delights to reſide among thoſe pious perſons whoſe virtues render them like the garden-beds that are full of ſpices: he is always preſent in every part of this happy company; and is daily adding more and more pure ſouls to this bleſſed ſociety. *Patrick.*

13 *As it were the company of two armies.*] As it were the dancing, joy, and exultation of two companies, mutually congratulating each other on ſome ſignal occaſion. *Taylor.*

Notes on the Seventh Chapter.

Ver. 1 *How beautiful are thy feet with ſhoes, O prince's daughter!* &c.] They admire her very ſhoes or ſandals (by whoſe ſhape the beauty of the foot was diſcerned) which were wont to be ſet with gems: Judith's ſandals are mentioned as part of the finery with which ſhe adorned herſelf, to deceive Holofernes, chap. x. 4. and with theſe ſhe is ſaid, *to have raviſhed his eyes*, chap. xvi. 9.

2 *Thy belly is like a heap of wheat*, &c.] It was cuſtomary in Paleſtine, after their corn had been beaten out and fann'd, to lay it in heaps, and put lilies round them. *Lamy.*

5 *Thine head upon thee*, &c.] Vulgate reads, The hair of your head is as the king's purple mixed with ſtripes.

8 *Like apples.*] Read, *oranges.*

Notes

12 Let us get up early to the vineyards; let us ſee if the vine flouriſh, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 *The love of the church to Chriſt.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *Chriſt's coming prayed for.*

O That thou *wert* as my brother, that ſucked the breaſts of my mother! *when* I ſhould find thee without, I would kiſs thee; yea, I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my mother's houſe, *who* would inſtruct me: I would cauſe thee to drink of ſpiced wine of the juice of my pomegranate.

3 His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

4 I charge you, O daughters of Jeruſalem, that ye ſtir not up, nor awake *my* love, until he pleaſe.

5 Who *is* this that cometh up from the wilderneſs, leaning upon her beloved? I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

6 ¶ Set me as a ſeal upon thine heart, as a ſeal upon thine arm. For love *is* ſtrong as death; jealouſy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it. If a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for?

9 If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will incloſe her with boards of cedar.

10 I *am* a wall, and my breaſts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baal-hamon: he let out the vineyards unto keepers; every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof two hundred.

13 Thou that dwelleſt in the gardens, the companions hearken to thy voice: cauſe me to hear *it*.

14 ¶ Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

Notes on the Eighth Chapter.

Ver. 1 *O that thou wert as my brother that ſucked the breaſts of my mother*, &c.] This verſe ſeems, at firſt ſight, to be only a repetition of the ſame deſire wherewith he began this book; namely, that they might be ſo happy as to ſee the Meſſiah appear, though it were but in his infancy; which would tranſport them with joy, &c. Accordingly the Chaldee paraphraſt interprets it of the time when the Meſſiah ſhall be revealed to the congregation of Iſrael. But if we conſider what follows, it will appear to be a more ardent expreſſion of love to the perſon before-mentioned, with a deſire of having a more intimate familiarity with him; ſuch as a ſiſter hath with a brother, while he continues to hang upon his nurſe's breaſt. This ſeems to be the literal ſenſe of the words, which may be applied to the open profeſſion of Chriſtianity, with the greateſt confidence and ſecurity; nothing being more innocent and harmleſs than the love and ſervice wherein it engages its diſciples to their great Lord and Maſter. *Patrick.*

14 *Like a roe, or to a young hart upon the mountains of ſpices.*] Make all poſſible ſpeed to ſave us, and perfect thy loving-kindneſs towards us; ſuch ſpeed as the ſwifteſt creatures make to ſave themſelves from danger: let nothing hinder this; but, by thy love, which renders all things ſweet and eaſy, remove every difficulty that hinders our approach to thee, thou kind Redeemer of the ſons of men. *Patrick.*

END of the FIRST VOLUME.

5 MA 56